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Number

XXXI.

Select Sermons,

PREACHED

On Special Occasions ;

The Titles and several Texts, on which
they were Preached, follow.

BY *William Strong*,

That Godly, Able and Faithful Minister of Christ,
lately of the Abby at *Westminster*.

None of them being before made publique.

LONDON,

Printed by R. W. for *Francis Tytton*, and are to be sold
at his Shop, at the sign of the three Daggers
neer the *Inner Temple Gate*. 1656.

XXXI.

Select Sermons,

PREACHED

On Special Occasions,

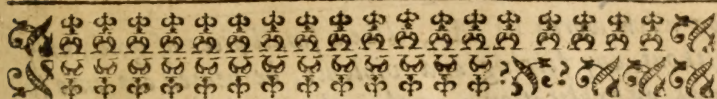
The Titles and several Texts on which
they were preached, follow.

By William Gurney,

the Godly, Able and Faithful Minister of Christ,
Pastor of the Abbey at Westminster.

None of them being before made publick.

LONDON,
Printed by A. W. for Francis Tones, and are to be sold
at his Shop at the sign of the three Diggers
near the West Gate, 1676.



Good Reader,



Here is a double way of edification now in use in the Church of God, either by long Tracts, or by short and pithy discourses: Tis not for us to determine which is most profitable: Treatises have their use, & so have single Sermons: sometimes tis good to see truths, not by piece-meal, but in their dependance and frame, that the whole Doctrin may be brought together, and digested into a method: On the other side, to say all that may be said in an argument, is a burden and a prejudice to the common sort of hearers, who when they find one point so much dilated and insisted upon, think that the knowledge of divine truths will be so long and tedious a work, that in a despair of attaining thereunto, they sit down with any slight apprehensions in the things of God, and such thoughts as rather come upon them, then are found and searched out by them. It concerneth the ministers of the Gospel then, to use all methods to gain souls to God: Sometimes to launch out into the common-place, and larger discussion of truths, that they may at once see the whole latitude and breadth of them in one intire draught and delineation; at other times to confine themselves to the expresse scope of that particular place which they have in hand, that the point and branch of Doctrin proper thereunto may be more earnestly and industriously inforced: In the first method we may discern both the harmony and rich * fulness of Scripture, whilst we see how much God hath spoken in a little; and

* Adoro plenitudinem scripturæ.
Tertull.

To the Reader.

how a few words of His, (like a small piece of gold) may without any forcing and violence, be beaten out into so large an explication: in the other method, truths many times come in fresher and sweeter upon the soul, as being drawn more immediately from the fountain, and without the intervention of our Logick and discourse, evidencing their deduction to the consciences of men.

In both these methods, did that worthy servant of the Lord Mr. Strong excell: In a Treatise, who more copious and full? In shorter discourses, who more quick and finewy? Of his excellency in the former kind, the world hath had a taste in what of his hath been already divulged, more of which kind also is intended for the Press: now thou hast presented to thy view, a collection of several choice Sermons upon special occasions, some more publique, others more private, and therefore though in that respect there may be some difference between them in beauty and freshness of colour, yet they all have the character and impress of Mr. Strongs spirit in them, and do plainly discover what hand hath passed upon them: the exceeding usefulness of the particular subjects, and that piety and judgement that shines forth in the management of them, cannot but recommend them to the respects of the godly wise, and therefore without any longer detaining thee, (only to assure thee that these are from his own notes) we commend thee to God, and the word of his grace, which is able to build us up, and give us an inheritance among them that are sanctified.

Thy servants in the Lords work,

Thomas Manton.
John Rowe.
George Griffith.



To the Reader.

TH E Learned Author of these Sermons had he lived to have put the last hand to his own elaborate works, they would have been better commended to the world, then any care or diligence of Friends is able to perform. These Sermons & some other Tracts formerly set forth, were left by the Author under his own hand in such a character as none was acquainted with but only that Lady (of whom I could speak as great things with as much truth, as of any, did not my own nearness of Relation, & her own modesty forbid me) who made it her business to learn his character before his death,

and since to transcribe them, by which means those *κεμήλια* left by the Author under lock and key (as it were) of an unknown hand, are brought forth and exposed to publick view, for common benefit. Those that knew him must needs say, that these Tracts were his own, they are so like the Father; for as Seneca saith of such as write books, they present to the World *morum suorum & ingenii Chrirographum*: & our Author hath left his own picture drawn with his own hand, to the life, by which, though dead, he yet speaketh. His Sermons and tracts are not such, of which we may say as ^a Homer did of Egypt, and which may be too truly affirmed of many writings that are published to the world: *A miscellany of drugs, good and bad*: We have Antidotes in him, but no poyson: and as Putean^b saith of Cicero, we may more truly say of our reverend Author; you need not use any great caution and care to pick and chuse, you cannot chuse amiss. He hath an excellent vein in his Sermons, as one saith in the like kind, *plenius responsura fodienti*, the farther you search, the richer treasure you are like to find. It was the great infelicity of divers of the Ancients, that though

a Οὐκ εἰς
 Φάρμακα
 πολλὰ μὲν
 εἰς θάλα
 μιν γ-
 μένα, πολλὰ
 δὲ λυγρὰ.
Pharmaca
multa qui-
dem bona
mixa &
noxia multa.
Prætereat si
quid non
facit ad sto-
machum.
Martial.
b Sine peri-
 culo ullo
 ele&tionis
 decerpere
 omnia & li-
 bere liceat.

though they had *magna ingenia*, yet they had *mixturam* — I will not add the other word: they had *magnas virtutes*, and they had *magna vitia* also; Their raised Parts were attended with such gross infirmities, as rendred them very obnoxious to censure. And therefore *Hierom* speaking of *Origen*, writes thus. *I think Origen may for his learning be sometimes read as other Ecclesiastick Writers, so that we cull out what is good in them, and avoid the contrary*; and he ^d passeth a smart censure on *Cyprian*, *Lactantius*, *Arnobius*, &c. And *Hierom* himself which hath censured others, is by several paid home in the same coin: For *Bellarmino* ^e observes several contradictions in *Hierom*, and *Alphonsus a Castro* ^f saith, that in the business about a Bishop and a Presbyter, *Hierom* doth not at all agree with himself; nay, *Bellarmino* ^g saith thus, *We can gather no certainty out of the Opinions of the Fathers, when as they themselves are not of one mind*. And *Joseph Scaliger* ^h speaking of the most learned *Eusebius*, passeth this sentence,

c Epist. 72. ad Tranq. Ego originem propter eruditionem sic interdum legendum arbitror, quomodo Terullianum, Noratum, Arnobium, Apollinarem, & nonnullos Ecclesiasticos Scriptores, Græcos pariter & Latinos ut bona eorum eligamus, vitiosusque contraria. *d* ⁱ p. 13. ad Paulin. *e* Lib. 3. c. 6. de Rom. Pontif. *f* Lib. 6. adversus hæreses tit. Episcopus; Apparet. *h* Hieronimus

nonnumquam sibi ipsi minime constare. g Lib. 4. de Euch. c. 10. art. 9. Non possumus ex Patrum sententiis aliquid certi colligere quando inter se non conveniunt. *h* Lib. 6. de Emend. Temp. sed cum delectu ejus scripta legenda esse non dubitabit quisquis attentius legit, quam ipse Scripta veterum.

without

without doubt a choice is to be made in the reading of him. But I am very much mistaken, if this our Author may not pass without any such censures, and may be read now in print, as he might have been heard when he was in the Pulpit, without such proviso's and cautions as are usually given in reading of many of the Ancients. That which made his Sermons pass with so great approbation of the most judicious hearers when he was alive, and will be a passport to his writings though posthumous, was, he did follow the advice of the Apostle Paul to Tim. 2. ep. 2. 15. he did study to shew himself approved to God, a workman that need not be ashamed, rightly dividing the word of truth: he made preaching his work and business: he did not go to that *ὡς ἐν παράδῳ* or as a *παράδειγμα*, but he counted it his greatest *ἔργον*, the work God gave him to do, as Christ speaks, John 17. 4. He was of Melancthon's mind, who had wont to say, Three sorts of labour are most difficult: that of a Governor, of a Teacher, and of a Woman in travel. He was often in travel to be delivered of his Sermons, and he made that good, *qui alios docere velit suo sudore Auditores irrigare contendat* ;

i Tres labores esse difficillimos;
Regentis,
Docentis,
Parturientis.

dat ; An instructor ought to spend himself
 upon his Auditory. He was so much taken
 up in this work , that (to my knowledge)
 he was often in watchings a great part of
 the night, besides his pains in his day-stu-
 dies. What *Seneca* reports ^k of himself, may
 be affirmed of this our Author ; *I spend all the*
day and much of the night in study, not setting my
self to sleep, but only falling into it ; and he goes
on, and ^l *adds, Great men of old bestowed the*
best part of their life upon us, as if born for posteri-
ty : But besides that very great diligence
and travel of head and heart, and that in-
tempestivum & pertinax studium that he laid
 out in his Sermons, he had a special faculty
 of keeping close to his Text and business in
 hand ; which as it is very requisite in a
 Preacher, so it is very advantagious to com-
 mend a discourse to the most judicious ear.
 What *Plinius secundus* ^m said to *Apollinaris* in
 his Epistle to him concerning a Writer, is
 true of a Preacher, that he should often view
 his title, I say, his Text ; That which did sur-

^k *Epist. 8.*
Nihilus mihi
per otium
dies exit,
parrem
noctium stu-
dii vendico ;
non vaco
somno,
sed succum-
bo ; & ocu-
los vigilia
fatigatos,
cadentesque
in opere de-
lineo.
^l *Volupta-*
ti, somno,
vix de-
traxerunt
summi illi
Viri quod
nobis im-
penderunt,
posteris nati
& occupati.
^m *Sclat,*
si mate-
rie immo-
ratur non
esse lon-
gum ; lon-

gissimum, si aliquid accersit, atque attrahit. Vides, quot versibus *Homerus*, quot
Virgilius, arma hic *Enee*, *Achillis* ille describat ; brevis tamen uterque est, quia facit
 quod instituit.

ther contribute to his excellency in preaching, was his skill which he had, and his deep insight into the myſterie of Godlineſs, and the Doctrine of the free Grace of God; and aſto the myſterie of Iniquity within us, he was well ſtudied in the ſouls Anatomy, and could dextrouſly diſſect the old man: Then there is the myſterie of Iniquity without us, of Satan and Antichriſt, which he underſtood very well, and by his knowledge in theſe myſteries, he was able to advance the Kingdom and Honour of our Lord Chriſt in the hearts and lives of his Hearers; and to diſcover the *ſāṭh sātayā* Rev. 2. 24. Satans depths, and to diſappoint his *vaṣṇatā* 2 Cor. 2. 11. His plots and devices; as alſo to unvail the Whore of Babylon, and to render her vile and contemptible in the eyes of all. There was one thing more which did add very much unto him, and to his labours in preaching, and make him ſucceſſful in clearing many dark places, and ſearching further into the deep Mines of the Word, and piercing into the ſecret Oracles of God, and that was his conſtant recurrence to the Originals, in which he had good ſkill. By theſe means he went beyond

yond most of his brethren in the work of the Ministry; so that his Sermons had always something above the ordinary reach and pitch: & a certain strain, which did *sapere sæculi sui felicitatem*, answering the advantages and happiness of the age in which he lived, which was more than *Casaubon* could say of *Baronius* his Annals. The want of some or any of these Particulars render Preachers very lame, and their Sermons thin and lean: of many of which, it may be said as of *Anaximenes* when he began to speak, that there was *λέξων μὲν ποταμὸς ῥῆθ' ὁ θαλάσσιος*, a flood of words, a drop of sense; and in like manner *Clem. Alexandrinus* complains of such, that they utter *ποταμὸν ἄ λέγων ῥημάτων* a flood of insignificant words: Such Preachers *multa locuti parum dixisse videntur*, talk much and say little; There was so great weight both of words and sense in this our reverend Authors Sermons, and so much of worth, that they did appear as good upon a narrow disquisition, as they did seem to be when they were delivered: whereas the Sermons of many are like the Orations of *Hortensius*, Many tickle the fancy, whilst plausibly, and with some Pomp and Ostentation delivered, but being

n Exercit. 34. in Baron. Vu'gara sunt in his, nihil quod sæculi sui felicitatem sapiat.

o Cujus cum in dicendo copia speciosaque auribus placeret oculorum iudicio spernebarur: multumque legendibus desideratum quod audientibus placuisset.

scann'd by a severer repetition, they prove to have been *vox & præterea nihil*, they vanish into a notion or nothing. The ignorance, or at least the not so clear knowledge of the Doctrine of the Covenant of Grace, Gods rich and free Grace, in the business of our salvation was the cause anciently, and is still, of many errours in the Church. The Author of these Sermons had arrived to an excellency and height in this doctrine, beyond the most that ever I read or knew; Had he lived to have perfected his labours about the Covenant of grace, I presume I may say they had surpassed all that went before. Herein was the great defect of many of the ancients:

Non negari posse videtur doctrinam de justificatione peccatoris & causâ meritoria salutis primis Ecclesiæ temporibus & fere ante Augustinum, vix satis

Casaubon attributes the gross errours in the first times of the Church about the meritorious cause of salvation, to arise from the ignorance of the Doctrine of the free Grace of God in the Justification of a sinner. Nay, *Iansenius* goes further; and *Espencaus* speaks to the very same purpose, that divers of the Greek Fathers from this ignorance, gave

dilucidè fuisse expositam; constat sanè apud vetustissimos Patrum & nonnullos etiam posteriorum ejusmodi sententias interdum occurrere, quæ nisi benignâ interpretatione molliantur, ferri non possunt. *Exercit. in Baron. 1. q. Concord. 159. Græcos nisi caute legantur & intelligantur præbere posse occasionem errori Pelagiano. r. Epist. 2. Tim. 2. d. g. e. s. 10.*

occasion

occasion to the *Pelagian* heresie. What *Chrysostom* and *Cassianus* his scholar thought and wrot of the grace of God, and also *Cyrl of Hierusalem*, may appear out of their writings: *Cassianus* ¹ speaks their sense, *We first* choose what is good, and then God offers the help of his grace, and determines our will upon the motion of it first. Nay, *Vossius* speaks out indeed to this purpose: if any think that some who lived afore the breaking forth of *Pelagianism*, did attribute faith or the beginning of it to the strength of nature, we will not contend with him. All this was to be imputed chiefly to that little knowledge which those Ancients had in the Doctrine of the free Grace of God. If a Divine be lame in this point, it is no wonder though he halts into *Arminianism*, and falls into those Popish errors of the merit of good works, the corner-stone of the *Babel* of *Rome*. There is another defect which hath brought much prejudice to the Church, and that is ignorance in the Originals, the Mother of errors. *Lud. Vives* ^a saith, *The reason of the corruption of*

Nos inquit primum bona eligere oportet, & tunc effert Deus quæ sua sunt.
¹ Lib. 4. *Hist. Pelag.* Si quis putet aliquos eorum qui ante exortam *Pelagii* hæresin vixerunt fidem vel Institutum fidei, conversionis desiderium, certum spei & penitentia gradum naturæ viribus tribuisse; nolumus eum condocere contentionis suam.

^a De causis Corrupt. Art. l. 7. de

corruptio Iuvæ. Magnam causam corruptelarum mansisse ex imperitiâ Linguarum, quibus ipsum inscriptum est.

the Law, and the same may be said of Divinity, is, because those that were Students and Practitioners in it, did not understand the Languages in which it was written. D. Reynolds, speaking of this passage of Lud. Vives, adds: * Doubtless if L. Vives had written the Causes of Corruption in Divinity, he might have observed the occasion of errors herein, was the handling of it in Greek: And Espenceaus speaking of the ignorance of former times, complains how that ^y it was acemed as a fault in the Latin Writers, if they understood Greek; and if Hebrew, a *heresie*. What mischiefs have come upon the Church, upon the unskilfulness of divers of the Ancients in Original languages, would be too long to set down. Thus I have endeavoured to shew wherein the strength of this Author did lie; as also the sad consequences that follow upon the defects and want of those particulars fore-mentioned. There be divers other things which I might mention concerning this Author, but these were the chief, which out of my observation and my intimate acquaintance I took notice of in him; by which he came to be of very great note, & cried up beyond his brethren, by reason

& Apocryph.
leſſ. 3. Sine
dubio ſi
ſcripſiſſet
Lud. Vives
de cauſis
Theologiæ
corruptæ, no-
tare potuiſſet
hec in The-
ologia ſæpe
uſu veniſſe
ut hallucina-
rentur, quo-
niam Græ-
cum id eſſet
in quo ver-
ſabatur.
y Tim. Circa
reformati-
onis initia
eam inter
Clericos
graſſatam
uiſſe lin-
guarum
originalium
ignorantiam
& barbariem
ut in latinis
authoribus
Græcè noſſe
ſuſpectum
fuerit, He-
baricè
prope hære-
ticum.

reason whereof, had not God given him much grace, he might have been puffed up. For it is most true, *non minus periculum ex magna fama quam ex mala*, great fame is no less dangerous than a bad one: and perhaps this might be one great reason, why the Lord was pleased to let loose the slanderous tongues against him: for ^ano man can enjoy a great fame quietly. It was a great affliction to him, and so much the greater, by how much the nearer they were to him, which were at the greatest defiance against him, as *Tac.^a* saith, *He that wanted an enemy suffered by his own friends*. My own familiar friend — that was the sharpest dagger and wounded deepest. Whatever ^bone may deserve, yet a friend should not be the executioner. But however his Adversaries did very much endeavor to asperse him, yet he proved them to be false and unjust. *λευκός ἐλέγχος*, by the brightness of his conversation he did live down those evil reports. It was not with him, as it was ^c said of *Domitius Afer*, That he was a better Speaker than *Li-ver*: he was as happy in the purity and innocence of his life, as he was for the power that through Grace he erected in his preaching.

What.

Quint. Dialog. Nemo eodem tempore assequi potest magnam famam & magnam quietem.
a Hist. 1. Cui deest inimicus, per amicos oppellus.
b Thais in Terent. Si ego digna hac contumelia sum maxime, at tu indignus qui feceris tamen.

c Prosperior eloquentia quam morum fama.

To the Reader.

*d Simul suis
virtutibus
simul vitiis
aliorum in
ipsam glori-
am præcep-
tebatur.*

What^d *Tacitus* said of *Agricola*, being under some calumnies, is true of him; he was carried with much more speed towards glory, both by the malignity of others, and his own excellencies. Thus I fear I have detained thee, Reader, too long in the entrance; but I hope thou wilt have a keener edge to the dainties, that thou shalt meet with in the book. *Farewel.*

*Henry Wilkinson of
Christs-Church,
Professor in Di-
vinity for the
Lady Margaret
in the Vniversity
of Oxford.*



A Table of the Names of
such Sermons, where, and when
they were Preached, set down in
such order as they follow : toge-
ther with the texts of Scripture
insisted upon in this following
Book.

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Sermon, upon *Ezek. 47. 11.* Pag. 1.
2. *Holiness the way to Happiness.* Preached at
Pauls, upon *Heb. 12. 14.* p. 31.
3. *Babylons utter ruine, the Saints Triumph.* Preached
at a Thanksgiving for the victory of *Ireland*, against
the *Irish*, August 29. 1649. upon *Rev. 18. 2.* p 63:
4. *Gospel order, a Churches beauty.* Preached when
Mr. Strong was chosen Pastor, *Decemb. 9. 1650.*
upon *Col. 2. 5.* p. 91.
5. *Church-Officers, according to Institution.* Preached
at the Churches choosing of Officers, upon *Heb.*
13. 17. P. 109,

6. *Communion with God, good in bad times.* Preached at Pauls, October 14. 1647. Before the Lord Maior and Aldermen, upon *Psal.* 73. 28. p. 133.
7. *The Saints inheritance.* Preached for Mr. Caryl on his Lecture day at London-Bridge, upon *1 Chron.* 3. 22. following p. 163.
8. *The great day.* At a private fast, upon *Ierem.* 30. 7. p. 164.
9. *Grace abused.* At a fast for abused liberty, Feb. 28. upon *Iude* 4. p. 187.
10. *The just mans end.* At the funeral of William Ball Esquire, a member of the house of Commons, upon *Esa.* 57. 1. p. 209.
11. *God with us whilest we are with him.* At a publike fast before the Parliament, June 9. 1652. upon *2 Chron.* 15. 2. p. 231.
12. *The doctrine of the Jews vocation.* Preached at Gregories Lecture, upon *Rom.* 11. 26. p. 267.
13. *Heedless service unacceptable.* Upon *2 King.* 10. 31. p. 289.
14. *Gospel-Exaltation.* Upon *Mat.* 11. 23. p. 309.
15. *The two Covenants.* Preached in Bartholomew-lane, June 22. 1652. Upon *Gal.* 4. 21, 22. p. 333.
16. *Flesh silenced by Gods arising.* Preached before the Lord Maior, Aldermen, and Commons of London, on a Thanksgiving day at Christ-Church London, July 26. 1651. upon *Zach.* 2. 13. p. 357.
17. *The duty and dignity of Magistrates.* Preached at Lawrence-lury, Sept. 29. 1651. at the Election of the Lord Maior, upon *Zach.* 10. 4. p. 389.
18. *Perfect cleansing*; upon *2 Chron.* 7. 1. p. 421.
19. *A set time for iudgement.* Upon *Ierem.* 8. 7. p. 443.

20. *One heart and one way.* Upon *Zach.* 14. 9. p. 465.
21. *Grace is wisdom, and wisdom the principal thing.*
Preached at a meeting of the company of Black-Smiths, *Octob.* 29. 1647. in *Fish-street, London*, upon *Prov.* 4. 7. p. 493.
22. *The danger of being worse by mercies.* Upon *Deut.* 32. 15. p. 513.
23. *Unruly thoughts quieted, by divine consolations.*
Preached at *Pauls*, *June* 9. 1653. upon *Psal.* 49. 19. p. 541.
24. *Gods Throne erect, in the Assemblies of his Saints.*
Preached at a fast; upon *Rev.* 4. 6. p. 567.
25. *The Keepers of the Vineyard, must keep their own Vineyard.* At a fast before the Parliament, *June* 13. 1650. upon *Cant.* 1. 6. p. 589.
26. *State prosperity, in keeping close to the Word.* At a fast in the Parliament House, *June* 31. 1653. upon *Iosh.* 1. 8. p. 617.
27. *Christs instrumental fitness for his Fathers ends.*
Preached at *Bartolomew-lane*, upon *Isaiah* 42. 2. p. 637.
28. *The mysteries of Providence.* Preached at *Pauls*, *August* 18. 1650. upon *Ezek.* 1. 16. close of it, p. 657.
29. *Christs care in glory, for his Churches good on earth;*
upon *Rev.* 2. 1. p. 681.
30. *Gifts and Talents shall be accounted for.* Preached before the Parliament on a day of Thanksgiving, *Sept.* 3. upon *Luke* 12. 48. p. 705.
31. *The upright heart, and its darling sin.* Upon *Psalms* 18. 23. p. 735.





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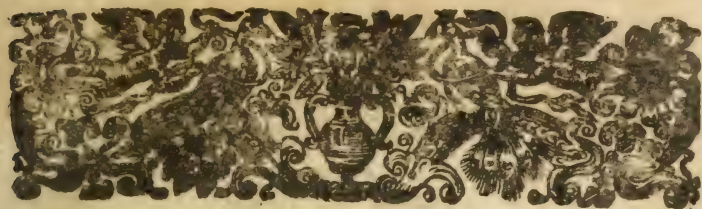
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The horrid bloody *Spaniſh* Inquiſition, in 12^o.



Spiritual Barrenness.

E Z E K. 47.11.

But the myrie places thereof, and the marishes thereof shall not be healed, but be given to salt.



Hey are great things which the Lord hath spoken of the latter days, which are called by the Apostle, 1 Cor. 10.11.

τὰ τέλη τῆς αἰῶνος. The ends of the world, so you render it: but Grotius renders it πλήρωμα τῶν καιρῶν, Eph. 1.10.

The fulness and perfection of times. Deus in omnibus Grotius. actionibus prisci seculi semper ob oculos habebat tempora Messia, &c.

In which there shall be a perfection of Ordinances, and of Churches, and of Prophecies; for the mystrie

of God is in the latter days to be finished, Rev. 10. 7. There is a Kingdom of God which the Lord will set up (or cause to arise) Dan. 2. 44. Which though it shall begin in the days of those Kings, in the times of the Roman Monarchies; yet it shall be the great Instrument in the hand of God to destroy the Monarchies: for Iacob is in the hand of the Lord as a threshing instrument in the middle of the Nations; either as dew from the Lord; or as a Lyon amongst the Beasts of the Forest; the Angels they poured out the seven vials full of the wrath of God, which are the seven last plagues, they came out of the Temple, Rev. 15. 6. And this Kingdom of God shall not come to perfection, it shall not arise unto its greatness, till judgement sit, and dominion be taken away from the fourth beast, to consume and destroy it unto the end, Dan 7. 26, 27.

Luther on
Gen. 30.

Its true that the Church of Christ hath a mighty efficacy upon the world, but it is secret, invisible, and comes not under humane observation. *Nisi oratione & doctrina sustentaret Ecclesia mundum, uno momento perirent omnia.*

Lactantius.

But there will come a time when the power and glory of the Church shall be visible; *The mountain of the Lords house shall be exalted on the top of the mountains*: when the prophesie of Lactan. p. 579. shall be fulfilled, *Confundetur omne jus, & leges interibunt: non fides in hominibus, non pax, non pudor; neque securitas, neque Regimen; & hujus confusions hac erit causa, quod Romanum nomen quo nunc regitur orbis, de terra tolletur*: And it is the duty of the people of God to eye the prophesies, and to look out for their accomplishment; for the day of the Lord draws nigh; then shall the Lord be King over all the Earth, and Iehovah shall

shall be one, and his name one, Zach. 14. 9. The most glorious and perfect prophesie of this Kingdom of God, which *he shall set up* in the latter days, we have, *Rev. 21. 22.* So in the last eight chapters of *Ezekiel*; which that I may give you a little light into, There are three things mainly to be explained: First, what is meant by the *City and Temple*, here spoken of? 2. Unto what time this prophesie doth belong? 3. What the *waters* are which *issue out of the sanctuary*? which being explained, will be as a key to open all the rest of the mysteries that are therein contained.

First, unto what time is this prophesie to be referred? for its a great part of a Saints skill to be able rightly to *discern and judge of times*, that they may know what to pray for, and what to expect, and when to co-operate and *work together with God*: Now the times to which this prophesie relates, are the times of the calling of the Jews, when *their coming in shall be as life from the dead*; and a new Resurrection in the world, which will appear to us by four Arguments.

First, it shall be after the Jews shall be converted; for it is said, *The house of Israel, shall defile my holy name no more as they have done by their abominations, setting their threshold by my threshold, and their post by my post: and by this means there was a wall of separation between me and them, and in my anger I consumed them,* chap. 43. 7, 8, 9.

Secondly, It shall be after the Tribes shall be united. *After the sticks of Joseph and of Judah shall become one in the Lords hand,* Ezek. 37. 19, 20, 23. And therefore the Land is now divided amongst all the

twelve Tribes of Israel, Chapter 48.

3. It shall be after the glory of the Lord is returned; for the name of the City shall be *Jehovah Shammah*, the Lord is there, chap. 48. ult. and he saith, I will dwell in the midst of them for ever, chap. 43. 9. I will set my sanctuary in the middle of them for evermore, chap. 37. 26. For when he doth return into them again, he will never forsake them; he did indeed hide his face in a little wrath, and for a moment; but with everlasting kindness he will have mercy on them, Isa. 44. 8. Ezek. 39. 29. Neither will I hide my face any more from them, &c.

4. It shall be before Gog shall be destroyed; for he shall come up against the people of Israel when they are planted in their own land, and when they dwell safely, chap. 38. 14, 15. Then he shall come against them as a cloud, and cover the land, and the Lord shall give unto Gog a place of graves in Israel, &c. Therefore Israel must be planted first in their own land, and dwell there safely: therefore I conceive it to be the same time with that Rev. 21. 22. when *Jerusalem* shall come down from God out of heaven; and when the glory of the Lord shall be in the middle of them: the Tabernacle of God shall be with men, and he will dwell with them: And after they are settled in their own land, and the people of God have rest for a thousand years, then shall Satan be loosed, who before was not bound from temptation, but from persecution; that he could not stir up men to persecute the Saints; but as soon as he is loosed he stirs up this last and great enemy, and he doth compass the Tents of the Saints, and this holy City; and then the Lord shews himself eminent and glorious in his destruction: So that after Antichrist shall

shall be destroyed, Satan shall be bound, so that the persecution of the Saints shall cease; then shall this City and Temple be built, which shall continue till the second coming of the Lord, *till the Heavens be no more*: the time therefore is to come; do you long for it, and pray for it.

Secondly, What is meant by the *City* and the *Temple* prophesied of Here? first, it cannot be understood literally of a material City or Temple. *Peter Galatinus* tells us, that the Jews do commonly speak of a threefold Temple. First *the Temple of Solomon*. 2. *The Temple of Zerubbabel*. 3. The Temple of *Jacob*, which they say God shewed unto *Jacob* when he had the vision of the Ladder. Now it cannot be spoken of the Temple of *Solomon*; for that was destroyed before the captivity, and therefore before this prophesie was revealed, that was burnt with fire: and for the Temple of *Zerubbabel*, the measures and dimensions do no way agree thereunto: for *the glory of the latter house was inferior to the former*, *Ezra 3.12.* in many particulars, as that the waters issue out of the Sanctuary, and the trees that grow upon the River side, and fishes in the River, &c. *qua in secundi Templi institutione nunquam fuerunt*: under the second Temple these things were not. The materials shall not be in the Letter: *Foundations of Saphirs, windows of Agats, gates of Carbuncles*, *Isa. 54.11.* and for the dimensions also, *Rev. 21.16.* *the height of the city shall be a thousand furlongs*, which could not be in the letter fulfilled: and for the Temple, there shall never be a restitution of the Jewish worship; only the Lord doth, as it is usual, express Gospel Ordinances and Worship, according unto the Ancient pattern.

" Secondly, it cannot be understood of heaven,
 " for these Reasons. 1. *It is new Ierusalem that*
 " *comes down from God out of heaven*, Rev. 21.
 " 2. *There is no Prince in Heaven*: but here *the prince*
 " *shall oppress the people no more*. 3. *There is no priest*
 " *in Heaven*, nor no Ordinances, nor set times of
 " worship, which is plain: here theres the Priest, and
 " their severall portions, and set times of worship,
 " *that when the people go in, the Priest must go in; and*
 " *when the people go forth, he must go forth*. 4. There
 " is no measuring in heaven: *a city and a temple that is*
 " *measured*, because its built, chap. 40. 12. but this is
 " a house not *made with hands*, that cannot be mea-
 " sured. 5. They shall in this City be ashamed of all
 " their former abominations, but in Heaven *there is*
 " *neither sin nor shame*, chap. 43. 11. 6. This City
 " shall have enemies that shall encompass it, as we
 " see, Rev. 20. 9. *They shall compass the Tents of the*
 " *Saints, and of the holy city, &c.* 7. And the waters
 " *that do issue out of the sanctuary are healing waters,*
 " *and the fruit of the Tree of life is for meat, and the*
 " *leaves of it is for medicine*; now there will be no
 " healing at the last day; in Heaven, *there are the souls*
 " *of just men made perfect*, and they need no heal-
 " ing.

" Thirdly, seeing it cannot be understood literally
 " of a material Temple, nor spiritually of heaven, it
 " must then be understood mystically, of the Church
 " of Christ made up of Iews and Gentiles, *when they*
 " *shall be one fold under one shepherd*: *Agnoscent &*
Habrei, quod ad futurum seculum, hoc est, ad Regnum
Messia hac pertineant: Oecolamp. *Nos ad Christi re-*
ferimus Ecclesiam, & quotidie in Sanctis edificari cerni-
mus. St. Jerom.

But

But it is not a Temple that is always building, and a City : but its a City that shall be built after such a time : and therefore I conceive it not to be the Church of the whole New-Testament, but barely the Church in the latter days of the world, which is commonly called *The city of our God* : but this in a special manner, *Rev. 3. 12.* is called so, because of an Almighty hand of God in raising it, and a glorious and special presence of God dwelling in it : and by the Temple is meant those glorious ordinances of worship, which should be exercised in this Church in the latter days : which is set forth by expressions according to the Jewish pattern : as the manner of the presence of Christ amongst the people under the Gospel is set forth by his presence amongst his people of *Israel* in the Tabernacle, *Rev. 4.* so all the worship of God is set forth to us according unto that Standard, *pro ritu Templi* ; there is a Temple, and *Altars and incense*, &c.

And that Ordinances of worship, the institutions of Christ, shall continue in this glorious Church unto the worlds end, thats plain : for,

First, it is said, that *the tabernacle of the Lord is with men*, *Rev. 21. 3.* and that was a place for worship : if the Lord will have a Tabernacle amongst men, he will have amongst men instituted worship still.

Secondly, the presence of God amongst men in this City is but *λύχνος*, a Lamp, *Rev. 21. 23.* therefore it shines in a dark place, it is not such a presence as makes it a perfect day as it shall be in Heaven, there will be no more the light of the candle, &c. And therefore it is a light in Ordinances : for in them as
in

in a Lamp, the Lord gives unto his people light,
2 *Per.* 1. 10.

Thirdly, there shall be all manner of Ordinances in this City of God. First, there shall be preaching; for there shall be *abundance of fishers*, chap. 47. Secondly, there shall be the Sacraments; for *the Lord is with them baptizing to the end of the world*: and they are to shew forth the Lords death till he come. Thirdly, there shall be discipline; for *without are dogs, and they that love and make to dogs, that lie, or do incline to it*; and there shall be a greater Spirit of discerning poured out this way, then upon any of the former Churches of the Saints. Fourthly, there shall be Officers in this Church; for *fishers* there are the Ministry, *Eph.* 4. and they are to last till *all the Saints be gathered and perfected*; and there is a right and a privilege that belongs to them, and not to others: they that have *a right to the Tree of life*, and may enter in at the gates of this city; which every one had not a right to do; for *the dogs are without*, as having no right to enter, *Rev.* 22. 14, 15.

3. What is meant by *waters that issue out of the Sanctuary*, which flow from the presence of God in the middle of his people? it is to be understood first of truths; *A river of the water of life clear as Christal*, *Rev.* 21. 2. *Hic fluvius uberrima doctrina Christi*. So *Brightman*, *Zach.* 14. 8. in that day, *Living waters shall go out of Jerusalem*; that is, *Evangelii doctrina*; so *Drus.* *Rev.* 12. 15. *The Dragon is said to cast out of his mouth a flood after the woman*: what is this flood? his doctrine; he cast out *Doctrinam pestiferam, Arianismum scilicet, & sobolem ejus*: *Medc.*

2. Because the effects that are here attributed to these

Brightman.
Zac. 14. 8.

Drus. *Rev.*
12. 15.

Medc.

these waters, cannot belong unto the waters alone; therefore I do not only understand the truths of the Gospel, but the graces of the Gospel, and the gifts there bestowed, *Joh. 7. 38, 39. Out of his belly shall flow rivers of living waters, &c. Joh. 4. 14. Whosoever drinks of this water shall thirst again; but he that drinks of the water that I shall give him, shall never thirst, but it shall be a well of water springing in him into everlasting life:* it true, that there is not a healing virtue, nor a quickning virtue in the word of it self: *Wheresoever the waters did come, they were healed, and every thing did live:* but yet it is by the word, that the Lord doth work these great effects, and by which the healing and quickning virtue of the Spirit is convey'd: for it is a good rule that of *Luther*, All things in the Church are to be measured by the word; *Florente verbo omnia florent in Ecclesia, &c.*

Luther.

But if all places where the waters come are not healed, the Truths of God have not the same power and effect upon all; there are some myrie and marish places; First, what is meant by these myrie and marish places? the word *בַּעַר* doth signifie dirt or mire, such as man sinks into, that is, can neither go forward nor backward, *Ier. 38. 22. thy feet are sunk in the mire;* and it is such a place where waters stand and have not a free passage, *Job 8. 11. Can the rush grow without mire?* and the other word *בִּיאָה* signifies a ditch, lacuna, a sink, or a pit for dirty and foul water, *Isa. 30. 14. There is not a sheard to take water out of the pit:* and the resemblance between men that live under Ordinances unfruitfully, and marish and myrie places, is very plain in three things. First, in a marish place the water hath not a free passage, but it stands,

and settles there : it hath not *affluxus* and *refluxus* , it meets with many a stop , and a dam : so it is with such a soul also : therefore the Apostle prays , that *the Gospel may run and be glorified*, 2 Thes. 3. 1. Now when is the word said to run ? First, when it meets with no stop, no opposition, but it hath a free passage , *Cum libere propagatur* : Secondly , when it goes through the whole man, and the will of God commanded is subjected unto, *Psal. 147. 15.* when the word runs very swiftly, that is, *Cum voluntas Dei peragitur* , &c. Glass.

Glass.

So that when it hath no stop either in the mouth of the Ministers, or in the hearts of the Hearers, then the word is said *to run and be glorified* : but when there are some truths of God that men cannot receive, the heart makes up a stop, a dam against them, they pass not through the whole man , *to bring into subjection every thought*, 2 Cor. 10. 6. but men *imprison truth in unrighteousness*, Rom. 1. 18. and will not suffer it to pass through the whole man , through the whole soul, this is a *marshy place*, &c.

Secondly, when the waters and the earth do mix together ; this makes the myre ; when the Truths of God do mix with the corruptions of men ; that either men can hold some Truths, and yet keep their lusts : they can stand for truths, and yet they live in their sins ; and so shine as lights, and have their lamps, and yet be unclean all the while ; or else when men do make use of the Truths of God to justify their sins, and they do plead the word of God to maintain their lusts ; they can stand for the Truths of God, yet will not leave their lusts, but seek to cover them under it,

Clem.

Alex.

Βιάζονται τοὺς τὰς ἐμδουλίας τὴν ψαῖνον. Clem. Alex. forcing

ing the Scriptures to their lusts: *Voluptatem sequi, non quam audit, sed quam attulit.* Aust. *σεχνησιν, Austin.*
 2 Pet. 3.16. *They do wrest the Scriptures, and make them to speak that which the Spirit of God never intended in them; and all is to favor some lust or other; following the hidden things of dishonesty, they do handle the word of God deceitfully, and make it speak peace when the Lord in the word doth speak terror. &c.*

Thirdly, the longer men continue, the more filthy they grow; the longer the Truths of God lie upon the heart of a man, and if they reform not, they make him grow the more filthy and the more polluted: it makes a mans lusts the more hatefull, and the more defiling; for Ordinances do ripen mens sins as well as their graces; and in this respect they may the more fitly be called *myrie places*.

Now the judgement is, *They shall not be healed, they shall be given unto salt.*

First, *They shall not be healed*; they had the waters flowing in upon them, and by them many were healed, but they were not healed under them; and now in judgement the Lord saith; that *they shall not be healed*: those healing Ordinances which work a very great change upon other men, and restore their souls, they shall take no place upon them; that which was their sin shall be their plague: *they would not be healed, they shall not be healed; they would not be purged, they shall not be purged: they will not come when they are invited, they shall not taste of my Supper.* A man cannot have a greater plague befall him, then to be given up unto his own sin, and that which is the natural fruit thereof: Men that have lived under the Truths of God, and have not been healed by them, the Lord

gives them up as incorrigible in judgement: *they shall not be healed*; that makes the *Anathema Maranatha*; reserved they are as incorrigible for the judgement of the Lord at his coming; for this is that curse upon them which is denounced by God most properly: its Gods ordinary way to deal with sinners; that shall be their punishment which they chose to themselves as their way of sinning; *He that is ignorant shall be ignorant still: and he that is filthy shall be filthy still*; he that will not be healed, the Lord says, *he shall not be healed, &c.*

Secondly, *They shall be given to salt*, which hath a double interpretation given of it: First, they shall be given up unto a perpetual barrenness, *Deut. 29, 23. The whole land is brimstone and salt; it is not sowed, and neither grass nor any thing grows therein. So Abimelech dealt with Shechem, he beat down the city and sowed it with salt, Judg. 9. 45. Psal. 107. 34. a fruitfull land he turned רמלה into saltness, that is barrenness: and so Jerom, given to salt, Ut in perpetuum frugibus careant*, that they may not bear fruit for ever.

Secondly, *Given to salt, ut alios condiant exemplorum sale*: that is, he shall be given up unto some exemplary judgement, that may teach all other men to beware: *For he that built his house, and not upon a rock, when the rain falls, and the winds blow, he will fall, and the fall of that house will be great.*

Doctrine. Some men that live under the purest and the most powerful Ordinances, are in judgement given up unto a perpetual barrenness.

For the explication of this, there are these four particulars. First, that God doth by the Gospel execute spiri-

spiritual Judgements, as well as confer spiritual blessings : Secondly, that of all judgements those that are spiritual are the most dreadfull. Thirdly, why the Lord doth in Judgment give men up to a barrenness under the Gospel. Fourthly, the manner how the Lord doth this, and how these Judgements are executed in an ordinary way.

First, the Lord doth by the Ordinances of the Gospel execute spiritual Judgements, as well as confer spiritual blessings: there are the greatest curses as well as the greatest mercies come out of *Zion*: all Judgements both temporal and spiritual, come out of Ordinances: for as they have *the promises of this life that now is, and that which is to come*: so there belongs to them also the threatnings of the life that now is, and that which is to come: temporal Judgements come out of ordinances, *Ezek. 10. 2. Take fire from off the Altar, and scatter over the city*: they thought that the fire of the Altar had served for nothing else but *ad expianda scelera*: Calvin. To expiate their sins; but the Lord doth let them see, that it will burn their City also, *1 Cor. 11. 30. for this cause many are sick, and many weak, and many are fallen asleep*; and when the day of Revelation shall come, that the Counsels of God and the hearts of men shall be made manifest, we shall then see that many of the Judgements that now we complain of, will be found to be *fire taken off the Altar*, and to be inflicted for the neglect and abuse of the Gospel, which now we do very commonly attribute unto other causes, every man according as his own fancy or party leads him: and also spiritual Judgments, as *Rev. 4. 5. there are before the throne the seven spirits of God*: all spiritual gifts

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and graces are poured out in Ordinances : and *there are out of the throne thundrings, and lightnings, and voices*, which note the terrible ways that the Lord has of punishing wicked men for their contempt and neglect of the Gospel ; *Fulgura & tonitrua terribilia supplicia significant, nec ullo modo vitanda*. Judgements from Heaven shall be poured out immediately upon the spirits of men, and that from Heaven, *Isa. 28. 13. The word of the Lord was unto them precept upon precept, and line upon line, here a little, and there a little, that is, summa cum industria & indulgentia*. He did it daily, and he did it with a great deal of meekness and forbearance, &c. but what was this for ? to what end did the Lord do all this ? was it for their spiritual good ? no, it was in Judgement, *that they might fall backward, be broken and ensnared* : there are no people liable unto such terrible Judgements as they that live under Ordinances, and whose plagues flow from them, *Heb. 6. 6, 7, 8*.

There are many that live under the Gospel, and by the grace of it they come unto the highest pitch of common works, they are *inlightned and taste of the heavenly gift, and are made partakers of the holy Ghost, taste of the good word of God, and the powers of the world to come*, yet afterward they fall away, and that with a malicious and final Apostasie, with despight and revenge : the reason is given of it : *For the ground that drinks in the rain, and brings not forth fruit answerable, is nigh unto cursing* : for the curse is answerable unto the blessing ; and therefore they that live under the offers of the greatest spiritual blessings, if they be neglected, and are unfruitfull under them, they are neerer to cursing then other men ; which is the rea-
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son why in judgement they are given up after such great and common works to apostasie and final impenitency; because they have drunk in the rain of Ordinances and influences, and have not brought forth fruit meet for him that dressed it; as its said of Christ, *Luk. 2.* it is true of the Gospel also; it is set *eis thēn katasynē*, for the fall as well as the rising of many in Israel: and let me tell you, the more spiritual Ordinances are, the more spiritual shall the judgements be, as we see it in the Ordinances of the Gospel; as they were more spiritual, so were the judgements that were executed by them more spiritual: as the more spiritual any mans light grows, the more spiritual will his temptations grow: so the more spiritual Truths grow in any Age, the more spiritual Judgements grow; for answerable to the measure of spiritual blessings, such shall be the measure of spiritual plagues: and as the more spiritual Ordinances are, the more desirable; so the more spiritual they are, if abused, the more dangerous.

Secondly, there are no Judgements of God like unto spiritual Judgements: those are of all other the most dreadful, *Isa. 13.* *Why should you be smitten any more? ye will revolt more and more.* *Hos. 4. 14.* *I will not punish your daughters when they commit whoredom, nor your Spouses when they commit adultery, &c.* Impunity in sinning is the greatest punishment that can befall a sinner; but the people that do not understand shall fall; that is, shall sin without restraint, without controul. He that is filthy, let him be so. *Drusus.* And *Drusus.* the grounds of it are these.

First, because every spiritual Judgement is in it self a sin; it is a judgement as from God, but in us they

they are sins also : now as there is not a worse evil then sin , for sin is the greatest evil, so it cannot be punished with any thing worse then it self: he Apostle cannot call it by a worse name then it self, *Rom. 12. 7. sinful sin* ; and God cannot infl & a greater punishment then it self; and therefore after this life though the demerit of sin shall cease, the obligation of the Law ceasing , as binding unto further punishment, when a man is actually under the sentence of condemnation; yet there is an obligation to the precept of the Law still : for thou art bound to the precept as thou art a creature, and to the curse only as thou art a sinner ; now the nature of sin shall remain, though the demerit of sin hath an end after this life , and yet in Hell, *pertinet ad damnationis pœnam*: As all holiness and obedience in heaven, *pertinet ad beatitudinis premium*. The one is a part of a mans torment, as the other is part of a mans reward.

Secondly, because of the subject on which it lights, is the soul; the soul is far more precious then the body; and as any mercy to the soul is far beyond any blessing unto the body; so if *the soul prosper , and the inward man be renewed* , it is no great matter what become of the outward man : though there be *crus in nervo, si animus in cœlo* : for it is in the soul that the Lord dwells, and in the excellency of the soul that he doth delight : therefore *let the hidden man of the heart be adorned* : there is no adorning like it. *Aliter pigmentaria sunt vestes : Indutus purpura, cum conscientia pannosa* And if the beauty of the inward man be so glorious, then there is no defilement like to that of the inward man, nor no punishment like to that upon the soul : as the Schoolmen say of Spiritual Alms,

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it is to be preferred before corporal: *Eleemosyna cordis major quam corporis; spirituales Eleemosynae sunt Aquinas. corporalibus simpliciter preferenda*: So may we say of Spiritual Judgements; there are no judgements of God so much to be feared as Spiritual Judgements; as there are no mercies so much to be desired as spiritual mercies: the prosperity of the soul should be unto a Saint the measure of all prosperity; and the misery of the soul and judgements upon it, should be the measure of all miseries and Judgements whatsoever.

Thirdly, Spiritual Judgements are an argument of the greatest wrath and displeasure of God: its true is a judgement that God doth sometimes inflict upon his own people, *Isa. 63. 17. Why hast thou caused us to erre from thy ways, and hardened our hearts from thy fear?* but yet it is a greater testimony of his displeasure, then God doth shew towards the men of his good will; there is no such evidence of his wrath in the world, as this is; and so it is to wicked men also; for God to give them up unto their own hearts lust, and to deliver them to Satan, as we see Christ did Judas: *Parcit iratus: & iratus Deus dat amanti quod male amat. Austin. Magna est ira Dei, quando peccantibus non irascitur Deus. Jerom.* In the afflictions of his people, *Emendationi instat Deus.* It is to restrain us, and reclaim us, &c. But in spiritual Judgements the Lord doth give a man up to sin, and leave him in the power of sin, and under the dominion of sin, as if he did never intend to do him good more.

Fourthly, its the saddest evidence of a mans reprobation, and a most dreadfull earnest of a mans damnation.

First, its a sad evidence of a mans reprobation; for there are three consequents of reprobation, and both of them are spiritual Judgements.

1. *Permissio peccati* : the permission of sin.
2. *In peccato derelictio* : the being left in sin.
3. *Traditio Satanae*, to leave a man in the power of Satan, to give him over unto Satan, *to carry him captive at his will*; and all these are spiritual Judgements, *Rev. 13.8. and Rev. 17.8.*

How came men to be insnared with the Doctrine of Popery? and carried away with *that doctrine of devils*? they were given up in Judgement to it, as an evidence of their reprobation; for *they worshipped the Beast, and received his mark and his image, whose names are not written in the Lambs book of life, &c.* for as Spiritual blessings are pledges of election, so spiritual Judgements are dangerous signs of a mans reprobation.

Secondly, they are a fearful earnest of a mans damnation, *2 Thes. 2.12. He gave them up to believe that lye, that all they might be damned, who believed not the truth, but had pleasure in unrighteousness, Heb. 10.27.* We read of an *earnest* *rewards*, *A receiving of a sentence*, an eternal judgement in a mans own soul; when a man carries in his own heart the sentence of his own condemnation; and there is not a greater earnest of it in the world, then for a man to be given over by God unto spiritual Judgements: for that is the portion that all the Heirs of Hell have from the Lord; and as by the works of the Spirit of adoption upon the soul, there is an *earnest* of Heaven; so by the work of the Spirit of Bondage on the soul in judgement, there is an earnest of Hell: the approaches
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of God are in the one, and the desertions of God are in the other.

Thirdly, consider what a great evil it is to be given up unto this judgement of a perpetual barrenness: the sins against the Gospel must be especially required by such judgements; for the Lord will have the judgement hold a proportion unto the sin; now the more spiritual sins are, and the more spiritual Ordinances are, the more spiritual must the judgement needs be: now as there are no sins, nor no Ordinances so spiritual as those under the Gospel, so there are no judgements that are so spiritual: and therefore, as *God is a spirit*, and hates spiritual sins most, so it is most agreeable unto him, the soul being a spirit, and having the main hand in the sin, to load that with spiritual judgements.

But why will the Lord punish the neglect of the Gospel with a perpetual Barrenness? *Why shall the marish places be given to salt?* The grounds are these.

First, consider of all Spiritual Judgements this is the greatest; of all judgements the greatest are spiritual judgements; and of all spiritual judgements, to be given up to barrenness is the greatest: for it is that unto which all other Judgements tend, and in which they all end and center. There are many other spiritual Judgements, as there is a *judicial blindness* and *hardness of heart*, a *seared conscience*, a *reprobate sense*; but what is all this for? it is that we might *bring forth no fruit to God*; and that nothing that is good might grow thereupon; and therefore it is that the *Devil doth catch away the good seed*, Matth. 13. 19. *That we might be as the high-way ground*, unfruitful: we com-

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plain of a barren earth by reason of the curse, *Cursed be the ground for thy sake; when thou tillest it, it shall not yield thee fruit; but there are three sorts of Spiritual Barrennesses, which are far beyond this, and are the fruits of a far greater curse; and they are barren Churches, barren Ordinances, and barren hearts; there was never a more terrible monument of temporal wrath, then the Lord shewed upon Sodom and Gomerrah, and those Cities of the plain which are now turned into the salt sea, and their smoak ascends continually, where nothing lives, where nothing grows, neither fruit nor grass, Deut. 29. 23. and therefore called the dead Sea, as Ferom saith, Quia nihil in se vitale habet: unde nomen mortis sortitum est. And if a fish be at any time carried out of Jordan into it, Statim moriuntur: nihil utilitatis in se habet: ut simplex sermo testatur: the fishes presently die therein. Now take an unregenerate man, a barren soul, and he is compared here unto the dead sea: for it is said that fishers shall stand from Engedi to Eneglaim: Eneglaim in principio est maris mortui, ubi Iordanum ingreditur: Engedi vero, ubi finitur, atque consumitur: As great, yea a far greater monument of Judgement, God gives unto a barren heart, then is that of the dead sea: which is nothing else but a barren land, and barren waters, as they bring forth nothing that is good of themselves: so neither is there any thing that can live or thrive or grow in them: but if it come into it, it immediatly dies: and so it is with any thing of God or the Spirit of God that comes into the barren heart, it is like unto the dead sea; what truths or motions soever are cast in, they die immediatly.*

Secondly, This is the greatest Judgement, because hereby;

hereby thou lovest the fruit of thy union with Christ, and the comfort of it : for the end of union with Christ is fruitfulness ; and it is a plain argument that he that brings forth no fruits to God, w. s never married unto Christ : for *Rom. 7. 4. We are said to be married unto Christ, that we may bring forth fruit to God :* There is a double end of Marriage, *convictus & proles* : Cohabitation and propagation ; and therefore there cannot be a greater evidence that thou art not yet married unto Christ, then this, thou art barren ; for the Spouse of Christ is fruitfull, and he hath no further a delight in them then as they bring forth fruit ; for it was the very end of his coming, *That they might bring forth fruit, and that more abundantly, and that their fruit might remain.* Now to be much in fruitfulness, to be rich in good works, is a great mercy. *Si mihi daretur optio, eligerem unus Christiani rustici opus sordidissimum, præ omnibus victoriis & triumphis Alexandri Caesaris, &c. Quando fidelis es, Deo placent etiam Physica, corporalia, & animalia officia.*

And how great a comfort is it, to bring forth fruit to God ? because it is fruit abounding unto our accounts, at the last and the great day ; now as fruitfulness is a certain evidence of our marriage to Christ : so barrenness is a certain evidence that thou art not yet married unto Christ : and to be given up in judgement to barrenness, is an earnest thou shalt never be married to him ; and fruitfulness is an argument and a pledge unto a mans heart that Christ will delight in him, as *Leah* said ; when she had born a son, *Now my husband will love me ; now he will be joynd to me, now I have born him this son also.* So may a soul reason it out with Christ : Now I shall have his love, he wil love me,

he will delight in me, he will dwell with me, now I have yielded him fruit; for *he doth delight in the fruits of his pleasant things*, Cant. 5. 12.

Thirdly, there is nothing that stands between such a soul and wrath: for *Ioh. 15. 2. Every branch in me that bears no fruit, my father takes away*, that is, he is cast out of the vine, of which he did seem to be a branch: *and he withers*, and is thereby prepared for to be fuel for the fire: its true, if there were the least fruit, or the least hope and expectation of it, it would be reprieved: for, if there be *but a cluster*, *Isa. 65. 8.* the Lord saith, *spare it, for there is a blessing in it*: but when Christ comes to expect fruit, and findeth nothing but leaves, no fruits thereon, then there is a curse neer, *Never fruit grow on thee henceforth for ever*. And by such a curse the man withers at the root immediatly. *Chrysoft. de pœnit.* doth allude to the manner of men. *Romana leges pœnam pregnantem deferunt*: *εἰ δὲ οἱ ἀνθρώποι νόμοι σείδονται*, If the Laws of men spare for the fruits sake, how much more will the goodness and the mercy of God do it, if there be *but a cluster*? but where there is no fruit, there is nothing now between that and the fire: there is nothing so much as to defer the judgement.

There is a double curse upon a barren tree: not only the original curse which is the ground and cause of barrenness: but there is a particular curse, when the Lord pronounceth a sentence of perpetual barrenness to this very end, that the soul being cut off may *wither*, and may thereby be prepared for the fire: and it is said, they are withered, and men gather them: they are cast into the fire, and they burn: the

the fire of Hell burns so fiercely upon none as upon them that are cast out as withered branches in judgment for their unfruitfulness.

Fourthly, why will the Lord give men over to a perpetual barrenness, that they shall never more bear fruit, but as it is said, *Iude 12. They are without fruit, twice dead, and pluckt up by the roots*: as there is no fruit for the present, so there is no hope of fruit for the future: for the Tree is *pluckt up by the roots*; these are men given up to perpetual barrenness; and the grounds of it are such as these.

First, if any thing would make them fruitful, the gospel would: for we see that if *the waters that issue out of the sanctuary*, run out into the dead sea, the waters shall not be healed: and that there is as little hope of fruit from such, as there is of the dead Sea, that it should be yet fruitful, and therefore *Zach 14.8. Living waters shall go out from Ierusalem towards the first sea*: this *mare primum* is nothing else but *mare mortuum*, or the dead sea: and why are they called living waters? not only *formaliter*, or as they are *aquæ perennes*, such as do always flow; but *effective*, because they do beget life where they come: and *all things where the waters come do live*; and there are *trees for fruit on every side*, because the waters do come thither: yea, even when there was as little hope either of life, or fruit as there it now in respect of the dead sea.

Secondly, there is no other use to be made of them: they must be either for fruit, or else for fuel: for men that live unprofitably under the Ordinances, are good for nothing: as it is with a vine, if it be not fruitfull, it is usefull for nothing else in the world: for *a man cannot take a pin from it*, Ezek. 15.3. those that are
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branches in the vine : fruitfulness doth prepare it for pruning and soiling : *for every branch in me that bears fruit, the father purgeth that it may bring forth more fruit*: so barrenness & unfruitfulness doth prepare it for lopping, that it be cut down, that it may be profitable one way ; for all the garden of Paradise the Lord hath reserved for one of these ends : some of them, because he would not have them all perish, he hath reserved for fruit ; and some when he hath a long time expected fruit, and *indured with much long patience and suffering the vessels of wrath, prepared for destruction*, now he cuts them down, and lays them up for fuel ; for *Prov. 16. 4. he made all things for himself* ; and he will make some advantage of all the creatures to his own glory ; they shall be some way or other serviceable, either as *vessels of mercy*, or as *vessels of wrath*, either to honor or to dishonor.

Thirdly, the Lord doth this because therein are several provocations, that they are unto him.

First, he hath bestowed much labour upon them : *for the father is the husband-man* ; and his eye is in reference unto fruit, *Isa. 49 45. I have laboured in vain, and spent my strength in vain* : When he hath dunged and digged about it, not only the barrenness, but the loss of his labour then is a provocation: then the Lord lays a man out of his hand : *Then reprobate silver shall men call them, when the Lord hath rejected them : I would have formed you, I would have purged you, but now you shall never be formed or purged.*

Ier. 6. 29. 3

Isa. 45

Secondly, the Lord expects fruit, *Isa. 5. I looked for grapes* : for though nothing is hid from God, yet he speaks after the manner of men, through his patience, and long suffering, waiting upon them, that never bring

bring forth fruit; now it is a dangerous provocation to deceive his expectation, *Isa. 5. 12. I looked for mourning, but there was rejoycing with the harps, &c. This iniquity shall not be purged from you till you die.*

Thirdly, they dishonor the Lords vineyard, that there should be found fruitless trees; and therefore the Lord is provoked against them to take them away, which he doth by giving them up to perpetual barrenness: this Judgement is that which the Saints fear and bewail, as *Beza* saith, *Tanquam monstrum inter filios Dei sto: inutile lignum:* to serve for nothing but to fill up a room to the dishonour of the vineyard, and that is very dreadful: *Culcate me salem insipidum:* good for nothing, neither for the land, nor for the dunghil; and upon these grounds, the Lord gives up men to live under the Ordinances of the Gospel unprofitably, that they have no saving effect upon them; he gives them up a perpetual barrenness; they are given to salt.

Use. Ye that live under the Gospel, and glory in it *Use.* as the Jews did under the Law, fear lest the Lord give you over to this Judgement; for *many are called, but few are chosen:* A very dangerous thing it is to live under spiritual Ordinances and influences with carnal hearts: and to this end, let me exhort you to fear the several steps and degrees by which commonly God doth give men up to it; and they are such as these.

First, men miss of Christ, who is the only fruitfull Root: for it is in him only that you bring forth fruits, *Joh. 15. 5. without him you can do nothing;* when men begin their Religion with duties and per-

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formances, without a work of *regeneration*, which tends unto *Union* with Christ, for *the term of vocation is union*: they were never cut off from their old root, and never had experience of an ingrafting work, never knew what it was to be *translated*, Col. 1. 13. *Met'sios, Verbum deductum ab iis qui colonias transferunt e natali solo*: Its a Metaphor taken from transplanting of Colonies: They are in him by profession only, without any real implantation; for Christ as he is a vine upon earth, has in him many *unfruitfull branches*, though as he is a head in Heaven, so he hath no dead members; and this is the great ground of all barrenness, and so all that a man doth is but *building upon the sand* when it flows not from Christ, through the union of faith, which is the ground of all fruitfulness: *Non semper oro, non semper meditor, sed vestio, dormio, bibo, comedo, &c. Hæc omnia si in fide fiant, tanquam recte facta divino iudicio approbantur*: As are my prayers, so my eating, drinking, sleeping, and clothing my self; they are all *fruit abounding to my account in Christ*; Luther, Gen. 33.

Luther.

Secondly, he gives them up unto a heedless spirit in the things of God; so much of Religion as shall uphold a form they take up, but they regard not the *keeping of their hearts*, and the approving of themselves unto God in secret; there is a *cultus conscientie*, that is wholly neglected, 2 Kin. 10. 31. *But Jehu took no heed to walk in the Law of the Lord God of Israel with all his heart*: what shew so ever they make of Religion, and how great so ever their pretences are, yet *ἀμελῆς*, Heb. 2. 3. *They neglect*, or they care not for the salvation that is offered therein. *Vita unuscujusque non cognoscitur nisi in conscientia*. Bernard. A mans life

Bernard.

life may seem as fair in a hypocrite, and as fruitful as in a godly man; but it is the inward frame of the heart, and the constant care of that, in which Religion doth consist; and if a man do duties with a Spirit of inadvertency, they are none of them fruits but leaves, and make way for a judicial barrenness.

Thirdly, he gives them up unto new opinions, and these do ingross the heart, and take up the strength of the man, by contests of this nature; whereas *the kingdom of God consists not in meat and drink*, Rom. 14.17. and when men are given up to this, then *quas volumus doctrinas coaptamus*: Hylar. That must go *Hylar.* for true doctrine which is agreeable to their apprehensions; and there is more pains taken in contending for, and in maintaining of such opinions and things which we have made our own, then there is about knowing or practising all the Truths of Christ, and the duties of godliness besides: and so the whole practice of godliness is neglected, while the man is sinfully busied in novelties and unpractical curiosities; and so *urbem produnt dum castella defendunt*: when as *in absolute & facili stat aternitas*. The things necessary to salvation are easie, and as for lesser disputes, be not much in them; say, *Elias cum veniet*: Let us leave this unto the day of Resurrection, which will declare of what sort every mans work is, whether it be gold, or silver, hay or stubble; and the truth is, this is a grave in which Satan hath buried many a soul, causing men to fall in love with their own births and apprehensions, and thereby to take them off from the things which are of eternal concernment in the things of God, which turn

men commonly from Idolatry to Heresie.

Fourthly, the Lord gives them up to have their thoughts set much upon other things, as it was with the thorny ground : *the thorns sucking in the strength of the soil choaked the seed*, Matth. 13.

One is taken up about getting an estate; and another about raising a building of honor; and another he is busied in the great affairs of a Commonwealth, and he talks of making of Laws, defeating of enemies, saving of Kingdoms, &c. and in the mean while he himself is lost, Matth. 7. 22. There is a man *busie preaching to others, whilst he himself is a castaway*; and casting out devils out of other mens bodies, when he himself is all the while in his inward man possessed of the devil; and so while *he is made a keeper of the vineyard, he neglects to keep his own vine*, Cant. 1. 6. And so many a great Statesman gives the same accompt at his death, as *Luther* brings in *Cicero* complaining : *Olim frustra me sapientem putatum : vocem indignationis & desperationis plenissimam*, &c. So that men never consider, by their gifts, and places, and powers, they bear fruit among men, and be usefull to a Civil State; they never think of being usefull to the people of God, and saving of their own souls : but its one thing to live fruitful towards God, and another to be thought so by men : as its said of *Jeroboams* son : *There was found some good thing in him towards the Lord God of Israel* : Therefore consider, that may be good among men, which is not good towards the Lord God of Israel.

Fifthly, After this the oath of God passes on the man : there is a *swearing in his wrath* against men now, as there was against Israel
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of old, *Hebrews 3.* and therefore we also must take heed; for this is the most dreadfull Judgement can come among men: and this oath though it be secret, yet it hath this effect, that the Spirit of God in the common works and gifts is by degrees withdrawn: for though there be a decree that passeth upon every mans eternal estate, as an act of the Sovereignty of God: *Iacob have I loved, and Esau have I hated: and the foundation of God remains sure, the Lord knows who are his:* yet there are many strivings of the spirit of God about a mans eternal estate, before the Lord swear in his wrath he shall never enter into his rest: for *my spirit shall strive with that man no more, Gen. 6.3.* for as the Lord will not always suffer his Ministers to speak in vain: therefore sometimes he saith, they shall be a reprover unto such a people no more: and therefore he will change the orb in which the stars sometimes shine; he that hath them in his right hand; & so *he will not always suffer his spirit to strive in vain:* and therefore; he doth call home this Spirit as his extraordinary Embassador, when he prepares open war against that man; and all Treaties of peace are at an end; the Lord will treat with him about the matter of reconciliation no more.

Sixthly, after this there comes upon a man from the Lord as a fruit of this oath, *a spirit of slumber, and a heart that cannot repent, Isa. 29. 10.* the word in the Hebrew is *תר רמת* the same thats used of *Adam* when the Lord took out his rib, that though the man be in never so great danger himself, he is not apprehensive of it; nothing doth awaken him: and by this means he is put into the condition of the devil; for he is made perfectly like unto the devil, and is deli-

Bernard.

vered over into his power ; for 2 *Tim.* 2. 26. *ἀναστρέφω*, the word is properly to return to himself after drunkenness ; but now the Devil hath not only a power to make that man drunk, but to keep him so, that he never return to himself again to his dying day : and as the devil sins without remorse, so shall he. *Peccare humanum est, sed in peccato perseverare Diabolicum est.* He that perseveres in sin, is as the Devil himself. As the fire of hell is *unquenchable fire*, so is the sin of Hell unquenchable sin ; and the Repentance of a man so given over by God is not *medicinalis* but *pœnalis* : its a Repentance in respect of Judgement, not of sin : and as it has judgement its cause, so shall judgement be its companion ; that very repentance shall be an aggravation and part of his greater plague. By such dreadfull steps as these (which a wise heart will tremble to hear) are men *given to salt*.

Holiness



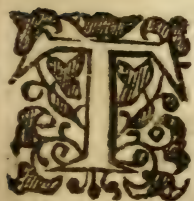
HOLINESSE

The only WAY to

HAPPINES.

H E B. 12.14.

And Holiness, without which no man shall see the Lord.



THE times in which we live are truly stiled doubtfull times: full of doubtfull expectations, and doubtful disputations; *incerta sunt omnia.*

Of doubtful expectations; there is no man looks upon himself as safe; but different parties unite themselves, and different plots

plots are laid, and different interests carried on: and by this men think to be established; but men of the strongest parts, and that have the highest power, do not many times attain their hopes and ends; *The race is not to the swift, nor the battel to the strong: because time: and changes come upon all*: there are changes of condition, which *the most High* appointed unto all men, *who rules in the kingdoms of mortal men*, which are unto them contingent, casual and unexpected; and by this means men are made like unto a wheel; that which is now uppermost, becomes suddenly the lowest: *Summa cito fiunt ima*, Eccles. 9. 11. And by this means the misery of man, by reason of this uncertainty is great upon him, *that he eats his meat in darkness, and his heart takes no rest in the night*: seeing this is the state of things, my aim is to put you upon that which is the only security: *Nulla satis magna securitas dum periclitatur aternitas*, there is no security unto any man, whilst his eternity is in danger: therefore secure eternity, & you secure all; its only holiness thats the way to see the Lord, and will surely attain that end, *and thereby* make us everlastingly happy.

And our times are doubtfull, because of doubtful disputations; it is with us as the Apostle speaks, 1 Cor. 14. 26. *Every one has his Psalm, his Doctrine, his Revelation, his Interpretation*: and by this means their minds are busied, and their judgements puzzled, whilst their fancies are stupified with some novel and unpractical curiositie; and so whilst men spend their whole strength about *Mint, Annice and Comin, the great and the weighty things of the Law* are neglected: therefore my aim is to call you off:

Ne diversitas praeceptorum

torum rectum iter impediatur. Lactan. The way to eternal life is not in curious disputations, but in a holy walking: *in absoluto & facili stat eternitas*: as Hilary Hilar. faith: therefore let us all pitch upon that in which all concur, and which all must grant, that it is holiness only that is the way to happiness: and that *without holiness, no man shall ever see the Lord.*

Here are two things to be opened.

First, what this holiness is which the Text speaks of, without which no man shall see the Lord.

Secondly, what it is to see the Lord, and what this vision of God is, that's here spoken of.

First, what holiness is, *& ὁσιότης*, without which, &c. holiness in the creature, as well as truth, is, *Conformitas cum Archetypo*: as there is a principle from which it is derived, so there is a nature unto which it is conformed: and in this conformity holiness doth consist.

There is a twofold holiness.

1. There is a legal holiness, which was a perfect conformity in heart and life unto the will and holiness of God manifested in his Law: and this was the holiness that was in *Adam* in his innocency, and is the holiness that is now to be seen in the holy Angels in glory: an exact and perfect conformity unto the will of God, as manifested to them, or to be manifested: for they were conformable unto the will of God *in revelatis* and *in revelandis*: This holiness, as it was immediatly derived from God without a Mediator, so it was perfect: they knew the will of God perfectly, and had in them a principle of perfect conformity thereunto: but if this be the holiness here spoken of, no man shall ever see the Lord: for

Greg.
Prolog. p.
349. Omnes
quod Adam
perdidit, per-
diderunt.

by one man sin entered into the world; this holiness was lost in Adam. *Totum genus humanum in radice stat.* There is therefore an Evangelical holiness, which is not barely a conformity unto the will of God in his law, but also unto the image of God in his Son as Mediator; he is the principle from which our holiness is derived: it is from his fulness: and he is the pattern unto which it is to be conformed: for *Rom. 8. 29. He hath predestinated us to be conformable unto the image of his Son:* so that the holiness now required, is the Law written in the heart: its not a conformity to the Law immediately, but as the Law of the spirit of life is found in Jesus Christ: and its not derived from God immediately: for we can, being fallen, receive nothing from him but by a Mediatour: and its not a perfect conformity in all things unto Christ: sincerity is Gospel perfection; a full conformity we expect and pray for, and tend to, that we may be like him, but that we shall never attain till we shall see him as he is. So that the holiness thats here spoken of, is a sincere conformity to the Image of God, & of the Law that is to be found in Jesus the Mediatour, though it be here but in part, and but begun, and shall never be perfect till we see God: yet this is the holiness that will bring us to that vision, and without which no man shall see him.

Secondly, What is it to see God? Some expound this of Christ; it is *ὁφθαλμοῖς τοῦ κυρίου*. Christ is made of the Father Lord and Christ. For the Learned do make the word to be of the same extent with *Adonai* in the Hebrew, which they do generally interpret of Christ. *Adonai* dominationem denotat, & plane filio congruit, per quem Deus pater ut fecit mundum, sic mundum moderatur. Andr. Masius in *Josh. 7*. There shall be a vision.

Par. (Christi
visionem vi-
detur Sanctis
promittere.
And. Ma-
sius.

vision of Christ in glory : and in the vision of him, and full communion with him, our holiness shall consist, 1 John 3. 3. *When he shall appear we shall be like him, for we shall see him as he is :* twas *Austins* wish to have seen *Christum in carne* : if it were so desirable to have seen Christ in the flesh, in his humbled estate, how much more desirable to see him in his glorified : to see *the King in his glory* : Christ glorified, and our selves as partaking with him in the same glory : for we shall enter into our Masters Joy : Enter into the Joy of our Lord. That as he sate down with the Father upon his Throne, so we should sit with him upon his throne : and this was the happiness that *Job* expected, *I know that my Redeemer lives, and that I shall see him with these eyes* : or else we may understand it of the vision of God : for it is that only that is the *beatifical vision*, for God being the ultimate object of our faith, Christ is but the intermediate object : through Christ we believe in God : he must be the ultimate object of our happiness, and so to See is an Hebræism, and implies both *vision* and *fruition* : in vision ; for to know a thing in the most perfect way, is called seeing in the Scripture, 1 Pet. 1. 12. *The Angels desire to look into* : that is, to have a through and a perfect knowledge of them ; and it implies *fruition*, Isa. 53. 11. *He shall see of the travel of his soul and be satisfied*, Isa. 66. 14. *Ye shall see and your hearts shall rejoyce* (that is) of this you shall have experience ; and so to see the Kingdom of God, is to possess it, to enjoy it, to have a part and a portion in it, &c. And this vision of God is double : First *fiducial*, which is by faith here, for every believer must be first a Seer, John 6. 40. *He that sees the son and believes in him.* So Mat. 5. 8. *Blessed are the pure in heart,*

heart, for they shall see God, Heb. 11. 27. *He seeing him that was invisible.* This is a fiducial vision; and the truth is, without holiness no man can thus see God; But that I shall not restrain the text to: Secondly, *beatifical*, that is, to see God immediately, and that with such a perfect vision as the creature is capable of: First to see God as he is in himself. Secondly to see God as he is in your selves: for our happiness consists in both these: first to see God as he is in himself, for, *we shall see him as he is*: this is called *seeing him face to face*: here we see God but by Negatives, *via negationis*, as he is not, denying unto God the imperfections you see in the creature: I say, this is rather to see him as he is not, then as he is: and by shadows and resemblances from the creatures, *via causalitatis*; and neither of these is to see God as he is, but rather what God is not, but as he is pleased to represent himself unto our faith, its by way of reflection not intuition: But we shall see him then *as he is*: that is, by these helps and means, and through this glass no more, but immediately *face to face*; it is true that the infiniteness of the divine nature, no created understanding is able to comprehend: none can know God to perfection but God himself: No not the Angels in Heaven: nor the man Christ Jesus; but yet all the Saints shall know God, and see him unto their perfection, so as to make themselves perfectly happy, though they can never know him to his perfection: for even a glorified understanding shall be finite, and that cannot be capable of an infinite object; *we shall see him, &c. that is infinite*: but not *modo infinito*: and this is that which is commonly called *beatitudo objectiva*, blessedness in the object:

Secondly,

Secondly, there is a seeing of God in themselves, when the Saints shall see such a perfect image of the glory of God stamped upon them, that they shall see more of God manifested in themselves of all his Attributes, then they can see in the best of the creatures here below: more then in all the works of creation and providence beside: some weak appearances there are of the divine nature revealed in the Saints here: but then they shall be full and glorious; *they shall shine as the Sun in the Kingdom of my Father*: there shall be more of the glory of God stamp'd upon their souls and bodies then there is brightness in the Sun; and this is another thing wherein the happiness of the Saints shall consist; the perfection of the image of God in themselves; and this is commonly called *beatitudo formalis*: to see God in themselves, and to see God in himself: in this doth the fruition of God consist: and the happiness of the creature for ever: and holiness is the means to attain to this vision: there is no salvation without it: it is only the holy man shall see God: and they that think to attain it any other way, deceive themselves: for the expression is exclusive; No man, be he what he will be; of what state and condition soever, high or low, rich or poor; be his authority never so great; be his profession never so glorious: let him make never so fair a shew amongst men; let him be of never so great fame and repute, let him be never so just amongst men, and of a moral carriage and a good behaviour, that no man can blemish him; yet is he a holy man? if there be no holiness in him, there is no vision of God for him: he can never see God by a vision of faith here, neither shall he ever see him (that is) enjoy him in a vision of

glory hereafter ; here there are great shews of holiness and shadows which are not so, that men do count holiness ; and many are cryed up for Saints in their generation : or (as is the foolery of this age) because other men will not, they will canonize themselves for Saints : but there is a *holiness of truth* that the Apostle speaks of, *Eph. 4.* and such a holiness it must be, not in name only, but in truth, not in word, but in power ; and it is observable that the Apostle here makes it exclusive, but only to the last particle ; he exhorts you to follow peace and holiness, but he adds *quois* *?*, without which there may be a seeing of God without peace (that is) a man may follow peace and not attain it, and yet see God, but without holiness none can see him ; it is commonly by Interpreters restrained unto the vision of God in glory, and therefore so I shall consider it only at this time, and the observation that it doth give us, is this :

Doctrine.

Holiness is the only way to happiness : there is no seeing of God in glory without it ; none shall see God but the holy man : And here for the right understanding of it, we are to consider holiness three waies.

First *quoad principium*, according unto the principle of it, and that is *Regeneration*, when the seeds of holiness (that is) holy principles are sown, a new image is begun :

Secondly, *quoad incrementum*, according to the increase of it : which is *sanctification*, by which he that is new born to God grows up to the perfection of those habits received in the fear of God :

Thirdly, *quoad exercitium*, for the putting forth of those inward improved principles in a way of holy walking : and this is in Scripture called *obedience* :
with-

without holiness in all these, suitable to the time and means that God doth vouchsafe man in a measure of truth and sincerity, there is no hope to see the Lord.

First Holiness *quoad principium*, which is commonly called *regeneration*, and without this there is no salvation, *John 3. 3. Jesus said, verily verily, &c. except a man be born again, he cannot see the Kingdom of God*; we have first the manner of the assertion: first, *nota dignitatis*, there is no truth but is a beam from the father of light; but there are some truths more *precious* and of greater worth then others. Secondly, *nota certitudinis*, all his words are true, yet he doth set a special impress of truth for to be observed upon some words more then upon others:

Secondly, the thing asserted, except a man be born from above, *non unius partis correctionem, sed totius naturae renovationem designat. Calv.* Tis not the understanding is blind, Labour to get it illightned: the mor-*Calvin.* als are ill, Labour to reform them: it is not the change of a mans way, or his leaving some sins, and taking up the practise of some duties, but it must be A new nature; as if he were new born into the world, *2 Cor. 5. 17.* thou must have a *divine nature: a new creature*, there is nothing of the old building will serve, all things must become new: tis called therefore, *the new creation of God.*

Thirdly, the universality of the assertion, *aequivaleret universali*: what age, or calling, or condition soever, though this man were one that lived in the Church, a Pharisee, civil in his Conversation, a Saint in his generation, he was a man that had attained a more then ordinary piece of knowledge, a teacher, and of a good disposition, a man not bitter against
Christ,

Christ, as the rest of his sect were, and yet Christ saith to him, he must be born again: a man may be a member of a Church, of a loving and ingenuous disposition, a fair and unblamable conversation, and a man of that eminency in knowledge that he may be a teacher of others, and yet this man must be born again, *or he cannot see the Kingdom of God.*

Fourthly, the necessity he puts upon it also; the Kingdom of God is both the Kingdom of grace here, and hereafter of glory; and to see it, is *frui* to enjoy it, *participem fieri*, as *ver. 5. he cannot enter into the Kingdom of God*; so that to see it, is to enter into, or to have a mans own part and portion in it, with the rest of the Saints; so that let a man be never so great in the world, never so eminent for profession, let his outward carriage be never so upright, nay, Angelical, yet if he hath no birth but his first birth, he is not in Gods account a member of this Kingdom of grace, nor hath any right to the priviledges of it here, or of the Kingdom of glory hereafter: *he hath no part or portion therein.* There are two parables by which Christ doth hold this forth to us clearly: first that of the *marriage of the Kings son*, *Matth. 22.* there is a *guest that comes without a wedding garment*, it is not a sleight thing to come to the ordinances in the Gospel in an unregenerate state; if there be but one, the King will come in to see the guests; this wedding garment is——Christ put on by faith, in a work of vocation: and the image of Christ begins in a man in the work of regeneration: and he shall be cast out from the wedding, that is so in the day when the Lord shall come and visit the guests: so that parable of the *foolish Virgins.* First, Virgins they were, and kept their

their garments from gross pollutions. Secondly, they were Professors, and they joyned in society with the wife. Thirdly, in high esteem they were, for they *had oyl in their Lamps*: they did *shine as Lights in the world*. Fourthly, they held out with great expectation unto the coming of the Lord, for *they went out to meet the Bride*; and yet *they were shut out when the Bridegroom came*: because they had oyl in their Lamps, but none in their Vessels: the gifts of the Spirit of God are of two sorts, some *qualifying*, as the Spirit is *forma assistens*, and works upon them in acts; and this is oyl enough to cause them to make a profession, and to shine as Lights in the world: but some are renewing, as the Spirit is *forma informans*, *A spirit dwelling in the Saints, as a fountain of living Waters, springing up to Everlasting life*. Now they that had the one without the other, were shut out with *I know you not, &c.* And we have one famous instance in the Scripture, and that is of *Timothy*; he was born in the Church, of godly Parents, there was *faith unfeigned* in his grandmother *Lois*, &c. he was one Religiously educated, for *he knew the Scripture from a child*, and he was a child of a great deal of forwardness, in so much that the People of God had great hopes of him; there were many Prophecies that forespoke him, that he would be an eminent and a blessed instrument in the Church of God: *Paul saith, according to the Prophesie forespoken that went of thee*: and yet for all this there had been no Salvation for *Timothy*, but that he was begotten by *Paul* through the Gospel, *He is my own son in the faith*, 1 Tim. i. 2.

And the reasons of it are two;

*in aliquo ro-
strum esse, et
sub eius esse
potestate.
Camer.*

First it is in Regeneration that a man receives a new and another spirit, 1 Cor. 2. 12. *We have not received the spirit of the world, but the Spirit which is of God. My servant Caleb hath another spirit,* saith God, Numb. 14. 24. There is a double spirit that acts all Mankind; all unregenerate men are under the power of the devil, who is the spirit of the world: the world lies *in τῷ δυνάμει* 1 Ioh. 5. 19. And this spirit acts and effects works in all the children of disobedience: yea even in the elect before their conversion: before their regeneration *the strong man armed keeps the house, till a stronger then he comes*: but when the time comes that is appointed by the Father, that the soul shall be actually given unto Christ, who was in his purpose and in his covenant given to him before the world was, for there was grace given us in Christ before the world began, 2 Tim. 1. 9. Now he sends forth the spirit of his son into their hearts, and he takes possession of them for the Lord: and the strong man that formerly kept the house, is cast out: that he that was before the devils house, he is now *the Temple of the Holy ghost, and the habitation of God through the spirit*: now there are none for whom the house in heaven is prepared, but they that have been the habitation of God here: none shall dwell with God hereafter, in whom the Spirit did not dwell here: the same spirit, that as a spirit of holiness dwells in them here, it is the same spirit that is in them as a spirit of adoption and glory hereafter: therefore the great change in a man, the first change as the first fruit of electing love, is in the receiving of another spirit, and that is only in regeneration: then

is the spirit of Christ sent forth into the hearts of the Saints.

Secondly, in regeneration a man receives a new Principle: for by nature a man hath not in him a Principle of communion with God, or of obedience to him, *Ioh 3. 6.* that is Christs Reason, *That which is born of the flesh is flesh*: it is wholly corrupt, and that by which the soul is no way fitted to *walk with God*: therefore marvell not that I say unto you, that thou must be born again: grace is a new creature, *2 Cor. 5. 17.* *Eph. 2. 10.* *We are created in Christ, to good works*: it is a new man, an inward man: and it is from this created infused habit that all holy actions flow: let a mans duties be never so many, and his outward behaviour be never so Saint-like, if it doth not flow from a new man, an inward man, it can no ways please God, or be accepted of him: its a *Law written in the heart*, spiritually enlightning the understanding, and effectually determining the will unto Objects spiritual and supernaturally good: and before this be wrought in a man, there are no duties that are looked upon as duties by him. *Behold he prays, Acts 9.* saith the Lord to *Ananias* concerning *Paul*: he was a Pharisee, and they were much in prayer: but it was never looked upon and reckoned as a prayer by God, till he had a new principle, a new man: for the Lord looks to the heart, that is, he sees actions in their principles: men can judge of principles only by their actions: but God doth judge of actions according to the principles from whence they flow. *The tree must be good,* or else to God the fruit can never be good, but as the apples of *Sodom*: they must be good things that must be brought forth from an inward Treasury. And

take a godly man that is converted, when he doth not stir up the grace of God that he hath received, & acts it in duty, he doth perform it but barely as a natural man; and it doth not stand upon account before God as a duty; no further then there is an exercise of the regenerate part, is any service accepted of God; for it is the good work that is begun in us, that the Lord will perfect, *Phil. 1. 6.* therefore grace is a good work in us: a principle in the soul, fitting it for service and communion; and it is this that is ordained unto perfection in glory. If there be not a new principle, a good work begun, never look to have it perfected in the day of the Lord.

I see I am much prevented; I shall but touch the rest.

Secondly, Let us look upon holiness *quoad incrementum*; and so its commonly called in Scripture *Sanctification*, that is, the growth and improvement of that seed, and those principles that were wrought in a man at his first conversion, *2 Pet. 3. 18.* *Grow in grace.* *2 Pet. 1. 5.* *Add to your faith vertue; non quoad habitum, sed actum & gradum*; add to the acts, and thereby add to the degrees of the habit; for acts do perfect habits: And *Col. 1. 12.* it is not barely the having of grace, that is required unto Salvation, but it is the growth of it, and the improvement of it, that a man may be made meet for glory: I say, growth in grace is a duty, that is of necessity to Salvation as well as truth in grace, where God gives light and means; I speak not now of Infants, or such as dye as soon as they are converted, *Col. 1. 12.* *We are made meet Inheriters with the Saints in light.* There is a double right that the Saints have to heaven.

First,

First, *Jus hereditarium*, an hereditary right, and that is at Regeneration, when they are put into Christ, and so are made *Cohairs* with him of his inheritance, having *grace begun* in them, the same Image of God which shall be perfected in glory, and was given as a principle ordained to such a perfection.

Secondly, *Jus aptitudinarium*, and that is a right of fitness, whereby we are qualified to receive such a mercy, and that is as an heir hath a right of Inheritance in his nonage, but he hath not a right of fitness till he comes to years, and be able to manage his Estate, when he hath received it : And there is required in the Saints as well a right of fitness unto Heaven, as a right of inheritance, without which, I may say (after a sort) they cannot be saved, and that upon a double ground.

First, there is no grace that is ordained unto glory, but growing grace ; and if grace be true, there is a natural tendency in it unto growth : as there is in seed that is cast into the earth ; and so much the more, because *they are planted by the rivers of water : the Trees of righteousness they grow upon the bank of the River*, Ezek. 47. 10. *They shall grow as Willows, they shall grow as Calves of the stall*, Mal. 4. 2. There is a great measure of growth promised unto them : and if true grace be necessary to salvation, then growth of grace must be ; for there is no true grace but growing grace, and there is no grace that shall come to Heaven else : *I forget that which is behind, not that I have already attained* : Grace is not only *donum*, but *depositum*, and it must be improved ; it is a *Talent* that more must be gained by, by Trading, &c. it is a spark from Heaven that will never cease aspiring till it be joyned with the flame of glory *Eternal in the Heavens*.

Secondly, there is a pitch of grace that the Lord hath appointed unto his People that they shall fill up whilst they live here, before they be translated unto glory : there is a *μετρον* *μεasures*, Ephes. 4. 13. *A fulness of the age of the stature of Christ*, a measure that Christ hath appointed unto them, and with which he will fill and enrich them that are the body of Christ, of which every member is a part, and which he by the increase of his grace doth fill up : which is in this respect as it were imperfect, till the measure of his Saints be filled, not only in suffering, Col. 1. 24. but in graces also. Now the Lord having appointed them a measure which they are all in this life to fulfill, as he will not destroy wicked men till they have fulfilled their measure ; *fill up* (saith Christ to the Pharisees) *the measure of your fathers iniquities* : so neither will he translate the Saints, till they have fulfilled their measure, which is done by some sooner, and some later : and when the measure is full, as then Rev. 19. *He doth tread the wine-press of his Fathers vengeance* upon the wicked : So when *the Corn is ripe, he doth put in his Sickle and reap, and gathers it into his barn*, &c. therefore Job 5. 26. *Thou shalt come to thy grave in a good full age, as a shock of Corn in his season* : God will not reap till his harvest be ripe; therefore the Lord hath appointed a measure, and what it is we know not ; we should set no bounds to our selves, but strive unto the uttermost, adding one degree of grace unto another : so be sure of this, till thou attain thy measure, thou shalt never be received unto glory ; and therefore unto the actual possession of grace, growth in grace is as necessary in some respects, as truth of grace is. What is the reason that a wicked man doth commit iniquity an hundred

dred times, and his dayes are prolonged ? it is because he hath not filled up his measure, *Joel* 3. 13, 14. So, what is the reason that some of the Saints are taken up betimes into Heaven, and others of the People of God are a long time in the world ? Why it is because they have not fulfilled their measure ; for the Lord would not stay a day beyond his time in the one as well as in the other : the one is ripe for wrath, and the other is made meet for glory.

Thirdly, look upon Holiness *quoad exercitium*, and so its called *Obedience* : and this also is necessary to salvation ; that unto men grown, strong Christians, without the exercise of Holiness in wayes of Obedience they can never see the Lord : A man must run before he can receive the prize, *1 Cor.* 9. 24. And he must fight the good fight of faith, and finish his course, before he shall receive the Crown of righteousness, *2 Tim.* 4. 8. To him that overcometh I will grant to sit upon my Throne, as I overcame, and am sat down with my Father upon his Throne, &c. *Rev.* 3. 21. Its called *The Labourers are worthy of their hire* : the hire is for the Labourers, and for none else ; *Opera non sunt minus necessaria, quam fides ipsa*, Luther : Obedience and good works are in some sense as necessary to Salvation as Faith ; I say as necessary, though not in the same kind, as the Instrument of Justification.

And there is also a double ground for it :

First, because there is a measure of Obedience which the Lord hath appointed unto all the Saints before they shall be translated ; it shall not be till their Obedience is fulfilled, *2 Cor.* 10. 6. as men shall not take them away, *The Witnesses shall not be slain till they have finished their testimony*, *Rev.* 11. So God will not take them

them away till they have *finished their course*, Joh. 17. 2. *faith Christ, Father, I have glorified thee on earth, I have finished the work that thou gavest me to do :* and a Saint shall not be taken from hence till he be perfected : *I work to day, and to morrow, and the third day I shall be perfected :* that is, in respect of the work that was given him to do: and the perfection of the service, is the perfection of the man : the same is true of all the Saints, when they have brought forth their uttermost fruit unto God, and their work is ended, they shall never till then be translated.

Secondly, all men that are received into glory, they are received unto the degrees of glory unto which they are appointed; and though its true, that by Conversion they are put into a right of glory; but degrees of glory are answerable unto degrees of service which men are in this life drawn forth for: though God will not reward men for their works, as if they were the meritorious cause; yet he will for degrees reward *them according unto their works;* and so good works are a good foundation, by which men lay hold of eternal life, 1 Tim. 6. 19. *As Christ hath upon his head many Crowns,* suitable to the multitude of his Victories, Rev. 19. 7.

Amongst the *Romans* there was a common Crown, and some Crowns that were more special and peculiar; *Corona Civica*, and *Navalis*, &c. So there is a common Crown too belongs to the Saints, as they are in *Christ*, and so enter into their Masters joy; but there are some peculiar Crowns, which belong unto some more then to others, answerable to the special services that they have performed upon Earth : *As the Apostles shall sit upon twelve Thrones, judging the twelve Tribes of Israel :* There are stars *prima magnitudinis*, though all
The

the righteous shall shine as the stars ; yet it is observed by our Divines in the Angels themselves, that though there be no difference betwixt them *in natura Angelica* ; the Angelical nature is alike in all : Yet *in officio* , in office, there is a great deal of difference in the glory of the Angels , as the Lord doth employ them, some in more high and excellent services then others ; and answerable to that shall their reward be ; the essential glory shall be all alike:but there is an additional glory that shall be made outunto them answerable unto the services that they have performed; therefore its true of holiness in this large extent of it, That without it no man shall see the Lord.

There is but one Use I will make of it, which is of marvellous concernment unto every one of you.

The Use shall be of Examination; prove your *Use.* selves, for without holiness there is no salvation ; it is that in which men are apt *to deceive their own souls*, *Job 34. 30. הַנִּזְכָּר an hypocrite : that the hypocrite reign not, lest the people be ensnared* ; the word signifies *nubilus*, a man in a cloud, or *velatus pallio*, *Av. n.* a man that covers himself with a cloak; men find out often-times *Artific.* artificial coverings for themselves , and thereby deceive their own souls : it is not holding some opinions in matters of Religion, or going zealously with some one partie ; its not barely appearing for truth, for thou maist do all this and be unholy, *a worker of iniquity*, and if so, there is *no vision of God for thee* : But how shall a man know whether or no he be holy according to the sense of the Gospel ? I will give you *six rules* briefly. I beseech you carry them home with you, and the Lord carry them to your hearts.

First, a man that is truly holy according to the sense

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of

of the Gospel, is truly affected with the honor and dishonor of God: for *holiness exalts God*. I say, *holiness exalts God*; in *Joshua 7. 9.* Israel had fallen before the men of *At* their enemies; what is it now that troubles *Joshuah* most? *Israel flies before their enemies; Lord, what wilt thou do for thy great name?* truly, though we should perish, and our names be rooted out from under heaven, our names rot in the earth, it were no great matter; but thy name, Lord, saith he, I am not able to bear the thought of it, *what wilt thou do to thy great name?* so likewise *David*, *The reproaches of them that reproached thee are fallen upon me*; he could have born any thing better, then that God should have been dishonored; *my eyes gush out with Rivers of water, because men keep not thy Law; malo in nos murmur hominum quam in Deum*, I remember it is *Bernards* expression; rather saith he, let men vent their displeasure against us then against God: *bonam est mihi si dignetur Deus me uti pro clypeo*: if the Lord would please to make use of me to keep off reproaches, and injuries from himself, it would be satisfaction enough to me; let my name be blotted never so much, if Gods name be not spotted: if his name be not profaned, it is enough: Now if I should put you to examine your hearts by this: Is Gods glory dear to you, and do you say, profaned be my name, so as Gods name be honored; is there nothing better to you in this world like to this? my conscience answers in the presence of God to such a question as this: Truly (my Brethren) I am afraid few of you can say in truth, that *the Lord is thus exalted in your souls*; how is it that the dishonors done to God, either we make matter of scoff, or otherwise it doth but draw out our envies, and invectives,

but

but it is not matter of drooping continually upon our Spirits : there are few Ages that you shall read of, wherein the name of God hath been higher, in a more impudent way dishonored, then in this Age, (I may say it with boldness) with more open face, a *Whores forehead that cannot blush*; and yet notwithstanding, *where be the morners in Sion* ? where be those that do say, My estate doth me no good, and my honor doth me no good, nor never will while I enjoy it without God, while I see God dishonored ? Well, certainly, suitable to the measure of holiness that is in any man, so will his affections be to the honor of God; and where this affection is not in truth, there is no holiness in truth. This is the first thing.

The second sign that I shall give you to examine your selves by, is this. Where holiness is in truth, there the heart is mightily affected unto the truth of God, which is the foundation of holiness; *sanctifie them by thy truth*: it is the expression in *Joh. 17.* then Truth is the foundation of sanctification: whensoever holiness is in truth, then the man is mightily affected to truth: & I do remember it was an excellent rule that *Virenen-* *Virenen.* *cus* gave long ago, *quo quis sanctior, eo promptior novellis contraire*: the more holy any man is, saith he, the more his heart goes against all humane inventions, contrary to the truths of God. Why now, should I put you upon the tryal by this; have not you all Truths corrupt, even to the very foundation? those in this City, that dispute whether there be a God or no, to the very foundation: that deny the God-head of Christ, and of the Spirit: deny the truth of the Scriptures: why now, how I pray you doth this sit upon your spirits? how are you affected with truth? for truth is the mo-

ther of holiness ; and I say unto you, it will bear a child-like affection thereunto : my Brethren, will you give me leave a little to speak plainly to you, the great design that Satan hath (I conceive) in this present age ; the great design (for he hath many) but I say , the Great design, I look upon to be this : So to dispute all things, as that in matters of Religion men might look upon nothing as certain: dispute all things, that so you may be certain of nothing : for this hath been the great business : and truly I must (though some of them go under the name of Saints) I must say, they are highly the instruments of the Devil in it : I say, the great business of these latter years hath been this, it hath been to dispute principles, and overthrow

Augustine. foundations. *Augustine* saith, there are two waies by which the Devil draws men from Christ : one in a time of peace : and another in a time of persecution : in a time of persecution, *coget homines negare Christum*, he compels men to deny Christ , in the time of persecution : But in the time of prosperity, *docet*, he teacheth men then to deny Christ , he finds out such Doctrines as shall teach men handsomly to deny Christ, and to defend it when he hath done ; O my Brethren, how doth this sit upon your Spirits ? It was

Luther. *Luthers* saying, *Spiritus sanctus Scepticus non est*, the holy Spirit is not a Sceptical Spirit, there is little of that Spirit in this Land; Christianity is turned to Scepticism, question every thing, and dispute every thing ; and men look upon it as a great piece of Religion, to maintain that there is no certainty in Religion; and truly this is the way of the wise men of our times : Why, now consider two things are added hereunto. One is to prosecute this design, the Ministry must first be undervalued,

dervalued, that by that means there may be way made that they may be suppressed; for while these men live, they do say in their own bosoms so much as *Saul* did of *David* to *Jonathan*, while the son of *Iesse* liveth, saith he, *thy Kingdom will never be established*: they do say so, that these new waies of Religion will never be established, so long as some of these men continue: they do say, that this is the *Heir*, *let us kill him*, and the inheritance will be ours; we shall never be the great Preachers till then; nor our lights, and opinions will never be entertained for Gospel till then; for so what was the advice of *Conse-nus* the Jesuite a great while ago; and truly this is the very truth; for as it is justly to be feared you have a great many among you, so those that are acted among you, are acted very much by a Jesuitical principle; and what was his advice? he wisheth them by all means to take away the Ministry; but saith, do it not all at once, but take away some first, and disgrace the rest: and so by that means a way will be made that you may lay them aside when you will; and he gives them his reason for it; take away those that are able to maintain those Doctrines once, and then the Doctrines will fall of themselves: *Heresis* (for so he calls the truth) *cui patrocinium deerit, sine pugna concidet*: alas, take a poor upstart fellow now, that looks upon himself as a great Preacher, *understanding not what he saith*, it is an easie matter to make this man leave this truth, or that truth; but take another man that is able to assert it: and alas, before such a man these men dare not appear: and therefore I say, that these Doctrines they cry down will never fall, so long as they live to maintain them, therefore down with them.

Another way that is effectual to further this great design is this, which you cannot but see: who must be imbraced, countenanced: I wish it be not so with those in authority here among you, I wish it be not so; who must be received as the men of their Council, entertained at their table, why, who must they be? truly, such as do maintain some abominable Doctrine in matters of Religion: that by this means such men being countenanced by men in place and authority, truly their ware may vent the better; that is the way I say, the ware may vent the better: and whereas, oh that the Lord would be pleased but to let men consider that in the 2 Ep. of *Iohn* v. 10. *He that brings not this Doctrine, receive him not into your houses, bid him not God speed: have no converse, no communion with him; there is not so much as common civility to be shewed to him; a stranger you are to take in, but an heretick you are not.* Now I intreate you to consider seriously with your selves; if truth be the mother of holiness, and you see truth is so much in danger, and so much laid at, and the great designs of the times run this way, how are your hearts affected with it? Certainly, if thou hast holiness in truth, thou wilt be mightily affected with truth that is the mother of holiness. This is a second Rule. There are two or three more; but I am very fearful of trespassing upon you.

One is; where there is holiness in truth, that man is affected with spiritual sins: that man is most affected with spiritual sins: you shall find the Apostle saith, *Cleanse your selves from all filthiness of flesh and spirit: that is the aim of the holy man, the Godly man, in 2 Cor. 7. 1.* but the great thing that doth affect his soul, is spiritual sins; that *which no eye takes notice of,*
but

but the eye of God only; so you shall find in *Psal* 42. 11. there the base dejection of spirit, how *David* is troubled at it; *why art thou cast down O my soul?* so likewise carnal confidence; in *Psal*. 86. 7. he saith, *I said thou hast made my mountain to stand strong*: grudging at the prosperity of the wicked; *so foolish was I, and ignorant, I was as a Beast before thee*: all my waies are brutish; I am more brutish then any man. *Paul* the rebellion to the Law that was in his members. *Hezekiah* humbled himself for the pride of his heart: thus the people of God, they are more affected with spiritual sins committed in the eye of God, then they are in reference unto outward sins committed before the eyes of men: they are more ashamed before God, then they can be before men. *Mr. Bradford*, though he were a man had attained to a great measure of holiness, that Doctor *Taylor* calls him, That Saint of God *John Bradford*, yet how doth he bewail his hypocrisie!

Now do you examine your hearts by this: if you be holy, you be not affected only with sins before men, but that which sitteth saddest upon your spirits, is, that your hearts are defiled before God: you are more ashamed before him, then you are before all the men in the world. That is a third Rule, which I do but name.

Secondly, where there is holiness in truth, there the man sets before him as his mark, the most difficult duties in Religion: he doth not take up the easiest duties; but I say, though he fall short in performance many times, yet he sets before him as a mark to aim at, the most difficult duties of Religion. *I press hard to the mark*, saith *Paul*; a mark of an enlightened understanding which I conceive as well as that goal of glory:
now

now as there are in the scripture some things that are *δυσνόητα*, hard to be understood, as the Apostle saith : so there are some duties too in Scripture that are *δυσπράγματοι*, hard to be put in practise, very hard : now the holy man, he hath an eye unto the most difficult duties in Religion; for he knows that all these lie upon him as duties, and he sets them before him as a mark that he aims at ; and I will name some of them to you, that I may draw to a conclusion.

Luther.

As first : It is a hard thing, and yet a duty, to have a mans obedience at highest, when his comforts are at lowest : it was one of the great difficulties that *Luther* found; there were three things he found very hard, he professed, in Religion. One was, *to believe that which was impossible* : and another was, *to hope for that which was delayed* : and another was : *to love God when God shewed himself an enemy*, saith he, that my obedience should be highest when my comforts are at lowest ebb : *for a man to obey his voice, and serve him, and yet all the while to walk in darkness, and have no light* ; as it is in *Isa. 50. 10.* truly my Brethren, this is a hard thing to say, *I will love him though he kill me : I will trust in him though he kill me* : this you will say is a hard duty : O, such things as these now, the holy man hath in his eyes, these are the marks he sets himself to aim at.

Secondly, for a mans soul to be lowest when his employment is highest : for a man to be like a Spire-Steeple, *minimus in summo*, to have his spirit lowest when his employment is at the highest; it was so with *Paul*, in the *1 Cor. 15. 10.* *I have labored more abundantly then they all* : cheifest in service, the greatest of servants, but *the least of Saints*, the least of Saints : why
this

Thirdly, holiness sets a man this pattern, to be contented with the things that are present; that is the Apostles exhortation, *Heb. 13. 5. be contented with things that are present, or be sufficient with them*: let the things that are present be sufficient to thee: whether I have much or little, honour or disgrace, it is that that is present: Now for a man to subscribe to the dealing of God, and to lay his hand upon his mouth, and to say, This is the disposing of a wise Father, it is but *in viaticum*, it is not *in premium*, it is but for my passage, it is not for my reward: then I say for a man to say truly, Whatsoever I have here, if it be but enough to land me safe in an other world, it is all I care for: O my Brethren, this is the pitch that the Saints of God now set to themselves: where there is holiness, I say, these difficult duties the soul propounds unto itself. But,

Further yet, Where there is holiness, it propounds this, To look upon suffering as a gift: in *Phil. 1.29.* *to you it is given, not only to believe, but to suffer for the name of the Lord Jesus.* Men can look upon employment as a gift sometimes, if God will set them in honorable service: O but to look upon sufferings as honorable, as if a man by that were to fill up that which is behind of the sufferings of Christ: this is

that pitch which the Saints set to themselves: the mark they aim at, is such difficult duties as these are, to look upon suffering as a gift, to say as in *Jam. 1. 9.*

Let the brother of low degree rejoyce that he is exalted; I, there is reason for that; I, but shall the brother of high degree rejoyce that he is made low? Yes, that God hath called thee to any condition to do good: O that is a spiritual heart indeed, that is a holy heart indeed.

Besides, there is yet another great truth, and that is, to have such a spirit, willing to go alone in duties, and not to be turned out of the way: that if I am brought to duty, though I am left alone, yet notwithstanding the duty is mine, the special assistance is Gods. Man is a sociable Creature indeed, and he is in a great measure like a drop emptyed into the Sea, he is mightily apt to swim down with the tide: O tis a hard matter for a man to be willing in duty to go alone: yet so it was with *Paul.* *At my first Answer all men forsook me, no man stood by me:* for a man to say, One God is sufficient, as *M^r Calvin* I remember hath it upon *Zach. 9. 12.* *Go to the strong holds ye prisoners of hope. Strong holds!* they had no strong hold, the City was burnt, and the Temple destroyed, and they had no strong hold to betake themselves to, *turn to your strong holds: satis praesidii in uno Deo:* but yet notwithstanding saith he, there was succour enough in one God. So saith the soul, There is society and communion enough in one God: if no man stand by me in duty, yet notwithstanding the Lord will: for a man to go alone, and not to balk nor to be turned out of the way, because he is deserted by men, either by a principle of falshood or Cowardice: truly this is one of the difficultest duties of Religion. There

There is one thing more (I see I must break off)
I will but name this one thing ; and that is , To have
a mans spirit raised by opposition , that the more he
doth meet with opposition , in a way of duty , the
more resolute he is for it : so far is he from being
afraid of the threatnings of men , of the frowns of
men , he shall lose this mans favour , incur such a
mans displeasure , and lose such an advantage and op-
portunity : no , his spirit riseth far more for it : it is
with such a man as it is with the fire in winter : the
fire burns the hotter because of the coldness of the
air ; so it is with such a soul that is truly inflamed .
Come to *David* and tell him , O there is a *Goliath* , and
he is come out with a spear like a Weavers beam , and
there is one that bears his target goes before him ;
where is he ? saith *David* : *I will fight with him* , saith he ;
his spirit doth not fall by difficulties , but riseth : I
am not afraid of any uncircumcised Philistim ; my
Brethren , this is a true noble spirit ; holy greatness of
mind lies in this ; when a mans spirit is born up upon
the greatness of his God , and the goodness of his
Cause : it is a base spirit that is born up by the
strength of his party , I have so many men on my side ;
alas my Brethren , that is a base spirit ; but I say ,
here is a true noble spirit , the greatness of his God ,
and the goodness of his Cause : and if that will not
bear me out , saith the soul , let me sink in it , I am con-
tent to perish . I remember a godly man , the Lord ,
saith he , will make *Jeremiahs face like an Adamant* :
saith he , like an Adamant , the hardest of stones : tru-
ly then let the storm come , and the Adamant that
shrinks not , it fears not , it changeth not its hue : no
not a jot , the Adamant is the same . Certainly , my

Beloved, this is the *Motto* of every truly noble spirit ; *Nec spe, nec timore*, it is neither hope, nor fear that acts me ; I can neither hope for any thing, ne ther truly am I afraid of any thing that man can do unto me ; and he doth neither fear, nor faint, nor flie, but the more difficulties rise, the more doth his spirit rise : I say grounded upon the greatness of his God, and the goodness of his cause ; Now if ye be holy men, you do not pick and chuse duties, but the more difficult duties are, the more you strive to rise to bring up your spirits to them ; I, that is holiness, not to bring down the duty to you, but to keep up the Law, as *Paul* saith, *the Law is holy and just, and good* ; only labour you to bring up your spirits to the rule of it. If you are holy men now, it will be thus with you.

Thirdly, a holy man *hates every false way*, and fears it, and recovers out of it, *Psal. 119. 128. Rom. 12. 9.* the word is ἀποστρέφει, its to hate it as Hell it self. Secondly, he fears it, *Eccl. 9. 2. he that fears an oath, &c.* I fear nothing but sin, saies the holy man. Thridly, he recovers himself; he doth not lie in his sin ; *Peter* sinned, but *Peter* sorrowed for his sin ; a good man is a *living fountain*, will never be drawn dry ; grace is a living principle, it doth work out the mudd in the heart by degrees, as the Sun doth labour for some time with the mist, but dispels it at the last, the longer any man lies in sin after a fall, the more unholy his heart is ; to sin presently after duty, is a sign there hath been little communion with God in the duty : and to rise presently after sin, is a sign that God hath hold on the man, and *that the root of the matter is in him.*

Fourthly, try it by this, if you hate your own iniquity, if that be your great care, *Psal. 18. 23. Ezech.*

7. 19. they shall not satisfy their souls because it is the stumbling block of their iniquity, &c. 13. neither shall any strengthen himself in the iniquity of his life; that is, the whole comfort and delight of their lives doth come in by it : it is all the pleasure and the joy they have ; men looking upon the vanity of the world, every man hath his Treasure something that he doth chuse to himself, either in his age, *Psal.* 119. 9. or in his calling, or in his acquaintance, in his custom; and if ever a man do meet with an opportunity of temptation *καὶ τότε πειρασθήσεται*, it is then ; he is to take heed to himself, as the exhortation is in *Luke* 8. 13. you have been Conquerors, take heed now you be not overcome with the Devil : and you have fought for liberty, take heed you be not the worst of slaves, as that man is that is a servant to his lust : You have asserted the liberty of others, maintain your own liberty also, *and be not the servants to sin.*

Fifthly, if you be holy, you will have respect unto all the commandments, *Psal.* 119. 6. he that doth despise any one Commandment, makes conscience of none; it is universality that is the great note of sincerity ; now to live in the willing neglect of any known duty, and the Law of God comes in against a man, and the man is afraid to hear of such a duty, because his guilt arises, and his trouble is renewed thereby, and therefore the man would shift it off, & would disburden himself of the sense of it, surely then that soul has cause to fear, holiness is not his aim : but now when the commandment comes, and the man is a co-worker with God as it were, and is willing it should be set on upon his soul, and is not willing to give himself a dispensation from it, but he saith, I must walk up to the extremity of the rule, and observe

it to the uttermost extent of it, for I must be Judged by it, *God will lay Judgement to the line*, &c. this is the sense of a holy heart.

Sixthly, if you are holy, your holiness will answer the Law of God; for *it is the Law written in the heart*, that you must come up to; *you have obeyed from the heart that forme of Doctrine which was delivered to you*; we are cast into it, as into a mold, and therefore it must be a perfect form; there are the *great things of the Law*, Rom. 11. 17. Heb. 13. 8, 9. and it was the sin of the Pharisees that they only regarded lesser things, and left the great things of the Law undone: and its the great sin of hypocrites whether it be in point of sin, or in point of duty, to be only zealous against lesser things: therefore trie your selves by these rules, for it is a matter of the greatest concernment of your lives, &c.

By these may you know if you are in the way to the Beatifical vision; by these may you judge of your *holiness*, *without which no man shall see the Lord*.



Babylons utter ruine,

THE SAINTS Triumph.

At a Thanksgiving for the victory of
Ireland, against the Irish, Aug. 29. 1649.

REVEL. 18. 2.

Babylon the great is fallen, is fallen, &c.

THE great works of the Saints in this life, are to believe Gods promises, and to serve his providence, and reflect his praises; and it is the great thing that God doth expect as the fruit of all his marvellous works, that when his works do praise him (that is) give matter of praise, his Saints should bless him, *Psalm. 145. 10.* and for this cause there are three titles given unto the Saints in the Scripture.

First;

First, they are said to be **רַפְּצִים** those that take delight in the works of the Lord: they being all of them wonderful and glorious, and only to be admired: whereas other men only study the works of men, and be taken with them, but they only take pleasure in studying the works of God.

Secondly, they are called **רִרְשִׁים** taking pleasure in them, they study them and search into them, that they may find out all the excellency and glory that is in them; which at first sight no man is able to find out, *Psalms 111. 2.*

Thirdly, they are called, **הַקִּקְרִיִּים** *the Lords Recorders*, *Isa. 62. 6.* they received the promises of God, and their accomplishment; & of these things the hearts of the Saints are a faithful Register; his mercies are written in their hearts as well as his Laws: the one that they may serve him; and the other that they may rejoyce in him.

Now you that have pleasure in the works of God, ye are come before the Lord this day to enter an eminent National mercy upon publike record; and if ye search into it, after a diligent scrutiny ye will find there are these six things specially to *be observed therein.*

First; it is a return not only of late, but of antient prayers: It is one of the great Questions that the Saints of God have as matter to dispute in all the mercies that they receive, whether they have them as effects of providence, or as the heirs of the promise: whether they have of them only a *jus Politicum*, or *Evangelicum*? the one indeed *non fundatur in Gratiâ*; but the other is: now if it be given in answer to prayers, it is a *birth of the promise*, which the prayers of the Saints help to deliver,

liver, *Isa.* 37. 3. but specially when mercies have been long delayed, and the answers of prayers have been long deferr'd : when *Abraham* had prayed for a child twenty years, then to have the promise speak : and when the children of *Israel* had prayed 70. year, then when they were even out of hopes, and gave their prayers for lost, now to be answered in them, made them to be like them that dream; to recover an old debt, and to receive a ship safe home and richly laden that hath been long at Sea, and we know not what was become of it, it comes home with the greater joy : Why doth the Lord delay the answers of the prayers of his people? not that he doth not intend to grant them; for *Bernard*, *Prin-*
quam egressa est oratio ex ore tuo, ipse scribi jubet in libro *Bernard.*
suo.

But he doth wait to be gracious. Now delaying of the mercy doth raise the price of it; now ye come to reap of the harvest of many of your prayers that are past and gone, that you even now gave for lost : there is a two-fold joy that the Scripture speaks of as transcendent; the joy of harvest, and the joy of souldiers when they divide the spoil : and truly there is matter of both these joyes in this mercy administred to you; for you divide the spoil of the enemy, and with all you reap to your selves the harvest of all your former prayers and petitions : Oh how did the pulpits in times past sound with such words as these, *Lord, remember bleeding and dying Ireland; Lord, this is Ireland that is a cast-out people, hat none cares for; but when thou makest inquisition for blood remember them,* &c. and those prayers which were put up from many a gracious heart, which are now answered, though now many of them haply are

displeased and discontented *with the return* of their own prayers.

Secondly, it is a mercy given in when all things were desperate, and even all hope of a deliverance was gone : *Now is God a help found in the needful time of trouble* : when the enemies power and confidence was high , and they said *Ireland* is our own : we will pursue them, even take them and satisfie our lusts upon them : we will surely root out the *English* name from amongst us, and we will try if they can swim into *England* : it may be their faith will bear them up, as that partie hath alwayes scoffed at godliness in all their successes, but be no more mockers least your bonds increase.

Now when you had not an Armie in the field , the whole Kingdom was their own, and not a Garrison left in the whole Kingdom but one and that brought to the very brink of destruction also, and must have been surrendered speedily after they made their approaches to it; Now God gives in the mercy , now doth the Lord judge his people , and repent him concerning his servants : when he sees that *their power is gone, and that there is none shut up or left, Dent. 32. 36.* when there is no Army in the field, no souldiers in garrison : now is the time that the Lord doth appear, and *take to himself his great power and reign.*

Thirdly, when the Lord doth therein exceed the expectations of his servants ; a deliverance they hoped for, but not so great, not so sudden, so that when it came *they seemed as men that dream*, and they can scarce believe that God would do so great things for them, when the Lord is come to do them : *when the son of man comes, shall he find faith upon earth ?* its a faith in reference to the coming

coming of Christ for to take vengeance on the Churches adversaries, *Isa. 64. 3. thou didst great things for us which we looked not for* ; for God doth not answer prayers according unto our hopes, but according to his own mercies ; as he doth not reward our services according to the measure of our duty, but *in the mouth of mercy, Hos. 10. 12. a man doth sow in duty, but he doth reap — in ore---misericordia.*

Fourthly, when it is by the hand of those whom they have oppressed ; when *the witnesses that were slain shall rise again, and they shall destroy their persecutors by the sword that comes out of their mouthes*, then it is the greater mercy, and far the greater confusion unto the enemy ; *Isa. 41. 15. When the worm Jacob shall thresh the mountains, and when the arm of the Lord should be made bare in it*, and his hand more immediately seen, beyond the purpose, courage and intention of men, they are engaged before they are aware, and victorie is won before they know they are engaged in a Battle : when the Lord *shall bend Judah* for him, and *fill his bow with Ephraim*, and they shall have the honour of the conquest, that have had their great share in their Torments, and were by the enemies designed for destruction, and they shall fall by their hand, it makes the mercy far the greater.

Fifthly, when it is such a mercy as lets us see still that God owns the same cause, and however men warp and turn too and fro, yet the good old cause in which the people of God were engaged against the Antichristian party, the Lord owns that cause still, and gives unto his people hereby hopes of a settlement : For the Lord Christ when he rides forth in the conquest of the Gospel, he doth ride forth *conquering and to conquer* (not

all at once) but by degrees, and doth give to his people yet a ground of their faith to see, *if they be of the seed of the Jews before whom they have begun to fall, they shall surely fall*; God hath given us therein *Hos. 2. 15. the vally of Achor for a door of hope*; it is true that *Achor* was a pleasant vally, and it was sweet in it self: therefore it was joyned with *Carmel* and *Bashan*: but yet it was much more sweet in reference to the hope: for it was at the first entrance into the Land of *Canaan*, and as the first fruits gives them possession of the whole.

Sixthly, it is still a carrying on of the grand design that the Lord Christ hath to do in the world in the latter daies; for Christ in glory hath not only Saints to gather home to himself, and to bind them all up in a *bundle of life*, and he doth reign for their sakes, for he is *the head over all things* for the Churches sake: but the Lord hath also enemies to be subdued; *he must reign till he hath put all his enemies under his feet*, and he will be faithful as the Fathers *servant* in the one, as well as in the other: therefore, *Rev. 14. there is a harvest of all the Saints to be reaped*, and there is a *wine-press of wicked men at the same time to be trodden*, &c. Now the great enemy unto Christ in the latter daies of the world is, *that wicked one* ὁ ἀνομος, that *Baylon the great, the Mother of Harlots*. Now so far as this tends to the promoting of that great design (as it doth exceedingly) so far should the Saints of God rejoyce therein: for they must by degrees *go into perdition*: and though all the former subjects would be fit matter for our meditation throughout this day, and might have given us several Considerations of very publike concernment in reference to the mercy of the day, yet at present I have chosen this rather to draw out your praises thereby: concerning which

which I shall present you but with these three considerations.

First, the least return that you can make of a mercy, is praise to God for it ; and it is all that the Lord doth expect of you. *Hos. 14. and we will give thee the calves of our lips* : it is all the promise, that the Lord would have his people make to him *in the time of their straits*. Afflictions they are stupefactive and of a confounding nature, and they close the mouth, *Jer. 8. 14. let us enter into our fenced Cities, and let us be silent there, for the Lord our God hath put us to silence* : but mercies they are of an expansive and dilating nature, and they open the mouth: as *Hannah*, not only her heart, *1 Sam. 2. 1. was filled*, but her mouth was enlarged also.

Secondly, if you do not return praises for mercies, God will surely add Judgements unto mercies, and will turn his hand against you, *do you evil after he hath done you good* : *Hezekiah* received a mercy, but *he did not render according to the mercy* : and this brought a Judgement upon him and upon the whole land, *2 Chron.* for let me tell you, of all things God can least bear the despising and contempt of his mercies : there are two things that are very terrible to the Saints, and that they are afraid of, and would be preserved from. First that they reap not curses from the Ordinances of God, which are usually the great means of blessing. Secondly, that they have not Judgements grow out of mercies, because of their unanswerable walking under their present enjoyments.

Thirdly, the praises of the Saints are as terrible unto the Churches enemies as their prayers : you think it is your duty to pray often: truly it is your duty to praise God also : for *Psal. 8. 2. out of the mouth of Babes and*

sucklings he hath ordained strength to still the enemy and the avenger : it is spoken of Satan, and of all spiritual enemies. So the children of Israel, *2 Chron.* when they praised God in the beauty of Holiness, God set ambushments, & they destroyed their enemies with the sword that proceeded out of their mouths, *Orabilibus telis*, and that is as much by their praises as by their prayers : therefore if you would not have the present mercy prove a future judgement, and if you would have the work go on, let me exhort you as you did give in your assistance in prayer for this beginning of mercy, so let not your praises be wanting : with-hold not them for the perfection of it : So let all thy enemies perish oh Lord, but let them that love thy name be as the Sun going forth in its strength.

And now I address my self unto the words : out of which I would speak something as matter of your thankfulness and meditation suitable unto this present occasion. *Babylon the great is fallen, is fallen* : there are in the words four things to be opened.

First who it is that speaks :

Secondly who this *Babylon* is of whom it is spoken :

Thirdly why called *Babylon* the great :

Fourthly why its put in *praterito pro futuro* ? is fallen : and why its set down by way of *ingemination* ? is fallen, is fallen, &c.

First who it is that speaks it, ver. 1. it is an *Angel* that came down from Heaven, having great power, &c. By Angels some do expound the heavenly hosts, those *ministering spirits*, that are sent forth for the good of the *Elect* : which are therefore called *principalities and powers*, because of that great and that glorious government that the

The Lord hath committed unto them, during the Mediatorial Kingdom of Christ, *Ezech. 1. the spirit of the living creatures is in the wheels* : so that they have a great hand in the government and the administration of all things below : and in this doth their degrees of glory consist, *in officio*, in the office in which the Lord Jesus doth imploy them: they differ not in their nature at all, but only in their office, as *Zanch.* observes : answerable unto what the Lord Jesus will employ them in: for they are the great instruments and officers in the ordering of all things; and when Christ shall give up his Kingdom, then shall they lay down theirs: for *Cor. 1. 15, 28. he shall put down all rule, authority and power, de principatu Calvin. Angelico etiam intelligitur* ; all power and authority that was set up by the oeconomical Kingdom of Christ, shall at the giving up of that Kingdom be laid down : and therefore according unto the particular services, in which God doth imploy the Angels, such a great work is committed unto one Angel, and another great work is committed unto another, *2 Dan. 10, 21. Zach. 6. 8. the Instrument of Vengeance went forth into the North* : So *Rev. 7. there are four Angels that held the four winds, that they must not blow upon the earth* : that is, *motus bellicos, & Impetus hostiles* : and some there are that sound the Trumpet unto war, and then if the Angel go out before them, he stirs up all the Instruments amongst men, and all things shall succeed accordingly to that saying of *Opera divina providentie Angelico ministerio geruntur*, answerable unto the work ; so there is an Angel to whom the great care of it is by Christ committed ; *for they are ministring spirits sent forth for the good of the Elect.*

Some by Angels understand messengers and Instruments

ments raised up amongst men, whether Magistrates or *Brightman* Ministers; and so *Brightman*, *vir aliquis præstans & egregius, qui subito, nec expectatus adveniet, quemadmodum res que cælitus delabuntur.* Suddenly and unexpectedly, as if he had descended from heaven, some great instrument that the Lord would unexpectedly raise up : which I should not understand of any individual persons, and bring it down to this man and the other, as *the seven Angels full of vials unto Rome* : not to seven individual persons, but for seven sorts of Instruments, and officers, that God would successively raise up for to finish that work, which should though they be many, all concur as one person to effect that about which they are employed. Now I shall chuse to put both these together, and to understand it of heavenly Angels, which the Lord Christ employs in these administrations, which have the first hand in the work : and also all men, all sorts of instruments and officers, that those Angels do stir up and employ ; for *the Spirit of the living creatures is in the wheels* ; and *when I am gone forth the Prince of grace shall come* : therefore the Angels, and the Instruments stirred up, and acted by the Angels, the Lord looks upon as but one person, &c. So that first the ruine of *Rome* and all the *Roman* power is committed unto an Angel ; and therefore if all the power of the earth were engaged for it to support *Rome*, yet this Angel is a mighty Angel, and he will surely destroy it : and if an Angel hath undertaken it, he will not want instruments, those that he will surely in all ages stir up to effect it.

Secondly, *Romes* ruine as it is the work and office of the Angel, so it is unto the Angels matter of joy and triumph : for as the conversion of the Saints is joy to the Angels, so is the destruction of the enemies also ; but

but especially unto those Angels that are employed as officers therein, as *Ezech. 9* 1. there are *מקורו* unto the Angels the ordering of that great work was committed; and therefore they are said to *have the charge of it*; the Babylonish Armie did the work, but the *Angel* that had the charge of it ordered it.

Secondly, of whom is this spoken? it is spoken of *Babylon*, *Rev. 17. 12. 3.* there is a woman seen riding upon a scarlet-coloured Beast, full of names of blasphemy, having seven heads and ten horns; and this woman hath written upon her forehead, *mysterie, Babylon the great the mother of Harlots*: who is it? ver. last, *its that great City that reigneth over the Kings of the Earth*: Now this could not be literally *Babylon*; for that was destroyed many hundred years before *Johns* time; but this is *Babylon* in a mysterie; the City that now rules over the Kings of the earth, and that was only *Rome*; a woman that did sit upon many waters; (that is *reigned over Kingdoms and Nations and people, &c*) and this woman is brought in riding, which is an Emblem and expression of power and authority throughout this whole book: Now what is the *Beast* that the woman rides upon? it is *regnum sive imperium Romanum*, which because of its blood and its cruelty, hath been alwaies expressed by a *Beast with a scarlet colour, &c.* and this hath three names given to it throughout this book: for all the old enemies, that were ever any of the antient persecutors of the Church, is to be found in her, *the blood of all the Saints*; therefore is said to be found in her, because in her was the cruelty of all former persecutors to be found, *Rev. 11. 8. spiritually Egypt, & Sodom*; not literally *Sodom*; for their filthiness called *Sodom*, and for their *Idolatri Egypt and Babylon*: for there is all *Idolatri, Sorcery & Cruelty*; so that the evils

that have been in all former persecutors, is to be found in them : and therefore it is called *Babylon* by way of allusion, as the *Churches of Christ* are called *Zion* and *Jerusalem*, and the *Israel of God*, *Rev. 7.* the Lord keeping to the old names : so the enemies also are called *Egypt* and *Babylon*, the Lord keeping unto the old names and ancient resemblances : So then *Rome* and the power thereof, is here meant by *Babylon* : for it is to be understood in a myserie, or in a spiritual sense.

Thirdly, why is it called *Babylon* the great ? I answer it is called so upon a double ground.

First, because of the greatness of its strength, and glory ; it was the strongest and the most fortified place in the world ; in so much that when the Lord did employ *Cyrus* in the work, it was thirteen years siege, that they were fain to cut the *River Euphrates* into chanel's, and draw it dry, and enter the Citie by the chanel's of the River ; in that pit where *Beltshazer* the King and the inhabitants of the City were found to be all of them buried : and she was the original of the Nations unto which they did all bring their glory : and so it is with this Citie, the merchants and the great men of the earth trade with her, as *Rev. 18. 3.* so that to see *Roman* in flore is one of the gloriousst fights that this lower world could afford, which *Fulgentius* admiring, raised up his heart higher by this consideration, *Quantum splendeat cœlestis Hierusalem, cum adeo fulgeat terrestis Roma ? &c.*

Secondly, it is also *Babylon* the great, because of the greatness of their power, and dominion : She did set upon many waters, and did rule all the Kings of the earth, as *Babylon* did say of old, *Are not my Princes altogether Kings ?* and therefore, because of their dominion, they are called the great City, and the great City that rules over the
Kings

Kings of the Earth; and yet this great *Lucifer, son of the morning*, must fall from Heaven and be brought down unto the dust.

Fourthly how is it said, is fallen? put in *preterito*;

First it is put in the *Preterperfect*; and that is ordinary with the Hebrews.

Secondly by way of Ingemination: and they do imply, First certainly: for it is a speech of faith, speaking of *things to come as if they were* already past. Secondly it notes the suddenness of it; it was at hand; as Christ said, *it is finished*, that is, it was now neer to be ended; and so, *it is fallen*: that is, *subito ruitura*.

Thirdly it notes an utter ruine and destruction in the fall; for *it is fallen, it is fallen*; (that is) it is greatly, eminently, utterly fallen.

Fourthly, it is a destruction generally published over all the world, and with a great deal of joy spoken of by the Saints, as appears afterward, *when they give God the glory of taking vengeance of the great whore*, &c. for the repetitions in Scripture do really note great affection, *Psal. 22. 1. My God, my God, why hast thou forsaken me?* *Psal. 137. 7, Down with it, down with it to the ground:* as *Sam. 18. 23. Absolom my Son, my Son*: and *Isa. 28. 10. precept upon precept, line upon line*, &c. the expression is taken from *Isa. 21. 9. Babylon is fallen, is fallen*, &c. its spoken of antient and litteral *Babylon*, and it is applyed unto *mystical Babylon*, *Rev. 14. 8.* there we have a three-fold discovery of Antichrist. First, *there is an Angel flies with the everlasting Gospel*; and they do publish the Doctrine of the grace of God in *Christ*, openly against all the inventions of men: and denounce Judgements against all Idolatry, &c. Secondly, *Rome* not repenting thereof, now the Lord declares it to be *Babylon*, and a

Church of God no more, and now it is fallen: *Jam Ruina Babylonis jaciuntur fundamenta*: and now the Lord having declared it to be *Babylon*, doth begin to prepare war against it. Thirdly, then the people of God rise higher, and declare no communion with her, and that *whoever doth receive her mark and Image, he shall drink of the pure wine of the wrath of God, without mixture: efficiam brevi ut Anathema sit esse Papistam*: Luther.

Luther.

But now the work is at hand; there is none of the enemies of Christ so great as *mysterie Babylon*: and there is none of his enemies towards whom he hath used so much patience and long suffering, bringing them to destruction but by degrees: several *vials* have been pouring out upon her; degrees of wrath poured out upon them, and yet every one of these degrees is a *fall of Babylon*: but yet the last and utter ruine of it is to come: but it hastens, for *the word is gone forth of the mouth of the Lord*, that he will have war with this *Romish Amaleck*, and never have peace with it, till it be destroyed: *He hath said, Great Babylon is fallen, &c.*

Hence the Observations are Three:

First, Rome, mysterie Babylon shall certainly fall.

Secondly, It shall utterly fall, and be broken with breach upon breach, and destroyed with a double destruction.

Thiraly, The fall of it the Saints of God look upon as matter of the greatest joy and Triumph; Babylon is fallen, is fallen; it is a joyful voice to be heard in Sion by the inhabitants thereof, and they that stand with the Lamb thereupon.

Doctrino.

The Doctrine from hence is: *Rome*, that is, *mystical Babylon* shall certainly fall: which will appear if you consider these particulars:

First

First, consider the enemy that hath set himself against *Rome*; is one that is able to effect it, and that is the great and the Almighty God: and if he lift up his hand to reap, if he whet his glittering sword, he will surely make a slaughter, *Rev. 18. 8. Strong is the Lord God who judgeth her*: it is true, *Babylon* hath all the strength of the earth on her party, *the Kings of the earth do bring their glory to her, and give their power and strength to the Beast*; it is *Revelation 17: 12*, all their natural power and strength is given to her, and all their civil power and strength or authority: and therefore a man would think it impossible for any to *make war with the Beast*: But they have a strong God against them, and he hath undertaken it, and the Lord will never make peace with *Rome*: this is that spiritual *Amalek with whom God will never make peace from Generation to Generation*: there be some of the enemies of God that shall be converted in the latter daies: and many of those Kings the Lamb shall overcome, not by their destruction, but by their conversion: for he will uphold them afterward, though they had been his enemies: but with *Rome* he will never have peace, but will be a professed enemy unto them for ever: the enmity between God and them is like the enmity between *the seed of the woman and of the serpent*, that shall never be reconciled, never have an end.

Secondly, look upon the causes of their destruction: and they are mainly four, and all of them will bring eminent destruction with them:

First, because they corrupted Religion, and that both in doctrine and worship: they *have made all the Nations of the earth drunk with the wine of her fornication*, and this they have done *in a golden cup*: they make fair and specious pretences, and call themselves the Church of

God: *Romæ venduntur omnia : nihil tamen agas sine lege*
Lud. Viv. & formula sanctissimi moris : Ludov. Vives. Religion in
 Doctrine and worship is very dear to God, and he will
 not have it to be corrupted: and therefore he is an utter
 enemy unto corrupters; but this is *the mother of Har-*
lots, and of all the abominations of the earth.

Secondly, because *the Kings of the earth have commit-*
ted fornication with her; Rome hath been the great cor-
 rupter of Kings, and of all men that have been eminent
 in authority; and this is their last refuge. *Rev. 16. 14.*
 they send forth their *Emissaries* unto the Kings of the
 Earth, and of the whole world: it is a great influence
 that they have had upon the authority of the world:
 Now Kings they stand in the place of God, and *bear his*
Image in respect of government: to have them corru-
 pted is a great provocation unto God, and a great occa-
 sion of destruction unto the world.

Thirdly, by reason of her *merchandize*, *the merchants*
of the earth are waxed rich through her delicacies: what
 is this merchandize? it cannot be meant of merchandi-
 zes in a litted and proper sense: where it is said, *ver.*
11. 12. the merchants of the earth shall weep and mourn
over her, &c. not that men shall merchandize no more
 for gold, and pearl, and precious things, which ordinari-
 ly merchants trade about: the merchandize of them shall
 not cease when Rome shall be destroyed: for the world
 shall continue, and trading shall still be. In the 13. ver.
 we read part of their *merchandize to be the souls of men*:
que nullo modo in propria vocum natura herere, scimus nos.
 It is spoken of spiritual merchandize, making sale of
 the things of God, and the Ordinances of God, and the
 souls of men for their own gain and advantage: which is
 unto the Lord a great provocation: Rome is another

Tyre:

Tyre: as *Tyre* was the Mart of the earrh for temporal things: so is this City *nobile emporium rerum spiritualium*, and men grow great and are advanced by this merchandize, &c.

Fourthly, for her cruelty, *Chap. 18. 24. in her was found the blood of the Prophets, and of all the Saints that were slain upon the earth*; and God will not suffer the blood of his Sains to lie unrevenged: the cry of blood the Lord cannot deny to hear, though it be but the blood of men: but much more the blood of Saints: for *precious in his sight is their blood*; he hath a bottle for their tears, much more will he *make inquisition for blood*: and if the blood of any one of his Saints be such a burthen that God cannot bear it at the hands of men; how much more when the blood of all the Saints shall be shed, *the Prophets and Martyrs of Jesus*? Specially considering that their cruelty shall grow, and they shall be more bloody towards their end; for whereas, *the witnesses before did but prophesies in sack-cloth and ashes*: now they must have a time to be killed, and that with the greatest cruelty and revenge: they shall *rejoyce over them*, and keep their dead bodies upon the earth, and no man shall bury them.

Thirdly, it is the great design that Christ hath in the latter daies of the world, to destroy this *Beast*; the last enemy, *Dan. 7. is the fourth Beast*: and in the fourth Beast there is a little horn that shall be more fierce then his fellows: and ver. 11. before that the words that the horn spake, *I beheld till the Beast was destroyed*: all the Roman power doth perish in the little horn: in the destruction of Antichrist, all the Roman power shall be utterly broken: there were ten horns that did arise upon the rise of the Beast, and there was government given them, and power successively;

ſucceſſively : but when this little horn ſhall be deſtroyed : never a horn ſhall ſtand up in the place thereof any more ; and therefore, *Rev. 16.* we ſee *the vials* that are poured out are but degrees of wrath upon *Rome Antichriſtian*, and we have ſeen many of them in a very glorious and unexpected way already accompliſhed, and therefore we have great cauſe to truſt Chriſt for the effecting of the reſt ; and he will turn the heart of the *Kings againſt them that they ſhall hate the whore* ; they that did ſupport her, they ſhall become the greateſt inſtruments to deſtroy her ; as the ſeals have had their effect upon *Rome Pagan*, and the *Trumpets* upon *Rome Chriſtian*, ſo ſhall the *vials* upon *Rome Antichriſtian* ; for this book of the *Revelations* doth mainly concern *Rome* : for there is a double propheſie ; *fata Eccleſie & Imperii* : and they are the two great works Chriſt hath in deſign after his aſcention.

Fourthly, it ſhall ſurely be deſtroyed, becauſe they ſhall never repent, *Rev. 16. 9, 11.* *When the vial is poured out upon the world, they were ſcorched with fire ; exceedingly enraged, and they blaſphemed the name of God which had power over theſe plagues, but they repented not to give glory : and upon the ſeat of the Beaſt, they Blaſphemed God becauſe of their pain, but repented not of their evil deeds ;* and the ground of it is, becauſe moſt of them generally, they that embrace the Doctrine and worſhip, are reprobates : and the Scripture doth make it a dangerous ſign of reprobation, *Chap. 13. 8. 17. 8.* They that wonder, who are they ? ſuch whoſe names are not wrote in the Book of life from the foundation of the world : Now if men be under the hand of God in wrath, and one judgement doth make way for another, God will puniſh them ſeven times more : ſurely they muſt be utterly

terly destroyed at the last : so it was with *Rome*, one Judgement makes way for another : and one vial doth prepare and fit the subject for another : So that as unto the Saints one mercy doth but prepare the subject, and open the door unto another, so also to ungodly men one judgement makes way for another, and their hearts are hardened unto their own destruction.

Fifthly, it is the expectation of Christ, and all the Saints, and all their prayers have been poured out this way. First it is the expectation of Christ, he is *sate down at the right hand of God*, *το δεξιον*, expecting the rest, which God hath promised him, *that all his enemies shall be made his footstool*; and Christs prayers shall be heard, and his expectation shall not be frustrated, nor made void; and all the Saints have laid up prayers for it, for *Rev. 16. 1. the vials come out of the Temple*: there is a double voice in this book, a voice from the throne, *quod immediate a deo proficiscitur*; and out of the Temple, *cum precibus sanctorum Impetratur*, Brightman. Therefore all the degrees of wrath that *Rome* hath had upon her, hath been from the prayers of the Saints, and not by their Power, and it hath been their expectation long ago, that *Rome* should be utterly ruined : *Horreo dicere, dicam tamen, quia futurum est, Romanum nomen de terra amovebitur.*

Brightman

Lactantius

Now God that hath raised this expectation in the hearts of his people, and drawn out this supplication, he will not frustrate their expectations, he will fulfill their petitions.

All the Roman Power shall utterly fall : they shall be destroyed with double destruction, *Jer. 17. 18.* and the sword shall be double upon them, *Ezek. 21. 14.* *Babylon is fallen, is fallen* :

Doct. 2.

First the destruction of *Babylon* as from God, it shall be pure wrath, without mixture, Rev. 14. 10. *they had a cup of fornication with which they made all Nations to drink*; Now God hath a cup of indignation also, that which they must all drink, and it is poured out without mixture; if water be mixed with wine, it breaks the force of the wine, so that it doth not so soon bring a man to drunkenness as pure wine does: this notes *summam pœnae severitatem*, judgement without mercy. Here the judgements of God that he executes upon men, have mercy mixed with them; there is a mixture of light with all their darkness, *non dantur puræ tenebræ*: but in Hell there shall be judgement without mercy, and fury without compassion: and truly the judgement that shall come upon *Rome* shall have a great resemblance of the Torments of Hell with it: and therefore their judgement is very terrible.

Secondly, it shall be an utter destruction, which shall be the more Tormenting because it shall be in the height of their hopes, Rev. 18. 7. *when she shall say, I set as a Queen, and am no widdow, and shall see no sorrow*: the thoughts of *Babylon* have been and still are high, and are eminently confident of victories and successes, and yet ver. 8. *her plagues come in one day, as Sodoms with fire and brimstone*, Rev. 14. 10. *they shall be tormented with fire and brimstone*; God will as it were rain Hell out of Heaven upon them: he hath fire and brimstone for this spiritual *Sodom*, that they shall not know it till it comes upon them: when they think themselves safe, then shall judgement come, and *Babylon* shall fall into the Sea like a mill-stone suddenly and irrecoverably.

Thirdly, the judgement shall come upon all parties,
and

and upon all degrees and conditions of men that joyh with them; all those that do partake of their sins, shall have a share of the plagues: there is a *vial upon the earth*, that is upon the common people.

Secondly upon the Sea also there is a vial, the jurisdiction of *Rome*.

Thirdly, *upon the rivers*, their ministers and Instruments that advance this authority, all the ministerie of *Rome* that carry abroad this power over the world.

Fourthly, *upon the Sun*, all Princes and Magistrates, and all powers so far as they hold of *Rome*.

Fifthly, there will be a vial also upon *Rome* it self, *the throne of the Beast*; in the Lords time, all this will be accomplished, and the day hastens apace, and there is no degree from the highest to the lowest that shall escape: no place shall protect a man; for the vial is poured out by the Lord, and there is no escaping.

Fourthly, there is an utter desolation described; it *shall become an habitation for Devils*, which love to be in solitary and desolate places, and it shall be a *cage for every unclean and hateful bird*; as *Sodom* was, it shall be a monument of wrath unto all the world, *Isa. 13. 19, 20. Rev. 18. 22, 23. The voice of Harpers and Trumpeters shall be heard no more in thee, &c. and the light of a candle shall shine no more at all in thee, &c.*

Fifthly, God will stir up the Instruments of vengeance to do their utmost to destroy them; as he had before put it in the hearts of the 10. Kings to set her up: so shal he also put it into their hearts to cast her down, *they shall make her desolate and naked, and eat her flesh, and burn her with fire, Rev. 17. 16. and Rev. 18. 6. reward her as she rewarded you*, double upon her double: and if the Lord put a principle of vengeance into the hearts of men, and

command them to do it, surely the destruction may be exceeding fearful, when the Lord does bid and command men to be cruel.

Lastly, it shall make way for their eternal destruction. For a man to undergo Temporal afflictions, though they be grievous, yet it were not so much, *so his soul might be saved in the day of the Lord* : but when death goes before, and Hell follows after, this is the greatest misery : Now this is the condition of all that follow the Beast, and receive his mark, whose names are not written in the Book of the Lamb ; and therefore Rev. 19. 20. the Beast was taken and the false Prophet, and they were cast alive into a Lake that did burn with fire and brimstone : Truly then it is terrible when judgements do make way for a mans everlasting destruction, and eternal ruine.

Doct. 3.

The destruction of Rome, and every degree of it, the Saints of God do look upon as matter of joy and triumph : the righteous shall be glad when he sees the vengeance that shall come upon Rome, and shall with a holy scorn say, as they do upon the fall of literal Babylon, Isa. 14. *How art thou fallen from Heaven, O Lucifer, son of the morning* : Rev. 19. 1. *There is a voice of much people in Heaven*: Heaven that is put for the Church, saying, *Amen Hallelujah, because the Lord had judged the great whore, &c.*

But, what is there in their destruction that is such matter of joy ? to hear of the shedding of blood, and the destruction of many thousands, and those many of them poor souls very unfit to dye ? to see them *in garments rouled in blood*, is this matter of joy ? a man would rather think you should rather sit down and sigh, to the breaking of your loins. There are many things in it matter of joy and triumph unto the Saints ; as first they rejoyce in the Judgements of God, Rev. 19. 2. *True and righteous*

righteous are thy judgements; for thou hast judged the great whore; they do taste a sweetness even in the judgements of God, as Ezek. 3. 1. it was in my belly as honey; even that roll which contained nothing but bitter lamentations, yet it was very sweet to him: the Saints love to see Christ with his sword girt upon his thigh: and cloathed with a vesture dipt in blood, and treading the wine-press alone, travelling in the greatness of his strength, Isa. 63. 1, 2.

Secondly, because God hath appeared for the Churches cause, and hath owned their quarrel, and *hath avenged the blood of his servants at their hands, Rev. 19. 2.* when God doth appear for them, and doth not leave them unto the will of their enemies, but *doth awake as a Giant* in the behalf of his people, this hath alwaies occasioned songs and rejoycing in his people; *the Lord hath triumphed gloriously over the horse & his rider, Exo. 15.* not that they do triumph meerly upon the account of their own safety: but they triumph because God hath triumphed over his enemies: else to see so many drowned in the mercyleess grave, who would not have pittied them?

Thirdly, of all the Churches enemies that ever were, this is the cruelest enemy; *the fourth beast* is worse then any of the former; and in the fourth beast *the little horn was more fierce then his fellows*; they have been alwaies drunk with blood, and their endeavour *was to weare out the Saints of the most High.*

Fourthly, it shall be the last enemy; for as soon as they shall be destroyed, *the seventh Trumpet sounds, and then shall the mystery of God be finished*: it hath been an enemy to the Church of longest continuance of any: their oppressions have lain longest upon the Church

of God; and the longer a burthen doth lie and hath been complained of, the greater mercy you would count it to have it taken off: if to be 430. years in *Egypt*, and 70. years in *Babylon*, be a long time for the people of God to indure: yet this is a bondage that lasts 1260. daies in the gteatest tyranny and rage that can be: they *Tread down the Temple*, Rev. 11. 1, 2.

Fifthly, when this enemy shall be destroyed, the cup of her fornication shall be removed, by which the men of the earth, but specially the *Kings of the earth* have been made drunken, Rev. 18. 11. Now there is no man shall be their merchants more: they had Chap-men abundantly before, but now there shall be a dealing in that trade no more: the same God that did cast out Satan in the Pagan way of Idolatry, will also cast out Satan in the Antichristian way of Idolatry: but *they shall not deceive the earth* by such forceries *any more*: for there is by this means *a cloud that hath filled the house*, and *no man could enter into the Temple*, Rev. 15. 8. there was no considerable number of men converted, there was such a darkness and a smoake upon the ordinances of God and all his dispensations: but all shall be removed.

Sixthly, Lastly from the glorious fruit and consequences that shall follow upon the destruction of Antichrist, the people of God will have great cause to rejoyce and praise God: Ile name only these four.

First *then the Kingdoms of the world shall become the Kingdom of the Lord and of his Christ*, Rev. 11. 15. there shall be multitudes converted unto the Lord.

Secondly it shall be the inlet of all the promises: now Christ shall be called, *the word of God*: he was so before, but now he is called so for the accomplishment of it:

as *Exod. 3. 6.* by the name *Jehovah* God was not known unto them.

Thirdly, then all persecutions shall cease, *Rev. 20.* *Satan shall be bound*, so that he shall not stir up the world to the persecution of the Saints, as he had done in times past.

Fourthly, *New Jerusalem* shall come down from God out of Heaven; there shall be that glory of the Church that the Kingdom and dominion under the whole Heavens shall be given up to it, and they shall possess it for ever and ever, *Dan. 7.* the mountain of the Lords house shall be exalted on the top of the mountains; there is a triumphant state of the Church that is yet to come in this life: when all the glory of the world shall be brought unto the Church and people of God.

Seeing God hath in a degree accomplished this in this *use*. late mercy, do you rejoyce with Triumph, and say *great Babylon is fallen*; for they are some of the most blind and Jesuited Papists in the world, and those that profess otherwise, yet they do enter upon the Popish interest, and engage in the same quarrel with them; and take heed you be not deceived with vain words; we see how not only this, but the neighbor Nations do declare against them that seek to promote that cause of tyrannie and oppression which you have hitherto fought against: let not your discontents carry you to the quite contrary point of the compass: and your zeal against sects and heresies, make you to succor their prophaness, and to enter upon their interest, and thereby to destroy that which you have endeavoured to build, and to pluck down with your own hands, that which you have so much with your purses and prayers laboured to set up. He only speak briefly to these five particulars, to quicken

quicken you in this duty of praising God.

First it is a command that God doth give to all his Saints to rejoyce at *Babylons* downfal, *Rev. 18. 20. re-joyce over her thou heaven; universa sanctorum multitudo*, all the *Saints*, but specially the *Prophets* and the *Apostles*, the faithful Preachers of the word of God, let not them be last in their joy and praises, that had the great hand and were first in praying for it: it is your duty, and it lies as a command upon you, and if you make conscience of other commands, do not for fancies dispen- ce with this.

Secondly, they be *Romes merchants* only that be sad at it; let them say, *Rev. 18. 10. Alas alas that great City Babylon, that mighty City*: this doth not befit the Sons of *Zion*, but the *merchants of Babylon*; and truly let me tell you, a *man may receive the mark of the beast in his right hand*, and may strongly promote the Popish interest, that doth never wear it by profession in his forehead.

Thirdly, if *Babylon* shall fall, *then come out of her my people, saith your God*: when *Rome* doth fall, now is the time to preach that Doctrine: there may be many of the Elect of God that may *delitescere*, and be ensnared by *Rome* some way or other, that do not wholly follow the Beast, and receive his Image: but how ever now God goes forth in Judgement, *come out of her*: let me exhort you in the name of the Lord, do not cleave to *Rome*: now you will surely partake in her plagues, if you do joyn with her in her sins: and if you take part with her now, you come in at the worst time when it is falling, when Popery is falling: now ye that have been against it, prayed against it, fought against it, and now by a wile to be brought into it to support it, when it is falling,

now

now its Judgement is at hand, it is the greatest vanity that can be.

Fourthly : then a man were better with patience suffer with *Sion*, and the Churches party a while : rather then joyn with the Romish partie and be ruined with them in his end, *Rev. 14. 12. here is the patience of the Saints* ; ye shall suffer a while and be trodden down by them, and you must stay for the full accomplishment of this promise for your deliverance; *but I will surely come and will recompence all your patience* ; and therefore be nor discouraged and faint in your minds, let not your hearts turn back unto *Egypt*, and hanker after *Rome*, and those *remnants of Baal* , which God will surely destroy.

Fifthly, how abundant should you be now in prayer for these two reasons :

First, because the time draws neer, now your prayers shall not be long unanswered, *Dan. 2. 19.* and ye shall be sure of a gracious answer.

Secondly, the Lord doth let you see, that he hath begun the work; now follow him : the Promises do begin to *bring forth*, let us not be wanting to assist them in the *birth* : if ever you would pray, do it now , when God is doing the mercy : and you may expect a present return : the Judgements of God upon his enemies and yours do invite your prayers.

Lastly, beg of God for your Governors , that they may never comply with Rome : which hath brought so great miseries upon all Christian Princes and estates, complying with Rome upon Politick respects, though not upon Religious : O let us abhor it, and desire God to keep their hearts from it : for Rome shall perish *Babylon shall fall* ; and truly there is no partie be the

what they will be, and let his respect be what it will, that do comply with them, but they will fall with them; for they are the people of Gods curse, with whom God will never make peace, and therefore neither should we: Queen *Elizabeths* Motto was, *No peace with Spain*: So I say, *No peace with Rome*: and truly that is the way to have peace amongst your selves, and to have your work carried on strongly, when you do firmly *stand with the Lamb upon mount Sion*; and be not shaken sometimes this way and sometimes that way: savouring this way, and then another, as it serves our Politick ends: *God is with you whilest you be with him*; and if you be through for him he will be so for you; if you be not, the Lord will surely leave you to perish by that hand with whom you sinfully comply: as the people of *Israel* did when they complied with *Assyria*: if they will go to King *Farcb*, or go to *Egypt* for help they shall surely by the same hand perish, and the Judgement came upon them from their helpers in the end.



Gospel Order ,

A

CHURCHES Beauty.

Preached when Mr. Strong was
chosen Pastor, Dec. 9. 1650.

Col. 2. 5.

*For though I be absent in the flesh, yet am I with you in the
spirit, joying and beholding your order, &c.*

C *Alvin upon this place saith, that the Churches perfection doth stand in these two things, in their faith, and in their order : and indeed all things that are necessary to its glory, that it may be presented without spot to God, are to*

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be

be reduced to these heads : It is *your perfection that I earnestly desire*, 2 Cor. 13. 9. Therefore I shall endeavour to instruct you in both these : that you may be led on to perfection by it. As for matters of faith, it hath been the constant course of my ministerie amongst you; Now I shall speak something to matters of order; that so there may be no part of the counsel of God that concerns your duty hid from you.

Now the order of a *Church* doth consist in three things : and so I find the word *τάξις* used in the Scripture. First it is put for the holy and orderly walking of every particular member, when they do all walk by rule, 1 Thes. 5. 14. *Warn them that are unruly, disorderly*, 2 Thes. 3. 6. *Withdraw from every brother that walks disorderly*: (that is) that doth not walk with a right foot towards the Gospel : whose *conversation is not holy as becomes the Gospel of Christ*: and so order belongs unto mens conversion.

Secondly, it is put for the right administration of all the Ordinances of God, according to the rules and Institutions of God, Heb. 1. 5, 6. *The order of Melchizedeck*, is nothing else but the Institutions, or prescribed rules given unto *Melchizedeck*; and the *order of Aaron*, are the rules prescribed by God for the Priesthood of *Aaron*: and so *Beza on Hebrews*, cap. 7. 15. makes the word *τάξις* and *ῥατα* to be all one: and so we use it, 1 Chron. 15. 13. *We sought him not after the due order*: that is, according to the rule, and to the institutions of God: so that when all ordinances are administred according to the Lords Institution, that is *the order of the Church*; for then the order of God is observed.

Thirdly, it notes the due subordination that is appointed by Christ to be observed in the Church : for
that

that also is order, 1 Cor. 15. 23. *All shall arise, but every man in his own order: First Christ, and then they that are Christs* at his coming: and so order is opposed to confusion, when no man knows nor keeps his own place and station in the body: When they that rule, keep their place, and they that are to be ruled keep their place: and they do it with subjection to Christ, as being concluded under the Power of an Institution, that is properly *order*: for the word *τάξις*, is military and taken from the order of an Armie: Now there are three things that make an orderly army.

First, that every souldier walks honestly, and doth not oppress and run out of their rank.

Secondly, that the Governors and Commanders do keep their places and do their duty in them.

Thirdly, that all that is to be done, be done according unto the rule of the Commanders, and that the Souldiers do nothing of themselves, and by their own appointments; and this is properly the order of an Armie: when every one doth keep his own rank, doth his own duty, &c.

I should *speak* of the orderly administering of ordinances. Secondly, the orderly walking of members: Thirdly, the orderly carriage that should be between officers, and members: each of them keeping their place, and unto each other performing the duty of their relation: and it is this last on which I shall speak of at this time.

You are met here at this time for the election of a *Pastor*; for no man is to take upon himself an office in the Church, but one that is set apart by God thereunto: and the way by which God doth set men apart for this office, is, by the election of the people: whose power

or whose priviledge it is to choose their own officers that shall be over them : as appears in that instance of the Deacons the lowest officers, *Acts 6. 5.* they *chuse* them, and the *Apostles ordain them* unto the office ; and when the people chuse those persons that are qualified according unto the rules prescribed in the word , then they may conclude these are the *officers that God hath set over us* : and the *Holy-Ghost hath made us overseers*, and the officers are to take it as a call from God , unto the employment : and being chosen, it is not to be looked upon as a humane, but as a divine institution , and he that is chosen is to be looked upon as an officer unto Christ : and to have his power from Christ, according to the rules of the word, over that people : It is necessary therefore in so weighty a business , that you should know the grounds upon which you go : and what the office is unto which you are now to elect a person : and what the *Order* is which the Lord hath set down to be observed between the *Pastor* and the *people* : that so you may know what to expect from him in way of duty : and what he in a way of duty is to expect from you ; that so the *order* of God between both may be observed.

First, what is the office of a Pastor ? The office of a Pastor is an Institution of Christ : all that rule in the Church do rule under Christ, and therefore they must have their office from him ; it is not for men to make a new officer in the Church any more then it is for them to make new ordinances in the Church ; as all offices in a State are appointed by the supreme power, and there is no man is to take an office upon him that they do not authorize : so also it is with the Church, *1 Cor. 12. 28.* *he hath set over them in the Church.* *Eph. 4. 11.* *he gave gifts*

gifts to men : that is, the office, and the gifts that did qualifie for the office : officers that are set in the Church are of two sorts : some temporary, as *Apostles*, *Prophets* and *Evangelists* : and their gifts were but for a time : the gifts did cease with the office : but there are some officers that are standing, and are to continue in the Church until the end of the world : for there is a *work of the ministry* that must continue till we all come to the *unity of the faith*, for the gathering and the perfecting of the *Saints* ; till we all come to the unity of the faith : that is, till all the *Saints of God* that are scattered abroad all the world over, be gathered together to the unity of the faith : that is, if they be converted, and do all believe : For there is but one faith which all the *Elect of God* must have, and till that be begun and their sanctification be perfected, till they all do become a *perfect man*, and attain to the *fulnes of the stature of Christ*, that he hath himself appointed them in this life to attain to before they be translated to glory ; therefore such officers in the Church Christ hath instituted, and and he will continue them till the end of the world : so long as there are any *Saints* to be gathered, or graces in them to be perfected.

Secondly, the election of a *Pastor* is the priviledge of the people ; and in that the will of Christ is made manifest, and the call of Christ is to both the person chosen, and the people : its given them by Christ, and they are thankfully to accept it, and caretully to improve it, and preserve it, and not suffer them to be taken from them ; the *Saints of God* are to look upon priviledges to be saved as well as promises, and they must not part with any of them.

First, the *Apostles*, *Acts 6. 5.* that had the highest authority;

authority under Christ, yet they did not take upon them to impose any officers upon the Churches, but *they must look them out, and they must choose them*, then the Apostles will ordain them; and surely they that would not impose a *Deacon*, which is the meanest officer, they will not impose any higher officer: and it is the rule that the Apostle gives, *1 Tim 3. 10.* *δοκιμασθεις*, they must be *proved* first: and also approved by the people: for the word signifies both to try a thing, and upon tryal to approve it.

Secondly, the ordering all things in a Church state doth plainly argue it: for every thing there is done by mutual consent; and there can be no union in the *body*, but by their own consent; for as consent doth unite us unto Christ, so it doth also amongst our selves: for in all things, as it is in the Church invisible, faith and holiness in Truth makes a man a member of the Church invisible; so the profession of that faith and holiness makes a man a member of the visible Church: consent of the heart makes a man a member of the Church invisible; and this consent professed makes a man a member of the Church visible: and as it is between the members, so also it is between members and officers: for all power is of three sorts: either it is natural, or voluntary, or tyrannical: now all Church-power cannot be natural; and it must not be tyrannical; therefore it must be voluntary, and by the consent of parties; *1 Cor 5. 12.* *Do not ye Judge those that are within*, says the Apostle: therefore they that were within came under this power of judgement, because they had given consent unto that power to live under it, and to be ruled by it: whereas they that were without, and did not consent to it, they were not subject to it, or bound by it.

Third-

Thirdly, from this election of the people, there doth arise a voluntary relation between the Pastor and the people, *Acts 20. 28. The Elders of Ephesus came to Paul, and he commands them to take heed unto themselves, and to all the flock over which the holy Ghost hath made you overseers :* and *Col. 4. 12.* it is said of *Epaphras*, that he is one of you : for he was Pastor of the Church of *Coloss.* and so, the *Angels of the seven Churches* : there were some general officers over all the Churches as the *Apostles* were, and so were *Evangelists*, and those that planted Churches : but there are particular Church-officers that have a relation to such a people by vertue of their election, and their own acceptation : and they stand in the relation of an officer unto that people only, and unto none other ; so that though by vertue of their commission from Christ, they preach as the ministers of the Gospel unto any people ; yet by vertue of the election of the people they have the relation of *Pastors* to none but those that chose them so to be.

Fourthly, the office of a Pastor is to be reduced to two heads: First the duties that he doth owe to the people. Secondly, the dispositions with which those duties are to be performed.

First the duties that he doth owe to the people, and which he is by vertue of his calling bound to perform ; and these duties are ,

First he is bound to instruct them : *Christ is the great Shepherd of the Sheep* ; they are but Shepherds under him : *Christ feeds the flock*, and so they must do: *Jer. 3. 15.* the promise is, *I will give them Pastors after my own heart, that shall feed them with knowledge and understanding* : therefore, *1 Tim. 3. 2. He that is a Pastor, he must be able and apt to teach* : he that is not able to feed a people

ple with knowledge and understanding, he is not qualified for this office; feeding you know is a constant and a daily thing; he must supply them with new food from day to day, *bring out of his Treasury things new and old*, Mat. 13. 52.

First he must be one that hath a *Treasurie*, a stock to spend upon, that will not be spent or drawn dry. Secondly he must have all sorts of knowledge, *things new and old*: what ever may be either profitable, or taking to the people, he must be furnished with: it is an allusion, *Par.* observes of new and old wine: some are taken with old wine, and some desire new; and some say, Give us both new and old: that is the knowledge of the Law, and of the Gospel; or else it may be their meaning in new notions, and old experiences, and he must bring them forth also for the people (silk worm-like) weave it out of themselves continually.

And the Pastors duty in point of teaching is reduced to three heads.

First, it is the duty of the Pastor to catechize them, and instruct them in *principles*, in the *foundations of the Doctrine of Christ*; they that are unskilful in the word of righteousness must have milk, Heb. 5. 13. and so the Pastors office is set forth, Gal. 6. 6. κατηχησεν and κατηχησεν, *he that is catechized in the word*: and so he is to take care of the weak ones in the Church, and of the children of the Church-members, that they be instructed also.

‘ Secondly, he is to lead them to perfection: Heb. 6. 1.
 ‘ for their care must be to build them up further, Acts 20.
 ‘ 32. not that they should stand at a stay in knowledge,
 ‘ but grow in knowledge, that the whole counsel of God may
 ‘ be known to them, and the word of God may dwell richly

in them ; their knowledge praised, and thereby their
 'graces improved ; for the Pastors are debtors unto
 'men for meat, as well as unto babes for milk.

Thirdly, they are to *convince the gain-sayers*, Tit. 1. 9.
 that if there be corrupt tenents, and wicked Doctrines
 vented, the Pastor should take care to strengthen, and
 stablish the people against them, *that they may not be as*
children carried away with every wind of Doctrine, Eph.
 4. 14. *For it is whilest men slept*, through the carelessness
 and negligence of the Pastors it is, *that the enemies* have
 such power and opportunity of *sowing tares*, as they
 have, Acts 20. 30. *he bids them watch against the*
Wolves.

Secondly, he is to pray for the people, Rom. 1. 9.
God is my witness, that I make mention of you alwaies in my
prayers : Col. 1. 3. praying alwaies for you : and in this,
 though Paul was an extraordinary officer ; yet he is a
 standard and an example for our duty ; we are to pray
 for the people ; and to do all that doth belong to them
 to do for the Church ; and here consider three
 things.

First, they are to acquaint themselves with the state
 of the flocks, that so they may know their particular
 necessities and wants, that they may go to God for
 them for sutable supplies : he that is a Shepherd, must
 know the state of his flock.

Secondly, they are to pray for them not only *ex*
charitate ut fratres, but, *ex officio* : the brethren are
 to pray for one another as brethren, it is their duty ; but
 the Pastors they are to do it as men in office, and as those
 that God hath appointed, and hath instituted unto that
 work : and therefore they may expect to be answered
 for them, in what ever petition they put up to God :

they may look for a gracious return of their prayers ; as we see under the Law it was enjoined , *Joel 2. 17. Let the Priests , the Ministers of the Lord weep between the Porch and the Altar, and let them say, Spare thy people O Lord, &c.*

Thirdly, they must pray for particular persons according to their necessities, and engage their interest unto God for them: *James 5. Is any sick amongst you? let them call for the Elders of the Church, and let them pray, &c. Labouring* to keep the Judgement off from the body of any particular member of it ; if any man be sick, the *Elders of the Church may pray over him, and they shall save the sick*, and labour to attain the pardon of the sins that occasioned the sickness, &c.

Thirdly, he must watch over them, *Act. 20. 28. Take heed of all the flock* ; not in a careless and a formal manner ; for the Lord says , *Son of man, I have made thee a Watch-man, and thou shalt watch over this people* , *Ezech. For I will require their blood at thy hands* ; But how must he watch over them ? First he must observe diligently that they be not corrupted in Doctrine , and *he must contend earnestly for the faith* , that they be not turned away from the Truths of the Gospel. Secondly, he must watch over them that they be not defiled in their conversations, that there do no root of bitterness spring up amongst them , that he neither suffer the *Doctrine of the Nicolaitans*, or the woman *Jezebel* : one by Doctrine , and the other by practise, to corrupt the Church.

Thirdly, he is to observe and watch that their graces do not decay : and that they do not *fall from their first love* ; bur he is to quicken them in duty, and stir them from day to day, *Eccl. 12. 11. He is to fasten the goads*

goads and nails given by one Shepherd. Fourthly, if any be sick he is to visit them; the *Elders of the Church are to be sent to them.* Fifthly, if any of them be offended, or mis-led he is to labour to reduce them; *the wandering sheep he is to bring home upon his shoulders;* if any be going astray, he shall seek that sheep and bring him back again to the fold. Sixthly, if any be weak he is to comfort them; *he is to bear the Lambs in his bosom,* to mourn with them, and have compassion over them: and this he is to do not only for some of the great ones, but he is to do it impartially over all the flock: For God makes no difference in respect of any mans title, or place, but he that hath the best heart, is the best man in Gods account, and in Church members those should be esteemed by us, that have the greatest graces, not the greatest places.

Fourthly, it is the Pastors duty, if any man in the Church *walk disorderly or inordinately,* he is to mourn for them, *Fer. 13. 17. My soul shall weep in secret for your pride:* and *Phil. 3. 18. Now I tell you weeping, &c.* Their miscarriage should be to him as the errors of a child unto a tender Father; he should bewail them with bitterness; to consider how they thereby go about to destroy themselves, should exceedingly affect the Pastor; as Christ when *he beheld Ierusalems sins he wept over it;* and many times there is nothing left for a minister to do for a person but to shed tears.

Secondly, he is to *admonish them,* and that authoritatively, *1 Thes. 5. 12. Know them which labour amongst you, and are over you, and admonish you in the Lord* (that is) by vertue of the authority that is committed unto me by Christ, I do admonish you in the Lord: and this is to do a thing in the name of the Lord Iesus Christ, *1 Cor. 5. 4.*

Tea reprove them sharply : and so Paul doth propose it unto the Corinthians, Whither he should come to them with the rod or in the spirit of meekness.

Thirdly, if nothing else will do, they must together with the Church, in which they are, have the main hand, they are to stir them up to cast out such a person, and to represent it to the Church according to the power that is committed unto them by Christ for the Churches edification, *Rev. 2.3.* they must not bear them that be evil, they must be cast out; they should look upon it as their Burthen, that any amongst them should deserve to be cast out from the Church, yet they must do their duty : this is the rule that they have over you in the Lord, *Heb. 13.17.*

Fifthly, they must walk as examples to the flock, *1 Pet. 5. 3. Go before them in a holy life ; 2 John 10.* it is said, *Christ is the Shepherd, and he goes before the sheep, and his sheep do follow him ;* the meaning is, he went before them in a holy conversation ; for he *hath in all things given us an example : a Copy to write after,* that we should walk as he hath walked ; Pastors should be a living Scripture, and walking Bibles, more then any other men ; and yet ye are to take this as a rule, *be you followers of us, as we are of Christ : and mark them who so walketh as they have us for an example, Philip. 3. 17.*

Secondly, for the dispositions with which all these duties are to be done, which I will lay down in six particulars.

First, from a tender love and care ; God doth put this care of the flock unto those whom he calls to be their Over-seers in mercy, and he doth give them graces futable, Pastors graces, *2 Cor. 8. 16.* God did
put

put the same care into the heart of *Titus*, *Phil.* 2. 26. *Epaphroditus*, that was their Pastor, he doth long for them exceedingly, and his love was so great, that he would not have them so much as grieved, and therefore he was sorry that they had heard that he had been sick: there was in the heart of our Lord Christ a Law of love written; *thy Law is in the middle of my bowels*; as there should be a love amongst the members, so in a special manner in those that are Pastors and Fathers to a people, *their bowels should yern over them.*

Secondly, all this is to be done with the spirit of meekness; in a way of Ministry, and not in a way of Majesty: *For we are but your servants for Christs sake: and we are not to rule as Lords over Gods heritage*, 1 Pet. 5. 3. and therefore pride, and imperiousness, must be avoided; for all that we have to do is by the word, and we can rule no other way.

Thirdly, all things must be done without self-respects, and to make a gain of the people; *we must feed the flock not for filthy lucre sake*; that though the Pastor is to eat of the milk of the flocks, and though it be the peoples duty: 1 Cor. 9. 14. *God hath ordained that they should*: yet this is not to be the end propounded by the Minister or Pastor unto themselves: for them to have such a low end as this, *put me into the Priests office, that I may eat a piece of bread*; no we are to seek you, and not yours: *and to expect our crown of glory, at the appearing of the great Shepherd of the sheep*, 1 Pet. 5. 9.

Fourthly, it must be with faith: and an expectation that God will in a special manner bless their endeavours and labours unto that people over which God hath put them: *over which the holy Ghost hath made them overseers*: for with the call of God there doth go the blessing

blessing of God : and if God do put a man into any office, he may expect a blessing upon him in that im-
 ployment : he doth call Christ, and he doth promise
 him, *the pleasure of the Lord shall prosper in his hand*: and
 Christ sends forth the Apostles, and he promises to *be*
with them to the end of the world, *Math. 28. 19.* the peo-
 ple are to expect a greater blessing by them, because
 God hath put them over them, *Heb. 13. 17. they watch*
for your souls : So the Ministers also that go forth with
 faith to preach the Gospel, the Lord will make them a
 blessing to the people where he sends them.

Fifthly, it must be done *as those that give an account*
for your souls, that are the people committed to his care,
Heb. 13. 17. there are great accounts that men have to
 give for talents, and opportunities of doing good; and
 of Riches that God hath entrusted them with, and Ho-
 nours, and the day of grace : but the greatest ac-
 count is that of souls, which are precious unto all those
 to whom their own souls are precious : and as the Lord
 Jesus himself comes in at the last day before the Father,
Here am I and the children that thou hast given me, *Heb.*
2. 13. So also this will be the work of the Ministry at
 the last day, *they will give an account of your souls*: O what
 a great thing is it for a Minister to be able to say, *I pray-*
ed for such a soul : I instructed such a soul; he was blind
 before, and God used me as an Instrument to convey
 light to him : I watched over such a soul; for it is your
 souls only that we have to do with all : and its only
 with reference to your souls that we watch over
 you.

Sixthly, the Pastors of a people do their duty, as
 those whose crown of glory it will be at the last day,
 for us to deliver our flock well into the hands of the
 great

great Shepherd at the last day that he hath betruſted them with, *1 Theſ. 2. 19, 20. This is our glory and Crown of rejoycing : yea in the preſence of our Lord Jeſus Chriſt at his coming, &c.* to ſee their graces thrive, their ſouls proſper, Chriſt gloried in it, *he ſees the Travel of his ſoul and is ſatisfied :* and it is a great ſatisfaction unto poor Miniſters in this particular alſo; and having given their charge ſafe into the hands of Chriſt, they ſhall then lay down the burden of their office, and they and their flock ſhall be made happy together; and though the particular relation ſhall ceaſe between them, yet ſhall they take more ſpecial comfort and communion one with another as Saints in glory for ever : their relation that they had to each other here, will ſweeten their glory hereafter.

Secondly, Now to make up this *Order of the Gospel*, alſo there is a duty that the Members do owe unto their Paſtors that are in this manner choſen by them : and they are theſe.

Fiſt, it is the peoples duty to pray for them, as thoſe that God ſets in authority over them : if your Paſtor prays for you as being over you, you ſhould alſo pray for him as being over you.

Fiſt, pray for their gifts and abilities, to go through their duty the whole compaſs of it. *Eph. 6. 10. and for me ſaies the Apoſtle, that utterance may be given unto me.*

Secondly, for their preſervation. *Rom. 15. 30. That you ſtrive together in prayers, that I may be delivered from them that do not believe in Judea.*

Thirdly, pray that they may have a ſanctified uſe of all their afflictions, and of all Gods diſpenſations, *Phil. 1. 19. I know that this alſo ſhall turn to my ſalvation through your prayers :* when the prayers of Paſtor and people meet

P
together

together at the Throne of grace each for other, it is exceeding acceptable to God.

Secondly, honour them in your hearts ; let it be answerable to the honour Christ hath given them in the Congregation; *1 Thes. 5. 13. Know them and esteem them highly in love for their works sake* : they are to look upon themselves as your servants ; and to look upon you as *the Lords heritage* , and that they are not Lords of the flock : they are not to know in that respect their own honour, as *Moses his face did shine* ; it was seen of others, but not of himself : but yet there is an honour that is due from you unto them also.

Thirdly, submit unto them, or be perswaded by them, *Heb. 13. 17. Attend upon their ministrie, as those from whom you may expect a special blessing* ; though it may be they may not have such great parts and gifts as others, yet they are those that God hath set over you ; and do you submit to them : though they be in outward respects far inferiour unto you, yet as they are Pastors, so they stand in Christs stead ; for remember they are so by an Institution ; and so disobedience unto them speaking in the name of Christ, is a disobedience unto Christ ; *be that hears you, hears me ; and he that despiseth you, despiseth me* ; it is a very dangerous thing for a people to have their Minister go to God against them, and bewail the contempt that is put upon them, and say, *Lord, thou hast sent me to a rebellious and gain saying people* : Christ says to such a one, *Thou shalt kick the dust of thy feet against them ; it will be easier for Sodom, then it will be for that man in the day of Judgement.*

Fourthly, encourage his labours : strengthen his hands : stand by him, look upon your selves as concerned in all things that befall him, *Phil. 2. 26. Epaphroditus was sick,*
and

and they were very sensible of it, though he were absent from them; and he was willing to venture his life for the Churches service; and indeed the labour is burdensom, and continual; do what you may to make it easie to him, that he may undergo it with cheerfulness; *For if he give up his account with grief, it will be unprofitable for you, Heb. 13. 17.* So if he do his work with grief also, it will be as unprofitable to you, as uncomfortable to him.

Fifthly, admonish him of what evil so ever you see in him; if he do not walk with a right foot towards the Gospel: or be negligent in the performing of his office: *say to him, Take heed to thy Ministry, Col. 4. 17.* It were a misery for the greatest officer to be exempted from that ordinance of admonition, which is a mercy to the meanest member: and yet be careful, do not take up every flying report against him: for there are no men so subject to the scourge of the Tongue as they are: but *God as he will wipe all tears from their eyes, will also wipe off all blots from their name.*

Sixthly, there is a supply which you are to make to their wants, and it is your duty to *administer unto them of your substance*, according to your ability, *Gal. 6. 6.* You must make him partaker of all good things: First you must do it in obedience as an Ordinance of God. Secondly, it must be given proportionably to a mans ability, for it must be in all good things. Thirdly, not to think much of what you give them: if the ministers of the Gospel *show spiritual things, why should we count it a great matter if we let them reap of our carnal things?* these things which are the truths that the Gospel holds forth, as the Lord hath enabled me, I have endeavoured to give every one their portion, both Pastor and people:

what remains further in relation to both, as God gives opportunity I shall by his assistance set before you: I shall now beg your prayers that the Lord would teach me how to go in and out before you, that so I may be given you in mercy and not in Judgement.

Church-



Church-Officers,

According to

Institution.

Preached at the Churches choosing of Officers.

H E B. 13. 17.

Obeey them that have the rule over you, and submit your selves: for they watch for your souls, as they that must give an account, that they may do it with joy and not with grief: for that is unprofitable for you.



THE Church of Christ is sometimes called *The Tabernacle*, Rev. 11. 1. &c. And as in the Tabernacle all was by Institution done according to a pattern, both Ordinances, and Officers, so it must be in the Church of God the spiri-

tual Tabernacle of God amongst men, 1 Cor. 12. 4, 5, 6.

There are three things that are by the Lord exceedingly differenced in the Church : first there are *χρηματα*, all have not the same gifts, but the Lord divideth them according as he will. Secondly, *διακονια*, there are diversities of Offices : all the members in a Church have not one and the same office, or ministry, or labour. Thirdly, there are *εργηματα*, different effects of those offices and gifts: men labour in them with a different fruit and success : Some more, and some less, according as the Lord is pleased to use them or bless them : and as suitable to the Churches necessities ; so he doth give gifts, so he doth give Officers also : for no men are to minister in the things of God, without a call from God : therefore such Ordinances, and Officers, as the Church doth stand in need of, he hath appointed: and with these they ought to rest satisfied, and to fancy or create no more to themselves : which was the error of the first Churches when they began to degenerate and corrupt themselves; when they brought in new Ordinances, then did they begin to set up new officers immediately : and they that will lay aside the Ordinances of God, will bring in multitudes of their own, as we see it in Israel, they multiplied their Idols: and also they that will lay aside the Officers of Christ, will multiply Officers of their own.

Ambrose saith of the Church of God at first, It did nothing without the approbation of certain Elders thereunto appointed; but that being neglected, *doctorem desidia, vel potius superbia, dum sibi voluerunt aliquid videri*, now they brought in all manner of new Officers to the great burden of the Church. that under Popery they are as much burthened with officers as they are with Ordinances: therefore it must be our care to have an eye

to *the pattern* in the one as well as the other : for what ever is not of the Lords appointment, that he will neither own, nor bless ; it is of such that Christ speaks of in *Ioh. Every plant that my Heavenly Father hath not planted shall be rooted up* : it is those that did place themselves in Offices in the Church, never planted by the Father. Here are in the words two things. First the Officers duty, and that is, first to *rule*, and then to *watch*. Secondly, the object or subject of this authority, it is not over the bodies and estates of men, but *their souls only*. Thirdly, the great engagement and obligation that lies upon them so to do, because *they must give an account*. Fourthly, here are the different accounts that Church-Officers will give to God, and that is some *with joy*, and some *with grief*. Secondly, here is the duty of the people that are under their power. First, they are to *obey*. Secondly, to *submit themselves*. Thirdly, upon this ground, because *they are such as watch for their souls, and must give an account*. Fourthly, as knowing *if it be with grief, it will be unprofitable unto them*. And hence there are several propositions very useful to our present occasion, which I will set down in their order • *First, that the Lord Christ as head of the Church, hath appointed that there shall be Officers in all the Churches* : there is as well an Institution of Officers and offices, as there is of Ordinances ; and it is in a mans power to constitute the one no more then he may the other : and the neglect of one, is a neglect of the Institution, and so of the authority of Christ, as well as the other ; it will appear that there hath gone some great hands unto this, and to manifest this appointment.

First Christ, *Eph. 4. 11.* it is counted there as one of his *gifts*, which Christ gave upon his Ascension : for he doth

doth not only say that he gave the gifts that qualified men for that work; and that is a mercy when the Church is enriched with gifts, and the Lord doth pour out his spirit upon many of them, that they be fitted for office if they be called to it, *1 Cor. 1. 7. 2.* in a Commonwealth though there be but a few Magistrates, yet there be many that are fitted to be Magistrates: as in an Army when the souldiers are valiant, yet its not expedient that every one is able to command a party, or be an Officer, &c. But it is not the gifts only, but the Officers also that Christ hath given his Church, and they are to be looked upon as a special gift of Christ, as a special fruit of his taking possession of the Kingdom, when *he sat down at his Fathers right hand*; and though they were all given *for the gathering and the perfecting of the Saints*, yet some were but temporary, others were to abide to the end of the world, till all the Saints were gathered and perfected; and therefore it is said that *he hath set them in his Church*, *1 Cor. 12. 28.* ^{ἐθέτω}, the word notes a constitution, a firm stablishment, that cannot be changed, *Act. 17. the times and seasons which the Father hath put in his own power*, ^{ἐθέτω}, by a firm appointment and decree, &c. *1 Thes 5. 9. God hath not appointed us to wrath, but to attain salvation*: its the same word. So that the word signifies to appoint by a firm and a sure decree, which cannot be changed; *he hath set them there*, and therefore none shall or can remove them.

Secondly, the Holy-Ghost he also hath a hand in this Constitution, *Acts 20. 28. Over whom the Holy-Ghost hath made you over-seers*; it is spoken unto Officers when they meet with the Apostles, &c. and for the understanding of it, we must consider, That the Spirit is the Mediatory

‘Mediatory Kingdom hath undertaken to be as it were
 ‘a *Prærex*, to rule for Christ : therefore, *before the Throne*
 ‘there are seven Lamps of fire, that is, the seven spirits of
 ‘God, Rev. 4. 5. for in the gifts and graces the Spirit is
 given, the Gospel its Preached by the Holy-Ghost sent
 down from heaven, &c. Now there are two things main-
 ly that the Holy-Ghost doth in this constituti-
 on.

First, the Spirit doth gift the men, and qualifie them
 for the work ; for though there be diversity of gifts, yet it is
 the same spirit that works in every man even as he will : to
 one man the gifts of wisdom, to another the word of know-
 ledge, but by the same spirit, 1 Cor. 12. 7, 8, 9, 11. that
 as before Bezaleel and Aholiab did set upon the work of
 the Tabernacle, he was filled with all wisdom by the spi-
 rit of God, understanding and knowledge in all manner
 of work-man-ship : and when Saul was called unto the
 Kingdom, the spirit of the Lord came upon him, and he
 was turned into another man, 1 Sam. 10. Whether we do
 look unto the providential, or spiritual Kingdom, it is
 now in the hands of the Spirit, and he knowing what
 works he hath to accomplish in both, he doth gift men
 for the work in which he will employ them : for
 though the gifts be common, yet they proceed from the
 spirit as well as graces.

Secondly, when a man is gifted, and by the furniture
 of the man there is a ground to conceive God hath
 done it that he may employ him, yet it is not enough
 by and by for any man to say, I am gifted, and there-
 fore I will employ my self ; but there is another work
 of the spirit, and that is, he doth stir up the hearts of
 men, to chuse men, & to call them forth unto the works
 whom he hath gifted, and qualified for it : and this draw-

ing out of the spirits of men, in that way that the Lord would have them, is a special work of the spirit of God, **1 Sam. 10. 26.** God having gifted *Saul*, he doth draw out the spirits of men to call him to the office of a King, and to joyn with him in it, *whose heart God had touched*; and the finger of God, is the spirit of God, by whom the hearts of men are touched: and therefore **Zach. 4. 6, 7.** *Not by power and might, but by my Spirit*, that is, his spirit that is working upon the spirits of men, both in instruments, and opposites, raising and elevating the one, and subduing the other: so that the spirit inclining and ordering, and over-ruling of the hearts of men in such a work, it is an evident testimony of a call from the spirit; for *their hearts God had touched*, &c.

Thirdly, there is yet something more, and that is persons being thus chosen, there is a sanction, and a stablishment from the Holy-Ghost, that doth come upon them: that as all the duties of the office lie upon their consciences, by the command of God, that whatsoever is required in that office, the Lord expects it of them; so all the honour and dignity of the office is due to them, and that by a command from the Holy Ghost: and *men are to be subject for conscience sake*, as an act of obedience unto God; as a woman before she hath chose a husband is at liberty to marry whom she will, only *in the Lord*; but having once chosen a husband, all the duties that belong to a husband, she is to perform unto him, by vertue of the Covenant of God, and in obedience unto God: and as it is with a people in the point of the Magistracy, its true that civil government is appointed by God; but that it shall be in this or in that form, he hath not appointed: and therefore though there be several forms of government, yet all are lawful,
and

and may according to the rules of prudence be made use of in any state, as shall be most for the publike good : therefore all forms of civil government are called, *ἐν δὲ ποικίλῃ τῇ*, 1 Pet. 2. 13. but having made choice of Magistracy in what form so ever, the authority of God then comes upon it, and ye are to obey as unto God, and *to be subject for conscience sake*, Rom. 13. 5. and so it is here also ; and upon these three grounds it is that the Holy-Ghost is brought in for the Constitution and establishment of Church-Officers ; and therefore it is that he hath set, *ἔδωκε*. Act. 20. 28. He did constitute them in that particular place where they should be.

Thirdly, for this cause the Apostles they took special care to set up all the Institutions of Christ, as well offices as ordinances : as the state and condition of the Church did require, and therefore they did not only gather them into bodies, but they did also set Officers over them : Act. 2. 14, 23. *They ordained Elders in every Church*, and the same charge and employment they gave to the Evangelists, who were appointed to this purpose, *to confirm the Churches, and to ordain Officers in every Church*.

Fourthly, and we see that all the Churches of Christ accepted of Officers, and acknowledged them as such, as *there were Elders in the Church of Ephesus*, Act. 20. 28. and the *Church of Jerusalem had not only Apostles but Elders also*, Act. 15. 2, 22. and therefore the whole Church is brought under these two heads, *them that rule over you, and all the Saints*, Heb. 13. 24. They are not all Rulers, all are not men in office, there be Rulers that are distinguished from Saints.

To what end are officers appointed in the Church? what need is there of them ? they are appointed by

Christ for these ends : First *for the Churches perfection*, in the Constitution thereof : for though a Church without officers be a true Church in respect of the *Essence* of it, when there is a society of visible Saints, united into one body by mutual consent, in the profession of the faith of the Gospel, as appears *Acts 6.* there was a *Church at Ierusalem*, before there were Deacons : and a *Church at Antioch*, before there were Elders, *Acts 14.23.* but yet it is nor a compleat Church in all the parts of it, as an *Organical* body: therefore it hath officers *superadded*, and therefore as soon as the Apostle had converted a people to the faith, first they did embody them, and then for their perfection they set officers over them : they did not look upon them as compleat, whilest *they were as sheep without a Shepherd*: till there be some to rule, and to order them in the waies of a Church, and according to the Institutions of Christ : and therefore in all ages the officers have been in a special manner the glory of the Churches, as the Apostles were, *Rev. 12.1.* *Upon their heads is a Crown of twelve stars* : and therefore *Cant. 8. 8.* *We have a little Sister, and she hath no breasts*, that is a stablished ministry, and settled officers, from whom *the sincere milk of the word* might be sucked : *breasts of consolation*, whereby they might be supported : Now this tends to the perfection of a Church, as we see it described, *Ezek. 16. 7, 8.* *Thy breasts were fashioned, and thy hair was grown* : it notes coming unto maturity, and ripeness of age: whereas a Church wanting officers, is but a little sister yet in her infancy or minority, &c.

Secondly, Officers are appointed in the Church, *to avoid confusion* ; therefore the Lord saw officers to be necessary, *1 Cor. 14. 33.* *God is not the author of Confusion*

sion but of Peace, in all the Churches of the Saints : and Col. 1. 2. 5. *rejoycing and beholding your order*, according unto Gods order, when every man keeps his place, and rank : that is, they that rule keep their place, and they that are to be subject keep their place : for the Greek word *ταξις*, is a military term: and if either of these be wanting, there will be confusion in the Church : therefore he will have some to rule, and others to obey, that there may be no disorder: and by this means no differences : for its disorder that is the ground of all differences, as it is order that is the ground of peace: break order in a Church, and you break the peace of it immediately.

Thirdly, the Lord doth it *for the Churches edification* : that as he doth give diversity of gifts, and all of them to profit withal, 1 Cor. 12. 7. It is not that any of them should lie idle, and be used barely for a mans self, and his own advantage, as an ornament to himself, but for the good of the Church ; so the Lord doth also appoint *diversities of administrations* to officers in the Church, that according unto mens gifts, so they may have suitable employments in the Church, in which they may encrease their gifts, and thereby having publike occasions, they may be more publicly useful, then otherwise ever their gifts could have been, had they continued only as private Christians: therefore the Lord having gifted men, and thereby fitted them for the publike good, he doth give unto them a call unto a publick office, that thereby they may have opportunity to exercise these gifts, that he hath given them: which else in a private condition must needs in a great measure lie idle, the man wanting opportunity to draw them forth as in an office he may do, and thereby improve them:

so then officers there are by the appointment of Christ, and we may not neglect them least we despise any institution, and least we run into confusion, and be enemies to our own perfection and edification ; and therefore it is a great fault in some Christians that they are without them ; sometimes they are without a *Preaching Officer*, sometimes they are without *Ruling Officers*, and all upon some curiosities : they cannot have a man so qualified as they desire, a man that hath eminent gifts, or a great name, an honourable repute : there is a great deal of pride and vanity that men do manifest even in such things as these are , that are spiritual pride : as men glory in officers, *in Paul, in Apollo, &c.* They are said to be *puffed up one against another*, 1 Cor. 4. 6. that is, they were puffed up for their Teachers, and they grow proud, and boast, one against another, because we have higher and more eminent officers then you: therefore they despise one another, and so they were in their boastings and glorying *carnal* : there is a great deal of pride and vanity in mens glorying in them carnally, when they have them ; and its manifested in many, that because their pride this way cannot be satisfied , therefore they will chuse rather to be without them.

Secondly, These officers have an office : there is an employment, and a power which is put into their hands by Christ , for the good of the Church: we read in Scripture of *the power of the keyes*, Math. 16. 18. which is an Ensin of Authority, put for the Authority it self: as to give a man a sword, is to put the power, of the sword into his hand : to commit authority to him , of which this is the Ensign : and so it notes a Commission given by Christ , unto some persons to rule in his house, according to the order, and the rules prescribed
in

in the word : and this power in Scripture is three-fold : First it is Monarchical in respect of Christ the head : Secondly, it is Democratical in respect of the body of believers. Thirdly, Aristocratical in respect of the officers : So Dr. *Whitaker*, p. 2. pag. 519. there is a threefold power that belongs unto the members of a Church ; first a power of *admission of members*, and of ejection of them : therefore the people are taxed, that *they did not cast out the man* ; there is a *virtus expulsiua* belongs to the body, *1 Cor. 5. 13. Take away from amongst you that wicked person* : and the same is the Judgement of *Peter Martyr*, *loc. com.* p. 886. sect. 9, 10. where he doth peremptorily deny, *Absque Ecclesie consensu quempiam excommunicari posse*, &c. and if so, *eiusdem potestatis*, the same power that can cast out, they only can admit ; for if the officers may admit without the body, they may cast out without them also. Secondly, there is a *power of Election*, they have a power given them by Christ to chuse their own Officers, that the Apostles would not interpose, but *Acts 6.* the Church do chuse their Deacons, *chuse out amongst your selves*. Thirdly, there is a *power also of admonition*, *Math. 18. 15. Take two or three with thee and admonish them* ; and it is an authoritative act, for it is in a way of process, after a private admonition hath been refused ; and if there were not such a power given unto the Church, then, First if Officers abuse their power, they have no remedy against them, they must lie under it for ever ; the Church having power to withdraw from any particular man, may also do the same to an Officer. Secondly, then that Officer is without any remedy himself, and he hath not the priviledge of the meanest member ; for if excommunication be an Ordinance, and is for edification, and to reclaim,

reclaim, if an officer go astray and persevere in it, it is a misery to be deprived of it; but yet there is a power and authority that belongs to the Officers, which must not be intrenched upon by the Community; as to preach the word, administer the seals, observe the waies of the Church, to visit the sick, &c. These are the acts of the Elders, which the whole Congregation are not to meddle withal: and though it is true that a private Christian may watch over his brother, and visit the sick, they are to do it, yet he doth it not as an act of office, but of brotherly love and Christianity only: and there is a great deal of difference: as it is one thing for a man to give an alms, and another thing as a Deacon, *to communicate to the Necessities of the Saints, as every one hath need*; the Church may chuse the Deacon, but they cannot execute the office of a Deacon: they must not give all of them their own alms, because it is not the way into which Christ hath put it: there is a great deal of difference between these two, as it will appear in this; we pray one for another *ex charitate ut fratres, non ex officio ut mediatores*: out of Love, not out of office. It is very different to do the same thing as a brother, and as an officer: these two powers must be kept distinct, that as the Church must not meddle with the authority and power of the officers, so neither must the officers ingross and take to themselves the whole power of the Church; for in the primitive times it was not so.

Now these Officers have a power committed to them; they are as the Churches servants, and so they are to acknowledge themselves: *We preach our selves your servants for Christs sake*: and they are to manage it with all humility: therefore *not as Lords over Gods heritage,*

tage, for all is for the good of the Church, and so the Angels are *ministring Spirits*, because it is for the good of the Church, though the greatest power and authority under Christ, is committed unto them, in ordering of all things here below: but yet there is an authority committed unto them by Christ, 2 Cor. 10. 8. there is an ἐξουσία, an authority given them, for *edification of the body*, &c. though to keep in, and cast out, belong to the body, yet they have a special hand in it, and the managing of all the business of the body belongs to them wholly, and therefore the names that they have, do note a great deal of power, and great authority, they are not only called *ἀποστολῆς*, 1 Thes. 5. 13. men set before other men, and exalted above them: for in Church societies, it is not outward honours, or wealth that exalts men; men may be great men, yet have but mean gifts, and of little honour and esteem in the Church of God: but also they are called by terms of authority, they are *ἡγούμενοι*, in this place, and v. 7. they are *your Guides, Leaders and Commanders*: and therefore, — it is taken from the Master or Pilot in a Ship, that turns it about to steer it in its right course, and therefore they were of old called *The Masters of Assemblies*, Eccl. 12. and this appears so much the greater, if you do consider also that they speak to you in the name of Christ: for 1 Thes. 5. 12. *They are over you in the Lord*; and what they do require by vertue of their office, they can do it in the name of the Lord Jesus Christ; as an Embassador hath great power because he speaks in the name of the King: and they can enjoin you as you owe obedience to Christ, in whose name we speak, and whose work we do: therefore he that rejecteth you rejecteth me, 1 Cor. 5. 4. *In the name of the Lord Jesus Christ deliver such a*

man to Satan : if they did it in their own name , there were little power in it indeed, but in the name of Christ there is great authority : and there is this the more to be added, because as it is a power given them by Christ, and Christ is despised in them , so it is a power given them by your own consent : now for a man to give consent to put power into a mans hand, and afterwards he denyes him the exercise of that power which he hath given him, it is for a man to *Judge and condemn himself in the thing which he himself allows* : therefore it layes a necessity upon you of subjection to this power, both *for conscience sake* , and as a thing that was done by your own free election and consent : and so there is not only an authority that commands it, but a *Law of love also* : as a woman subjects her self to her husband , not only as God hath commanded it, and given him authority over her, but also from a principle of love, because this is the man that I did chuse to my self to obey, and to be subject unto all my dayes : therefore a double Law is broken in this respect : and this still argues the greatness of an Officers power in the Church : Its called *the power of the keyes*, which doth note a very great authority and office ; *Isa. 22. 22.* power in the house, the ordering of governing of all the affairs in a family, shall go through their hands: as it is said of *Joseph, what ever was done in all the land of Egypt, he was the doer of it*; so it is true of them, what ever is done in the Church of God, it must go through their hands, they must also be the doers of it : and *Math. 16. 19.* it is *the keyes of the Kingdom of Heaven*, which is meant both of grace, and glory, *a power to bind and loose in the Church*, by vertue of the Institution of Christ : and what they do bind and loose , or they remit or retain, shall be so done in the world

world to come, in the Kingdom of Heaven : so that they shall open Heaven to the Church, and if they shut them out, heaven shall be shut out : if they binde upon their consciences, so will the Lord also in the world to come in Heaven : and in this respect, it is a far greater power, then if a man had the keyes of the authority and Government of all the Kingdoms of the Earth.

Thirdly, *the subjects of this authority*, it is not the bodies, lives of men, or their estates, but the authority is spiritual, and it relates unto the soul only : and this will appear : First because it is managed only by spiritual means : as *the Kingdom of Christ is not of this world*, the management of things in the Church of Christ are not to be done in the way of the world; it is not by any outward power and greatness, or by authority and force of arms, &c. but all is ordered by the word, 2 Cor. 10. 5. *The weapons of our warfare are mighty through God* ; for it is this that is the Scepter of the power of Christ, and all the authority that he doth exercise by his Ministers, and Officers under him, it is by the word only ; and *if they wil not hear the word, let such a man be unto thee a Heathen man, let him be Anathema Maranatha to the coming of the Lord* : we must leave him as a man incurable: we can do no more to him, 1 Cor. 16. 22. if the word will not reclaim him, we have no way to deal with him , but to set before him *the Judgement that is written*, which if he despise, then Church-Officers have no more to do, but as they when they refused the Gospel, did *shake off the dust of their feet: it will be easier for Sodom and Gomorrah in the day of Judgement* : they have no power either to imprison, or afflict their bodies , or seise upon their estates, if they obey not: they can only leave men to the Judgement of the Lord. Secondly, answerable un-

to the power, such are the censures, and they are all spiritual, they relate unto the soul: they can inflict no corporal punishment upon men, but the Punishment in Scripture, and first *a binding of their sins*, *Job. 20. 21.* as they pardon sin in the conscience, and in regard of their Church-state by receiving them after sinning upon their repentance; So there is a binding of sin upon the conscience, convincing a man of the guilt of sin, and also the putting him out of the society, so that the mans sin is bound in his own conscience, and before the Church, and the Lord saith, *It shall be bound in heaven*, and shall not be pardoned to him; or if he be godly, he shall not have the sense of pardon, till by this ordinance of Christ he be again received.

Secondly, *they withdraw communion with him*, *2 Thes. 3. 14.* *If any man obey not our word, note that man, and have no fellowship with him, that he may be ashamed*; all this is in reference to the soul, that the man may be reclaimed; it is only, *Mingle not with him*, that when he shall see all godly men to avoid him as a Pest, and his communion as some filthyness, he may thereby take shame to himself.

Thirdly, *deliver him to Satan*, *1 Cor. 5. 4, 5.* Ordinances are means to inflict spiritual Judgements, as well as to convey spiritual Blessings: cast him out by a Judicial act from the Assemblies of the Saints; and so being cast out, he is in the world where Satan rules: he shall have nothing to do with Ordinances more; and yet all this is with special respect unto his soul: it is *for the destruction of the flesh, that the soul may be saved in the day of the Lord*; therefore all power is for the good of the soul, that is committed to the Officers of the Church.

Thirdly, all their power is *for spiritual ends*, all with relation

relation to the soul : First, *for preservation*, they do *watch over them*, that they be not deceived with corrupt Doctrines, *lest being led away with the error of the wicked, they should fall from their stedfastness* ; and because *Wolves will come in*, watch therefore, take heed to your selves and to all the flock, *Act. 20. 30.* and also lest they be corrupted in their practises, *for a little leaven will leaven a whole lump*, therefore *Church-Officers* are made *watch-men* to discover the danger that is coming upon them, and to prevent it.

Secondly, *for their edification*, therefore *S Paul* saith, *The power was given for edification* ; that he had authority in the Church, it was that he might have the greater opportunity to edifie the Church of God : and *1 Thes. 5. 12.* *They labour amongst you, and admonish and instruct you : all is for the edification of the body of Christ, till we all come to the unity of the faith, and to a perfect man.*

Thirdly, *for their salvation* ; all is done, *that the spirit may be saved in the day of the Lord*, *1 Cor. 5. 5.* and therefore the great care of all the Officers mentioned in Scripture, hath been of the souls of men, and to see *their souls prosper*, and their graces thrive ; how ever it was with them in outward things, if they were *rich in faith*, and *abounding in hope*, and *full of good works*, though it went never so mean with them in outward things, they were not afflicted with it ; and therefore *Paul* is mightily troubled when *they are turned away from the Truths of the Gospel*, and when any of them do walk scandalously, to the endangering of the souls of the rest of the body, &c.

Fourthly, *Officers must give an account of souls that are committed unto them* : Here first, every man must

give an account to God for his own soul, and his own waies, for *we must all appear before the Judgement seat of Christ*, to this end, 2 Cor. 5. 10. Secondly, every man shall give an account of the souls of others, so far as either they have been under his power, or he hath had a hand or been instrumental in their destruction: as the destruction of Israel will be charged upon *Ieroboham, who made Israel to sin*: and Lev. 19. 17. *Thou shalt not bear sin for him. Ab alienis meis*, *Austin*: and it is a terrible thing to be Instrumental in any mans destruction. Thirdly, but Officers in a special manner, that do take the charge of souls, they shall give an account for them, that is, according to the terms of the Prophet, Ezek. 3. 17, 18. *If thou give him warning, he shall dye in his sin: the blood shall be upon his own head, thou hast delivered thy own soul: but if thou do not give him warning, he doth perish, but his blood shall be charged upon thee, it shall be required at thy hands*: it is the guilt of blood that is the greatest guilt, and of all bloods, the blood of souls; yet this is that which lyes upon you, which *Erasmus* saith, are *fulmina non verba*; its a terrible thing to consider such a charge upon him with such a danger: A man that considers what account he hath to give of his own sins, he would not be willing to take upon him also the guilt of other mens sins, and give account for them. Fourthly, all that are imployed by God, there will come a time when they must come unto God, and deliver up their charge for the talents that they have received; *I had five Talents*, here they are, and are improved to five more: the unprofitable servant must come also, that *hid his Talent in a Napkin*, and conscience shall give up its charge, when it layes down its viatory office, delivering the man up perfectly unto the grace

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of God ; and Christ *the Kingdom* (which some (as *Chrysostom*) do understand of the Church of the Saints, and that fitly, and truly) *unto the Father: I have kept them through thy name:* take them now to thy self, *that they may be with me where I am* ; and so for a man to lie down in the dust with this account, and to appear before God with this truth, *Of all the souls that thou hast given me, this is my account, that I have brought them unto thee safe: here am I and the children thou hast given me :* Fifthly, of all trusts in the world, that of souls is the greatest : First, it is the great thing in the man, and the man is lost when his soul is lost : and therefore in one place it is said *loose thy soul*, and in another *loose thy self* ; it is eternal destruction, when the soul is lost ; it is more worth then a world : *it will not profit a man to gain the world if he loose his soul.* Secondly, it is the great thing that Christ betrusts us with, he doth prize it above all things else ; all other *Talents* that he gives us are but for the good of the soul ; and it was in love to the soul, that Christ did, and suffered all that he did for poor lost man ; it was meerly *for the redemption of his soul*, the great thing that Christ hath an eye to is the soul, in which he hath most glory, and about which he hath laid out most grace. Thirdly, it is that which Satan doth most of all oppose, and desire to destroy : he is indeed *Abaddon*, he hates all man-kind, but his chief aim is at the soul ; *he is a murtherer*, but he will murther the soul if he can: that is it which he doth charge all his volleys at, he cares not for mens estates and for their honours, it is their souls that is the great thing in his eye, therefore there is nothing is in so much danger, and there is no such trust committed unto a man as the souls of men ; it is a greater trust then to have the charge of all the Kingdoms.

Kingdoms of the world. Sixthly, surely then they had need know the souls well that are under their charge, they had need of a very exact account of them, and to keep an account of them, that shall give this account before Christ at the last day; and therefore all that are heedless in this office, and that for low and poor ends undertake such a charge, and are negligent, and are wanting in that labour and diligence in it, it doth plainly argue, that men do judge the account of souls to be but a small thing, and that which may be easily passed over; and truly as he that hath no care of his own soul, will never take care of an others, so he that makes no matter of giving up an account to Christ of his own soul, it is no wonder if it be a small thing to him if he had the burden of all other mens souls upon him also : but he to whom the account of his own soul is dreadful, he that hath known the terror of the Lord in himself, it is a terrible thing unto him to give an account of other mens souls also. Fifthly, there is *a different account* that Officers will give at the last day, some will give an account *with joy*, and some *with grief* : there is a double connexion. First, *they watch for your souls*, obey that they may do their work with comfort, watch for your souls with comfort. Secondly, *that they may give up their account with joy*; for the obedience of a people is a ground of both; the greatest joy of a faithful Minister of God is in this, which was the great satisfaction of Christ, *Isa. 53. 10. To see the Travel of his soul* : the joy of harvest is the greatest joy ; one sows and another reaps; to receive the fruit of a mans labour, is as it were reaping. it brings great joy, *1 Thes. 3. 8. Now we live if you stand fast*; the great comfort of our lives comes in by it; for it is a comfortable living to see the souls of
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men committed to our charge prosper, *1 Thes. 2. 19. Ye are our glory and joy, our Crown of rejoycing in the presence of the Lord Iesus Christ, at his coming ; ye are our glory and joy ; next unto a mans interest in Christ, and the joy that he hath at his appearance, are the souls that he hath brought unto him : on the contrary what they do, if the people profit not, they do it, ἀσθενήουσιν, suspirantes : its true, that there shall be no sorrow of the Saints at the last day : for there shall be no more sighing ; our tears shall be all wiped away, but yet there will be something that will be even matter of sorrow to them.*

First, that they have lost their labour, *Isa. 49. 45. I have laboured in vain*, and the labour of the officers is great, it is the greatest labour, *1 Thes. 5. 12. it is τὴν κοπιώτην, wearisom cutting labour*, and to look upon all this as lost in reference to the main end of it, is a grievous thing.

Secondly, that the souls of the people are lost, which was the greatest care, that they should *dye in their sins*, though their *blood be not required at their hands* ; Oh it is sad : for there is a great love in the Officers that are faithful unto the souls of the people : and they ought to walk in a high degree of love towards them ; now to see those souls lost for whom I put up so many prayers, and about whom I took so much pains ; it is *grieving the Spirit of God to see men turn his grace into wantonness*, *Eph. 4. 30.* And it will also exceedingly grieve them that are acted by the same Spirit.

Thirdly that I should be instrumental in their Condemnation, and be a means to heighten it: for *it will be easier for Sodom in that day* ; and the greater means men have had, the greater will their condemnation be ; the

greater pains any Minister hath taken with a people, the greater will their Judgement be; *they that have been exalted up to heaven, shall be brought down to Hell*; and in the day of Revelation, when the secrets of God as well as the hearts of men shall be made manifest, it shall appear how Ordinances did ripen sins, and how God did make use of them to pour out spiritual Judgements by them: the greatest curses come out of *Sion*, as well as the greatest blessings.

Fourthly, that I should be brought in as a witness against them at the last day: *Satan shall be the accuser*; but there will be three very dreadful witnesses against them. First, *Christ*: then shall the King say, &c. Secondly, *Conscience*: a mans own thoughts will accuse him in the day that God shall judge the secrets of men. Thirdly, the *Ministers*, when they that have been labouring for their good all their life time, shall witness against them. *There is one that accuseth you, even Moses in whom you trust*; when a man shall bring in his accusation against a disobedient and a rebellious people, *Mark. 6. 11. Shake off the dust of your feet for a testimony against them; it will be easier for Sodom and Gomorrah, then for them, &c.*

Sixthly, From all that hath been opened we may plainly by way of use gather, what manner of men Church-Officers ought to be: First, *they must be gifted*: and it is this must be the ground of the Churches choice: for as grace fits a man for communion with God, so do gifts fit a man for the edification of the Church: and who ever is chosen that is not gifted, was never appointed by Christ; for the Holy-Ghost doth gift men, before he doth set them over any people: therefore you are not to look only at the grace, but at
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the gifts of Officers: every godly man is not fit for an office. Secondly, *they must be humble men*: for they have a power put into their hands, and an honour put upon them: now it will be a snare to a proud man to be in honour, and he will never use power well that is not humble: the great care of officers should be that they might so walk as *not to Lord it over Gods heritage*: they must not exercise a Lord-like authority, but carry themselves in all manner of meekness and humility, or else it is dangerous to put such a snare upon them: it is a temptation for them to be in place. Thirdly, they must also be *holy men*, such as have a care of their own souls, and rightly judge of the price of a soul; for they that have no care of their own souls, will never have a care of yours. Fourthly, they must be *faithful men*, that is faithful in labour: Laying out themselves to the utmost without any respect to themselves, or to their own ease: for the business which they are to do, concerns souls, and they must *be faithful in their account*, those that shall do all things that their office requires of them upon this consideration, that *we must give an account for the souls that are committed to us*: it is not an account unto the Church that will serve, but our account must be *unto him that shall Indge quick and dead*. Fifthly, he must be a man *eminent in holiness*, for he must be a *Leader*: Now there are many Saints that are not fit to lead: their Officers are to walk holily before them, that they may follow their example; and he must also be courageous, or else he will never dare venture in dangers, to go before them: and if he be not so, he will be a man apt to mis-lead and pervert; there is nothing more dangerous then to have a man of great parts and eminent place in the Church, if he be a leader in an evil way:

men will be ready to follow him: and therefore above all take heed of this, that he be a man eminent in holiness and of an exemplary conversation. Sixthly, that he *be well known* and acquainted with you, &c. if he have not all these qualifications, see the evil of it in these particulars; I wil but name them. First, you abuse a Gospel-priviledge, a power of Election that is put into your hands. Secondly, in the end you will find the misery of it by putting your selves into the power of men, who shall not use their power for your edification, but for their own honour and advantage, making Church-power to serve their pride and lusts, which hath been the common abuse of it in all ages of the Church.

Communion



Communion with God,

Good in

Bad Times.

Preached at *Pauls*, Octob. 14. 1647.
before the Lord Maior, & Aldermen.

P S A L. 73. *ver.* the last; the former part.

But it is good for me to draw neer to God.



When dangers are eminent, all men begin to look out for a refuge, that they may be able to make a certain and an honourable retreat: that they may in an universal deluge provide an *Ark*; in a common conflagration, a *Zoar*: and in a common Shipwrack that they

they may have *tabulam post naufragium*, that they may have something, that when danger hath done its worst, they may be able to lift up their heads and say, *Terram video* : I yet see an Haven to anchor in ; I yet see an Haven to make to a safe harbour. All natural and unregenerate men, they have their refuges to which they retreat : *the rich mans wealth is his strong Tower : and his high wall is his own conceit*. But the Holy-Ghost hath told us, that *when God shall lay judgement to the line, and righteousness to the Plumbet, the hail shall sweep away the refuge of lyes, and the storm shall over-flow their hiding place*, Isa. 28. 17. But a godly man he hath his refuge also : grace makes a man *partaker of the divine nature*, *θεοτοειν*, as *Athen. Nazianzen* expresseth it: it doth wholly resolve the creature into God: *God is to him all in all*. God is his provision, for *he is a Sun*. His protection is from him, for *he is a Shield*. His perfection lies in him: for *he himself is his exceeding great reward*. Thus the name of the Lord is a strong Tower, and the righteous fly thither and are safe ; when the Branch of the terrible ones shall be brought low : specially if we consider the time into which God hath cast us. As I know there is no duty, so I know not of any Doctrine more necessary then for the people of God, those that have an interest in him, to be stir'd up at this time in a special manner to keep close to him, that they may put on *Dauids* resolution in the Text, *It is good for me to draw neer to God*.

In this *Psalm* you shall find *David* lie under a great affliction, and a great temptation : an affliction, for he saith, that *he was plagued every day, and chastened every morning* : and the temptation rose from his observation of the contrary prosperity of the wicked. Here was a dispensation of Providence, that *David* could not understand ;

stand ; here was a Temptation of Satan, that *David* could not overcome ; thereupon *he goes into the Sanctuary of God*. Truly, whatsoever men may think, the holiest men, and the ablest men will sometimes stand in need of the Ministry of the word : *David* went into the Sanctuary of God, and then the passage of Providence was clear to him , his mind was quiet, there is a pacifying vertue in the word , and the temptation vanished : and this the Lord did by discovering unto *David* the ground of this differencing dispensations in outward things, in regard of the different Covenants under which men stand ; and that both towards unregenerate men, and towards his own people : Towards unregenerate men , the Lord in his Sanctuary did discover to *David* these Three things ;

First of all, their outward prosperity was but like a dream, but an Image, an appearance, an outside, *σκημα*, & doth please men no longer then while they are asleep: it was but as a dream, when a man waketh, that all their outward prosperity would certainly die.

Secondly, the Lord discovered to him, all this glory should end in their utter destruction in time ; and that this *Jordan* of content did but carry them down to the dead Sea; the Lord will say, they had *their portion in this life* : Son, remember that in thy life time thou hadst thy good things.

In the third place ; the Lord discovered to him, that this common love should end in an eternal hatred : so in these outward mercies there was a judgement : *their Table was made a snare*, and to ripen their sins , and by this means lighten their judgement; and so all the prosperity of the wicked to be an act of wrath, and not of mercy ; and the Lord did advance them, that they might

stand upon slippery places. In all Gods dispensations towards unregenerate men there is a judgement, even in those things that are mercies: outward blessings in themselves, but curses to the men; because this is a rule, *Sine summo bono nil bonum*: there is nothing good to a man that hath not an interest in God that is the chiefest good. These things being discovered unto *David*, he understood the end of these men; but in the Sanctuary also God taught *David* something of his own people; and they were these three things.

First, that notwithstanding their sufferings, yet they had Gods presence in them: though the Lord be present with his people at all times, yet especially in the worst times: when the Bush is in the fire, then in an especial manner is *the good pleasure of him that dwells in the Bush* there: *Thou art with me* (saith *David*) *thou holdest me with thy right hand*. And as he had Gods presence: So he learned in the Sanctuary, that they had Gods guidance: as he did not bear the affliction alone by his own power, so he did not go through it with his own wisdom: *thou shalt guide me with thy counsel*. And,

Lastly, he had Gods glory; *for these light afflictions work for us a more exceeding excessive eternal weight of glory: thou shalt guide me with thy counsel, and afterwards receive me to glory*: and this sowing in tears shall make way for a joyful harvest. Now *David* having understood these things in the Sanctuary, hence he begins again to lay claim to God, and that he had made the best choice. *Whom have I in Heaven but thee? and who do I desire upon earth in comparison of thee? surely it is good for me to draw neer to God*. Thus Gods people are gainers by all their afflictions, and they grow the stronger by

by all their temptations : This being the Connection ,
The Observation then that I shall desire to handle with-
out any division of the words, is plainly in the
Text.

*In evil times it is good for the people of God to draw neer
to God : The best course a godly man can take in calamitous
times, is to keep close to God.* Doctrine.

In the handling of this truth, there are two things
that I shall desire to clear for Explication, and then we
shall come to Application.

First, I desire to shew you what it is for a man to
draw neer to God : by sin every man he is departed
from God ; the first design of sin is to draw a man
away, 1 *Iam.* 14. *ἐξέλκει*, and the further a man goes in a
way of sinning, the further he doth depart from God.
Jude 18. and all the lustings of their heart are *ungodly
lusts*. In this respect it is said, *the Prodigal went into a far
Country.* *Eph.* 2. 17. Now there is by reason of sin a
double distance of enmity and estrangement ; The
Apostle in *Col.* 1. 21. puts them both together : *We are
strangers and enemies in our minds through evil works*: now
answerable to this double distance, so must our returning
to God be : there must be a returning by reconciliation
to take away your enmity : and by Communion, to
take away your estrangement : for Christs business is,
to bring us back unto God again, 1 *Pet.* 3. 18.

First, for Reconciliation, that is not in Scripture cal-
led *drawing neer* so much as *being made neer*, *Eph.* 2. 17.
You are made neer that were a far off, by the blood of Christ:
so that by Reconciliation a man is put into a state of
neerfulness and proquiquity. That is the first thing
whereby the creature returns to God ; bnt now be-
ing made neer, being put into a state of union, then

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Secondly

Secondly, The soul comes to draw neer, that is , the estrangement must be removed, which is done by communion, to exercise acts of communion ; observe it I pray. I say a man must first be put into a state of nearness, and made neer, before ever he can exercise acts of communion , and then draw neer. Now this drawing neer, is for a soul to come to God from day to day , to improve his interest in him, grow into more and more acquaintance and familiarity with him : and you shall find, that when a man is once brought into a state of union , then the Lord calls him alwaies unto fellowship. *Open unto me my Love, my Sister, and my Spouse* : there are continual knockings of the Lord as for a further entrance, there is a principle in us alwaies drawing back to perdition: and you shall find that there is a Spirit within alwaies calling to draw neer unto God : *the Bride saith come, and the Spirit saith come* : the Spirit in the Bride. There is a great deal of distance between God and the best of the Saints; for 2 Cor. 5. while we are at home in the body, we are absent from the Lord. So Ignatius of old, he saith, *Aqua viva in me intrinsecus dicit, veni ad Patrem* : that there was a living voice within him, that alwaies called upon him. And I beseech you consider, a soul that is once put into a state of communion, and hath tasted what it is to draw neer to God , he desires a daily communion, he is never neer enough , he doth continually set it as a seal upon the heart. When a man is once by reconciliation put into a state of nearness ; then in all Ordinances, in all waies of obedience; in his exercise of all graces, the soul is said to *draw neer* ; that is, to act, and increase his fellowship and communion with God. This I conceive to be the meaning of that expression, *Iob 22. 21. Acquaint thy self with God and be*

at peace, so goodness shall come unto thee : acquaint thy self with him, *הסב* *assuesce te cum illo* ; it is in the Hebrew, and is rendred by some, *accustom thy self to be with him* : a daily commerce with God, and an accustoming of a mans self with fellowship and communion with him ; this is properly to draw neer. So that as Reconciliation taketh away your enmity, so communion takes away your estrangement.

But you will say to me , Can a creature draw neer to God ? if you look upon man in his natural distance , *God is in heaven, you are upon earth* : can there be a drawing neer between finite and infinite ? can finite and infinite have fellowship ? nay, look upon man in his moral distance, as a sinner , and so , *can there be agreement between light and darkness* ? can righteousness and unrighteousness have fellowship ? Surely, *God is a consuming fire* : and who can dwell, who can engage his heart to draw neer to him ? Now give me leave (I beseech you) to clear this to you, by proposing to you this consideration.

There is a two-fold state of a sinner. There are some sinners that are in a state of estrangement unto God : and whosoever you be that are here present, the enmity of whose nature is not yet taken away, and destroyed by a work of Reconciliation : I say to you, whatsoever you be, you cannot draw neer to God : you may have communion with duties, you may pray, you may hear , but you can never have fellowship with God in those duties, and that upon a double ground.

First, because the enmity of your nature remains, and *two cannot walk together unless they be agreed* : and surely the neerer such a soul comes to God in any duty wherein Gods people approach to him, the more God is pro-

voked against him, and the more he is estranged from him : a strange expression, that of the Prophet, *I saw him in Gilgal, & there I held my peace*; *Gilgal* was the place of worship : the neerer any man comes, the more a mans heart riseth against him, and the more enmity doth encrease : *I saw him in Gilgal, and there I held my peace*: you cannot draw neer to God, the enmity of your natures still remains. You cannot draw neer to God also

Secondly, because you have another society : *your fellowship is with unfruitful works of darkness* ; and the fellowship, the amity, and love of the world, is enmity unto God. I remember, *Augustine* complains concerning himself in the daies of his unregenerate condition, speaking of the pride of the lusts of his Spirit : *Ecce, hi sunt amici quibus consului, quibus credidi* : these were the companions that I conversed with, these were my friends, and these were my Counsellors. Now, my Beloved, whosoever he be that hath *Communion with the unfruitful works of darkness*, it is no wonder if that man cannot draw neer to God. I have told you already, and I desire you would lay it to heart, you must *be made neer*, or else you can never *draw neer* : you must be in a state of communion, or else you can never have fellowship with God. That is the first thing.

But there are a second sort of sinners, that are *made neer by the blood of Christ* : and these, though God be in heaven, and they are upon earth : though they be sinners, and the Lord be holiness it self : nay, though they in their own apprehensions shall say as *Hooper* once did, *Lord thou art Heaven, I am Hell* : yet they may draw neer to him, and that upon these six grounds : I beseech you observe them. A sinner put into a state of communion may upon these grounds draw neer to God.

The

The first is, Gods electing love: *the Lord hath separated unto himself the man that is Godly*, Psal. 4. 3. *הפלה*, it is in the Hebrew, he hath gloriously, and miraculously, wonderfully, separated to himself into fellowship: not only to himself for service, but to himself for communion: and what is the ground? because you are *predestinated unto fellowship*, *ἐκείνῳ & σὺν*. My Beloved, when you all fell from God as well as the Apostate Angels, might not the Lord have left you in the same condition with them? and your doom should have been *curfed*, and therefore *curfed*, because you must *depart*; but if the Lord had been pleased to have been reconciled; if he had said to you as *David* did concerning *Ab-solom*, *bring the young man home, but let him return to his own house, and let him never see my face*: if the Lord should have said, I will not remember their evil against them to destroy them, but they shall never see my face more, they shall be estranged to me for ever: you would have said, this had been a mercie, even your preservation; but this doth not satisfie Electing love: there is a double end that electing-love aims at, 2 *Luke* 14. it is, *peace and good will*; not only *Reconciliation*, but *Communion*: that God may take the creature into fellowship with himself, and empty himself (as I may so speak with reverence) into the bosom of the creature. Be pleased now to consider, you may then *draw neer to God* upon this ground of Gods electing love.

Secondly, you may draw neer to God, grounded upon the nature of the Covenant of grace under which you stand. My Beloved, God deals with all mankind in a Covenant-way; and according unto the Covenant under which he standeth, so are all Gods dispensations towards him: and to that end the Lord hath made a

double Covenant with a double head. The first Covenant was made with the *first Adam*; the second Covenant with the *second Adam*; and therefore God looks upon all mankind, as if there were but two men in the world. 1 Cor. 15. 47. *The first man was of the earth earthly: the second man is the Lord from Heaven Heavenly*: God looks upon all mankind as coming under these two heads, the *first Adam*, and the *second Adam*. Now the Covenant of grace which the Lord hath established, it hath a double propertie. First, it is *fædus amicitie*, a Covenant of friendship; the Lord doth take *Abram* as his friend. *Abram my friend*: James 2. 23. Now the School-men tell us of two sorts of relations; *relatio equiparantie connotat dominium*: that notes subjection and dominion, as between a King and a subject, a master and a servant; there is not so properly communion: and *relatio equiparantie que denotat Communionem*: now the proper end of friendship, is fellowship: for a mans friend is as his own soul, and the Covenant of grace is a Covenant of fellowship & therefore they may draw neer unto him, being taken by God into a Covenant of friendship.

2^{ly}. the Covenant of grace is a matrimonial Covenant: *fædus Conjugale*: I betrothed her in Hof. 2. 9. you know in this is the neereft Communion, & the sureft oneness in this relation beyond al other in the world: the greatest friendship by vertue of an Ordinance two made one. One that was heretofore a stranger, shall be dearer then Father or Mother, and this *voluntary* relation by consent, shall by vertue of the Ordinance of God be more powerful then a *natural relation*, and a man shall leave Father and Mother, and cleave to his wife: and if there be this power in an Ordinance of God that is but civil, what efficacy shall divine Ordinances and this spiritual Covenant

nant have? Surely, *thou shalt lie in his bosom*, and have the more intimate and full communion with him for ever. Now when the Lord will set forth the neer Communion that his people may have with him by this Covenant this he calls a Matrimonial Covenant.

Thirdly, you may draw neer to God grounded upon *your union with the Lord Jesus Christ*. The Apostle tells us, 1 Cor. 6. 17. that *he that is joyned to the Lord, is one Spirit*: and by that Spirit we have access to the Father, Eph. 3. 12. *ἐπεὶ ἰσχυρώμεθα*, the Apostle tells, that our way to God is *through him*; we have by Jesus Christ our *manuduction*: he is the great Favourite that leads us in by the hand into the presence of the Father, Eph. 2. 18. *through him we have an entrance to the Father, by one Spirit*. Christ is not only *medium reconciliationis*, but he is *medium communionis* also: by his satisfaction the one; by his intercession the other: Jesus Christ (my Beloved) hath a double reference to us: in the work of satisfaction, he is the means of Reconciliation: but in all our approaches unto God, being reconciled, Christ is the *medium*, he it is by whom we have Communion with the Lord. Besides,

In the fourth place, you may draw neer to God because of your conformity to him: *for we are made partakers of the divine nature*, 1 Pet. 1. 4. and *we live the life of God*, Eph. 4. 18. and *we have his Image restored*, 1 Cor. 15. 49. Conformity is the ground of communion wheresoever it is. Job. 3. 6. and the more Conformity, the more Communion we have: and when your Conformity shall be perfected, so shall your communion be. Take that place (and it is a choice Scripture) in that Zach. 3. 7. *If thou wilt obey my words, keep my charge, I will give thee places to walk in among those that stand by*:

by ; העֲמִידִים האֵלֹהִים *inter stantes illos* : who are these ? Those, interpreters conceive to be Angels : So *Drusius*, *Post mortem anima tua in chorum recipietur*, &c. the Angels and the Saints they are taken into neereſt communion. So *Calvin* ; ſo that the more Conformity there is , the more a man obeyeth God ; and the more he keepeth Gods charges , the more the Lord will delight to give him places to walk in amongſt thoſe that ſtand by. Nay,

In the fifth place, you may draw neer to God ; for though God be in Heaven you may aſcend, and the ſoul may be above in Heaven when the body is walking here below : there is a double way of the ſouls aſſent : either in *contemplation*, or *affection*. In contemplation , the ſoul may aſcend. *John* in *Rev. 4.* ſaid, *I ſaw a door opened in Heaven, and a voice ſaid, Come up hither* : *John* in his body aſcended not, but *John* in contemplation of his heart was above, *Col. 3 4.* A man is worth as much as his love is worth. *Ezekiel*, when he was in *Babylon* by the River *Chebar*, yet he ſaith, *the Spirit of God carried him in the viſions of God to Ieruſalem*, *Ezek. 8. 3.* in his contemplation at *Ieruſalem*, and yet notwithstanding in his body in *Babylon* by the River *Chebar* : And the ſoul may aſcend in its affection ; *Mat. 6. 21.* *Where a mans treasure is, there will his heart be* : and ſurely where a mans heart is, there is his happineſs : and where his happineſs is, there is the man ; *mira ſublimitate tranſit amor in amatum.* *Niremb.* Obſerve it, *Auguſtine* ſaith concerning himſelf, his ſoul aſcended up, and frequently ran and ſaluted the Prophets, and viſited the Patriarchs, &c. *Anima aſcendit frequenter & currit familiariter per plateas cœleſtis Ieruſalem.* Thus (my Beloved) may a mans ſoul be in heaven, even while his body is here below, feeding

ing upon the hidden manna, and bathing himself in those rivers of pleasures, that the Lord hath prepared at his right hand for those that love him; then, though you be upon earth, you may ascend, and therein draw nigh to God.

In the last place (I must hasten) you may draw neer to God; for if you cannot ascend to God, God will be pleased to come down to you, *Isa. 57. 15. Heaven is my Throne, I inhabit eternity, I dwell in the high and holy place, yet will I dwell with the humble and the contrite heart, Luk. 13. 15. If the Prodigal do but say I will go to my Father, the lost Son comes in, the compassionate father runs : God deals with his people in this, in a way of retaliation; and when a man hath but a motion to return to God, why the Lord is ready to meet him, and embrace him : he hath to this end appointed Ordinances, and in them he tells you, he will meet you, Exod. 20. 24. you need but come half way as it were; God saith, he will meet you. My Beloved, it is true indeed, it is an imperfect, yet notwithstanding it is a real communion : we do but see him indeed behinde a wall; and through the lattice; but yet we do really see. And it is such a Communion that the Lord is himself exceedingly delighted with; the King is held in the Galleries; it is that mighty expression of the Spirit, Cant 7. 5. the King is held in the Galleries: there is a double Gallerie wherein Gods people take their walks with God; he, and they alone : the upper Gallerie is reserved for the souls of just men made perfect : but there is a lower Gallerie wherein Gods people walk with him here : Jesus Christ is said so to delight himself in this converse, that he is held there, and that by nothing, but by the cords of love; The King is held in the Galleries. Thus then let this serve for the opening of the first*

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Branch;

Branch ; what it is to draw neer to God ; and upon what ground , though *God be in Heaven and you upon earth* : though *God be a consuming fire*, and thou as a sinner, but stubble before him, being put into a state of communion, thou mayest draw neer to him.

Now let us come to the second Branch of the opening of the Doctrine ; and that is , why it is good for the people of God, yea best for them in calamitous times, then to draw neer, to keep a close and a constant communion with him ; truly the grounds of it are very weighty ; take it in these particulars, as briefly as I am able.

In the first place, this is the only means to preserve a man from the sin of evil fellow-ship; therefore it is good to draw neer to God ; you shall alwaies find times of suffering to be also great times of sinning : and men in them, they are not *Tam miseri quam mali*, as *Salmon* compares them. When God pours out his wrath, then doth Satan pour out his rage: then because *iniquity doth abound, the love of many waxeth cold*, and men prove Apostates and fall away. Now at such times there is the greatest Apostasies and backslidings manifested then at any time: men fall from their former apprehensions into erroneous opinions : men fall from their former affections, and they *lose their first love*. Men fall from their former conversations, and they *glory in their shame*, and because *iniquity aboundeth, the love of many waxeth cold* ; and it is not strange (I beseech you mark it, for I speak to you that fear God, that are put into a state of Communion , I say it is not strange) that even the Godly should backslide, and deny, and fall from the glory of their former conversation. *David* had *his first and his latter waies*. It is the expression in *Chro. 17. 3. Jehosaphat walked*

walked according to the first waies of David his father. A David may have his first and his latter waies ; and in such times as these for a man not to fall from his stedfastness (my Beloved) it is a mighty thing : *when the Dragons tayl shall sweep down the third part of the stars*, for you to abide fixed; there hath been in all ages a course of the world : the world is a Sea, and every man is a drop emptied into that Sea, and he swimeth in it ; he is apt to run with the tide: there is a *course of the world*, Eph. 2. 2. and in every age of the world there is a several form of it : *εχθρα*, Gal. 1. 4. *delivered from the present evil world*: that is the redemption of the Saints to be delivered from the evil world that is present, and that way of wickedness that is common in their age, &c. Ye shall observe this in the first three hundred years: then the generality of the world, they were *the Dragons Angels that made war against the woman*: but when the woman had brought forth a man-child, and he was advanced into the Throne of God, into the state of the Empire, then presently the world becomes Christians. In Constantines time then Sathan pours out a flood after the woman, the flood of the Arrian heresie, and then the world became an Arrian, *totus mundus factus est Arrianus*, as Jerom complains. *Jerom.* This flood being in some measure dried up, and afterward settled in the Sea of Rome, then all the world wonders after Rome: a new Beast ariseth that had two horns like a Lamb, and speaks like a Dragon, and reserves all the cruelty of the Dragon, but only under a more promising, under a more harmless and promising shape ; by and by, I say, all the world wonders after Rome. And thus you shall find men that mind nothing but earthly things, and that usually that they may enjoy the world, they are thus carried on by the courte of the world ; in all

Iust. Mart. ages ; *δοξαὶ ὧς ἐν τῇς χρεασι τῶν Ἀγγέλων :* *Iustin Mart.*

Now what shall preserve us ? Oh, there is nothing now but keeping close to God, that will keep you unspotted :

In *Gen. 6. 9, 10.* *Noah walked with God ; semper incedebat,*

Aust. *eratque cum Deo perinde ut homo cum homine amico,* *Aust.* The Schoolmen put the question how it comes to pass, that the Angels and the souls of men in Heaven are impeccable, and without sin. They answer : that it is the Beatifical vision, they have alwaies God in their eye : *visio Beatifica impotentes reddit ad peccandum :* truly, there is nothing in the world that will stay the soul like to it. If you will be preserved from the evil of the times, and be upright in a crooked generation, then take heed to walk close with God. *It is good for you to draw neer to God.* But

Secondly, it is good for you to draw neer to God, when all things else withdraw themselves from you : My Beloved, it is good for a Christian to make such a supposition as the Prophet *Habbakuck* doth in *Chap. 3. 17, 18.* *Though the Fig-tree should not blossom, though there be no fruit in the Vine, though the labour of the Olive should fail, and the fields should yield no meat : the flocks should be cut off from the folds, and the Herds from the stalls : yet I will rejoyce in the Lord, and I will triumph in the God of my salvation.* Mark, he doth not only pitch upon those comforts that are rather for complement then necessity, but the choicest provision (as I may so speak) of the worlds making ; here is the Fig-tree, the Vine, the Olive, the Field, the flock : and he saith not, If any of these should fail, then they might be recompenced with the labour of the other ; but if all these should fail together, and conspire to make man miserable : and not only to fail in hope, but even what you have already in

in possession. When doth a man think his flocks to be certainer, then in his folds ; and his herds, then in his stalls ? but though the flocks, and the herds should fail, what now will bear up his soul ? *I will rejoyce in God* : Oh, it is time to keep close to God ; let me tell you, *the Land reels to and fro like a Drunkard* ; sometimes leans this way, you know it, and sometimes that way : truly, when the Land begins to sink under a mans feet once, foundations shake, then it is time for a man to lift up his hands, and to take hold of heaven, *restat iter caelo* : for this will be the great cut to a mans heart when he shall be shut out of all things here below, as it was with *Saul* in his agonie : *the Philistins made war against him, and God hides his head* ; the Philistines made war : so they did many times before, and *Saul* got the better ; *Saul* had now an Army in the field. I, but though he had an Army ; *Saul* had lost his God, *the Lord is departed from me, and answers me no more*. This is the best way indeed to keep close to God, it is time to draw neer to God, when all things else withdraw themselves from you.

Thirdly, it is best, because if you draw neer to God, God will certainly draw neer to you : he hath promised it, in *Jam. 4. 8. Draw neer to God, and he will draw neer to you* : and the approach of God summs up all, *Gen. 15. 1. for in his presence is fulness of joy*. It is a mighty expression, *Rev. 21. 7. that he that overcomes shall inherit all things*. I, and that of our Saviour, *Mark 10. 30. If a man forsake father and mother, house or lands, he shall have a hundred fold more in this life* : a hundred fold in some respect, he cannot have an hundred Fathers, or an hundred Mothers, but Interpreters say, it is not to be understood *formaliter*, but *eminenter* : he

shall have all the comforts in God that these could afford him, if they were a hundred times more : Oh then draw neer to God, and God will certainly draw neer to you. But, I but name things.

Fourthly, to draw neer to God is best ; for by this means you shall be preserved from the evil that other men suffer, the evil of suffering : The promise is in *Psal. 91. 10. He that dwelleth under the shadow of the most high ; no plague shall come nigh him : he will give his Angels charge over thee ;* it notes a constant fellowship : thou shalt be the special charge that the Angels have. I shall desire you but to consider, the Lord hath projects of providence for his peoples preservation, as well as for his enemies destruction. *Noah* walked with God, and had an Ark, when the rest of the world of ungodly men perished in the waters ; *David* a man that kept constant communion, and we see how the Lord owns him in all his tryals and appears for him : *upon all the glory there shall be a covering* ; and there are projects of providence beyond the wisdom of men or Angels ; for, *the Lord knows how to deliver the just from all their trouble*, and how to reserve the wicked to the day of Judgment. These things now I am forced to pass over.

Lastly, (and so we will hasten to the Application) It is best for men to draw neer to God, because a close communion keeps up in a mans soul those qualifications as shall make every affliction comfortable and easie, be the times never so bad : for the drawing neer of the soul to God, is like the Sun to the earth, which by its heat and perfect influence puts life, vigour, and beauty into things dead and withered before, *Cant. 1. 12. Communion with God is the spring-time of all grace :*

grace : and therefore I will but name them.

First, Communion with God will keep a mans soul in a silent humble frame : that was the fruit of *Aarons* Communion in *Levit. 10.3.* a great cross befell him, he lost two Sons taken away by an immediate act of Gods hand, even in an act of sin ; yet *Aaron* held his peace : *Aaron held his peace*: fellowship with God will certainly keep the soul in a peaceable submissive frame, that be the affliction what it will be, the soul shall say, *Gods will is the rule of goodness* : when Judgement was pronounced against *Hezekiah*, *good is the word of the Lord* : and *Iob*, *the Lord hath given, and the Lord hath taken away*.

Secondly, fellowship with God will keep a mans soul in a holy independency upon the things below : there is nothing (my Beloved) puts a mans soul out of band with the creature like communion : this is the way to have the *Moon under your feet*, as the expression is : for that in fellowship with God, a man that knows what it is to have close communion, knows that he doth really set his feet where other men set their hearts : it puts the mouth out of tast to all creature comforts to him ; *Chrysostom* ἐν ᾧ καὶ πάντες τῆς ζωῆς ἐπόσιον, though the world *Chrysost.* were on fire about his ears, yet he hath lost nothing, for his portion is enough.

In the third place, as a holy independency, so a holy magnanimity of spirit ; he shall not think those things great that other men think insupportable. *Iesus Christ* endured the Cross, and despised the shame ; and the shame of the cross was the greatest suffering. Why do you weep and break my heart? *I am ready not only to be bound, but to die for him*. And *Luther* (I remember) when the enemies gave out that he had recanted, he writes in a *Luther.* Letter of his, that I will never recant: think that I will do

do any thing rather then recant, be the dangers and threatnings what they will be; *they are not careful to answer thee in this matter: omnia de me praesumes prater fugam, qui odium & impetum totius orbis sustinui*: Communion with God keeps up a mans Spirit in this magnanimity.

Lastly, fellowship with God keeps up a mans soul in a holy self-sufficiency: if it be in prison, God is his enlargement; *a good man is satisfied from himself*, Solomon saith; so as he may enjoy God truly, he is able to stand upon the ruines of the world, and say, that he hath lost nothing. I remember it is *Augustines* expression of the Bishop of *Nola*. The City was taken and sacked by the *Goths*, that he did reason with himself, having lost all his estate, should he vex himself for the loss of silver and gold? *domine, ubi omnia mea tu scis*. Lord, thou knowest where all my treasure is laid up: there is a holy self-sufficiency in regard of a mans fellowship with God. Now this noble disposition, communion with God will alwaies keep alive, and active in the soul. Let this serve for the Explication of the point. I shall borrow but a little time for application, I shall not hold you long.

Use. I would make but one Use of it and no more. To exhort every one to put on *Dauids* resolutions in the times in which you live, *It is good for me to draw neer to God*: make it your business, to keep close, and constant to him: truly, I fear many a man in publike employments (I beseech you lay it to your own hearts, I say, I fear many a man) many a godly man in publike employments his heart runs out so much upon the things without him, that he hath cause to complain as the Spouse doth, the Church doth, *they made me keeper of the Vine-yards, but*

my own Vine I have not kept. I am afraid, many in publike employments do much remit their private duties. My Beloved, there is a cloud that hangs over all the Reformed Churches, and we have cause to fear, *that the sword is already bathed in their blood, & that great a consumption is determined upon them all*, whether we consider our fulness of sin, or our fearfulness of Judgement.

First, fulness of sin; for we have certainly, *after pruning brought forth grapes of Sodom, and clusters of Gomorrah*: truly, I know whatsoever we may suppose of our selves, I know no terms that God offers to creatures but this: *if you will not be chastised of me, I will purish you seven times more, and seven times more till I have destroyed you: in decretis sapientum nulla est Litura*: And if Gomer begins once to bear, in *Hof. 1.* (you see the pedigree of judgement) she will never leave bearing till she hath brought forth *Loammi*, perfect destruction: therefore if you look to the fulness of sin;

Secondly, If you look to the fulness of judgement: truly I may say, (though it be sad to say it) *Ephraim, England, is a silly Dove without a heart; gray hairs are here and there, and she knows it not.* Consider (I beseech you) but the juncture of time into which God hath cast us. The time of the *Witnesses prophesying in Sack-cloth and ashes* draws neer to an end, and they do think by and by to put off their Sack-cloth; and so some render that expression, *when they are about to finish their testimony*: and they thought they should by and by have put off their sack-cloth and ashes, and have put on the garments of praise and glory; then comes the killing of the Witnesses. This I desire you to consider, the killing of the Witnesses shall be shortly before

Romes ruine, Rev. 11. When they rise, the tenth part of the City falleth, which is whole Rome : that which now remaineth being but the tenth part of what it was antiently, and therefore doth synchronize with Rev. 18. Babylon being cast in the Sea as a mil-stone : We have great reason to expect this to be coming on; and then who are they that shall escape that great tribulation, such as never befell the Christian Churches, forrunning their great delivery : that shall stand with the Lord, with Palmes in their hands, as tokens of victory ? none but those that having gone through great tribulation, have washed their garments white in the blood of the Lamb : and that is immediately before the seventh Trumpet soundeth : and certainly whosoever shall observe both the course of the History, and the course of Gods dispensation of providence, must needs conclude, it is not yet come. Now in this consideration, how good is it for to take this counsel of the Prophet ? It is good for a people to draw neer to God.

But you will say to me : how should we draw neer ?

A few directions with a word of Exhortation, and I conclude.

There are these five Rules that I earnestly desire the Lord may write in your hearts, that you may know how the soul ought to draw neer to God.

First, be much in the use of all Ordinances, for in them you do draw neer, *Lev. 10. 3 4. God will be sanctified in those that come neer unto him ; you do draw neer in Ordinances : this is the Bed wherein Christ and his Spouse do solace themselves, and enjoy the sweetest of pleasures: and it is of flourishing Ordinances that the Ho-*

ly-Ghost speaks when he saith in *Cant. 1. 16*. But yet in all your Ordinances, pray observe to take heed that you do mark the special presence or absence of God in them ; else you may have communion with a duty , when God withdraws himself : and know , that Gods withdrawing of himself from an Ordinance is a great judgement, *when the glory of the Lord departeth* : for then our Ordinances will be *Wells without water ; Brests without milk* : there is a vanity in Ordinances as well as in creatures, if God leave them. But as it is a great judgement ; so it is the fore-runner of Judgement. Oh that the Lord would set on that place upon your hearts, *Ezek. 10. 2.* the Lord saith to the Angel, *Go take fire from off the Altar, and scatter over this City* ; take fire from off the Altar. If the glory of the Lord depart from the Temple, then the fire of the Altar that before would serve to expiate their sins, will now burn the City, and there is no fire burns so hotly as that which is taken from off the Altar. Nay, I desire you to take this with you, That as you must use the Ordinances , and observe the spiritual presence or absence of God in them: See

That your Ordinances be pure Ordinances , or else they will do you no good : See that they be without humane mixture and sophistication : there is a great deal of vanity and pride in men: for truly, *vain man would be wise, though he be born like a wild Asses colt*, and men love to exercise their wisdom in nothing more then in the things of God, and therefore for matter of Ordinances they will pick and chuse. I desire you to consider, and you will find this Rule : The less of Gods Order you have, the less of Gods presence , and the

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“ less of Gods blessing. That is the first Rule for your drawing neer. Be much in the use of all Ordinances. But yet observe the spiritual presence, or absence of God in them.

Secondly, if you will draw neer to God, Walk in a continual fear that God should withdraw himself from you. That is another Rule of Communion. Truly, all people that know what belongeth to walking with God, and drawing neer to him, know they must be acquainted with such spiritual truths : walk in a continual fear of Gods withdrawing of himself from you. It was the Churches misery in *Cant. 5. I opened, and my Beloved had withdrawn himself* : my Beloved had withdrawn himself. *August.* I remember speaks of a chaste and of whorish fear, a sinful fear, and he expresseth it by the disposition of a Wife, and a Harlot ; both stand in awe of the Husband, of the man : but (saith he) *Hac virum timet ne veniat, illa ne descedat* : one fears least the Husband will come, the other fears least the Husband will depart ; these are the dispositions (certainly) of a soul that knows what belongs to Communion with God ; a man that hath once obtained Communion with God to approach, but afterwards the Lord departs, it is uncertain whether ever he shall obtain that approach of Communion again, or no. I remember it was *Bernards* observation (and truly it is a sad one) speaking of those that did fall from their Communion ; saith he, *Perpaucos invenimus qui unquam rediunt ad gradum pristinum* : we shall find very few of those that ever obtained their former approach of fellowship again : make this your business, walk in continual fears least the Lord withdraw himself.

In the third place ; If you would grow in Communion, and draw neer to God, you must grow in conformity unto him: for I have told you already, that according as our Conformity is, so shall our Communion be ; so I beseech you observe it in *John 15. 10.* Christ saith to his Disciples, *Keep my Commandments* (saith he) *and abide in my love, as I have kept my Fathers Commandments, and abide in his love* : abide in his love ; doth our abiding in the love of Christ stand upon our keeping his Commandments ? it is spoken here of abiding in the sense and the apprehension of his love, walking in the light of his countenance : there is a double love of Christ unto the Saints : there is *amor benevolentiae & amor complacentiae* ; there is a love of benovelence, and that is the ground indeed ; it is free grace is the ground of all grace whatsoever : this is not grounded upon our conformity to Christ, for *he loved us when we were enemies*. But there is a love of delight, and that is grounded upon the image of God in us, and our conformity unto his : and the Lord so much the more delighteth in the creature, as he sees the more of his image in it. So then, if you would draw neer to God, grow into conformity, and your communion shall grow.

In the fourth place ; Observe the times of fellowship : I beseech you remember this : There are peculiar times when God draws neer to you ; *mollissima tempora fandi* : do you then draw neer to God : *call upon him while he is neer* : that is the expression ; the Spirit of God (*Tertul-*
(x 3) *lian*

Tertullian. lian observes, *res delicata spiritus Christi*) is a delicate thing, a delicate Spirit, easily provoked to depart ; when the Lord knocketh, and offers love, and men will not entertain it. Courtiers have their peculiar times of speaking, when they may have Communion in all their requests with grace : Observe these times, the Lord thus draws neer you ; cherish as your life these seasons of times, and these sweet warblings of the Spirit of grace : observe when God draws neer to you. That is a fourth Direction.

And in the last place, Take heed of all those sins that may interrupt your fellowship : it is true indeed, every sin separateth between us and God: and the smallest sin, the smallest body hath its shadow : but yet notwithstanding there are some sins that in a more peculiar manner break a mans Communion, and hinder a mans comfort. And here let me give you to understand, there is a sin that the Scripture calls *a mans iniquity, the sweet morsel that a man hides under his tongue*, and will not forsake: a mans darling, his minion lust: for as in the new man though there be all grace wrought in a mans heart, yet there be some graces that are a mans peculiar excellency, that art more then others. *Abrams* peculiar excellency was his faith: in *Ioseph*, his chastity: in *Iob*, his patience: in *David*, his spirituality : Now so it is in the old man, though there be all sins, yet notwithstanding some lusts act more then others: and the uprightness of a mans heart (as *David* observes) lies in this ; in *Psal. 18.23. I was upright before thee,*

thee , and I kept my self from mine iniquity. Now there is no sin that ingrosseth the heart like to this ; therefore there is no sin keeps the heart so much from Communion with God as this ; therefore above all evils, as you do desire to draw neer to God , so take heed above all sins, keep down the darling corruption : for there is no sin (I say) that ingrosseth the heart so much : there is no sin that casteth so much shame in the face, and takes off the Spirit in all his approaches to God , as this : Then these be the Rules that I commend to your consideration, if you would keep close Communion with God. Be much in the use of all Ordinances , walk in a continual fear lest God should withdraw himself from them. Grow in your conformity , and you shall grow in your Communion. Observe especially those times when God draweth neer to you. And in a special manner take care to keep your selves from your own iniquity.

To enforce this exhortation , take these few considerations :

First, you may draw neer to God by reason of the neer Relations in which you stand to him : the great promises of the Gospel be personal promises , *I will be thy God, and give thee my Son and my Spirit.* Now when God makes over himself by Covenant unto the creature, its a great ground of our coming to him : had he said I will be to thee a Father or a Husband, &c. it would have but carried with it all the comforts that could have been in such a relation: but when he saith , *I will be thy*
God;

God, that is, *tantus quantus est* : what ever there is in God shall be as truly thine for thy good, as it is his for his own glory : my mercy to pardon thee, my power to perfect thee, my wisdom to direct thee : my grace to heal thee, my glory to crown thee, and therefore *David* called him *the God of my mercy*, and *the God of my life* : and your interest in him may be a great encouragement to you to draw neer to him.

Secondly, the more a man draws neer to God, the more communion he hath with him, the more he shall be acquainted with the secrets of God: for communion lies much in imparting of secrets. *Abraham* is called *the friend of God*: and he had gotten such an interest in him, that God can do nothing that he will hide from *Abraham*, *Gen. 18.* And *Moses*, *God will speak to him as a man with his friend face to face.* *1 Sam. 9. 15.* *The Lord told Samuel in his ear.* In this respect it may be truly said, *the secret of the Lord is with them that fear him*: and *his Urim and Thumim*, with *his holy ones*; these lean upon the *Lords bosom* from day to day, and that is the seat of secrets as well as of love.

Thirdly, the more a man draws neer to God, the more acceptable will all his services be, and therefore the more *Moses* appeared before God, and stood in the gap, the more God delighted in him, and he turned away the wrath of God from his people. *Job* must pray for his friends, and the Lord will hear him; though they were godly men, yet they were not contented that it should be only well with them,
but

but they wrestled with God for others, and God will honour them with the answer of prayers, for they that draw most neer to God, and God draws neer to them, are the men of his good will: God will say unto them, *Concerning my sons, and the works of my hands, command ye me, &c.* and therefore Bernard Bernard. speaking of such times of Communion, *Dulce commercium, sed Breve momentum*, saith he; when it is so with a man, then pray for me; *cum talis fueris memento mei*; for then his prayers will surely prevail. Moses prays, *Exod. 32. Lord pardon them, &c.* and God repented of the evil he thought to have done to his people, &c. My presence shall go before thee, and I will give thee rest; Lord shew me thy glory; Thou canst not see my face and live, but I will cause my goodness to pass before thee: God can in such approaches unto the soul deny them nothing.

Fourthly, the more a man shall prosper in whatever he doth undertake; Joseph was a successful man in all his undertakings; and the ground of it was, because *the Lord was with him, Gen. 39.* last: he kept constant Communion with God: and so David in all things that he did he prospered, *for the Lord was with him, 1 Chron. 11. 9. Josh. 5.* the ground of all Joshua's success in war was, *because the Lord was with him*; I know a godly man doth prize his services above his comforts, his work above his wages: as one of the Martyrs said when he came to dye, Nothing did grieve him more, then that he was now going to a place where he should be for ever receiving wages, and never do any more work. Now if you would be employed by God, and would

have the Lord to delight to use you, and prosper you in your undertakings, keep close to him.

Fifthly, the more fellowship you have with God, the more friendship you shall find among men : Indeed the people of God are commonly the persons that are most evil spoken of in the world ; *the evil eyes of vain men are set against them*, and they will do what they can, to render them unfavoury ; and they learn from their father the Devil, to cast aspersions on them : But yet notwithstanding, they are the Lords darlings, and are precious in his sight : the world may throw dirt on them, but it shall not stick or fasten there : and if it be good for them, they shall be *delivered from the strife of evil tongues* : and in evil times, when dangers come, when the enemy encamps the City, God will give them favour in the sight of their enemies. God gave *Ioseph* favour in the sight of the Keeper of the prison, *Gen. 39. 21.* and *Ier. 3. 9, 11.* *Nebuchadnezar* gave charge concerning *Jeremiah*, a poor man in a danger, when the rest of the great Princes were not considered : and among the godly, they have the highest place in their hearts : *All my delight is in the Saints*, saith *David. Zach. 8. ten men shall lay hold of the skirt of a Jew, because God is with him* ; Communion with God here is the highest pitch of happiness, next to the beatifical Vision in glory.

Sixthly : Lastly, it is the highest pitch of happiness for any people to have God for their God : the People of God make this their great Boast, *Who is a God like unto our God* : and the neerer they come to
God,

God, the more they have of him, the fuller is their happiness : and they are thereby encouraged, because they know that God delights in Communion with them : he calls upon them for it : he proclaims it, to let the world see, that he that is *God blessed for ever, will have his Tabernacle among men* : he will walk amongst them, *Rev. 21. 4.* he calls them *Hephzibah, my delight is in them* : Communion is the first fruit of fruition : therefore the people of God should labour for it : every act of fellowship is the morning-star, *Rev 2. 21.* *ἡ ἀσπερ* ; and doth assuredly tell that the day is approaching : if it be so great a matter to have the first fruits of glory, what must the possession be ? Consider what hath been said, and the Lord give you understanding in all things.





THE
SAINTS INHERITANCE.

At M^r Carryl's Church at
London-bridge.

1 COR. 3. 22.

—Or things to come.



Mitting the Context ; The words contain in them, the *Inheritance* of a Christian , with the *Tenure* thereof: The *Inheritance* is, *all things*; the *Tenure* is, *ye are Christs*, and *Christ is Gods*.

First, the Saints have an *Inheritance* ; Christ is by the Father appointed *heir of all things*, Heb. 1. 13. As he is the Son, he is *hæres natus* ; as he is the Mediator, he is *hæres constitutus* : The one by *Generation*, which was an act of his Nature ; and the other *Designation*, which was an act of his Will. Now the Saints being made Sons by the Sonship of Christ, they are also made *co-heirs with him* in his *Inheritance*, Rom. 8. 17.

And his *Inheritance* being all things , so must theirs be.

There are two things in Christ to be distinguished. ΑΥΤΟΥ First, λόττον, a price payd, and thereby a satisfaction given unto provoked Justice; and so Christ did fulfil the *righteousness of the Law*, and payd the curse thereof.

Secondly, there is *Meritum*, which is a purchase made as it was perform'd by a person that was not bound unto the Law. The Law indeed required it of Men, but not of him that was God and Man; and so the excellency of the person is the ground of the Merit, and of the Purchase, and the Inheritance; for though it be true, *Meritum Christi habet in se gratiam invisceratam*, there is the free grace of God in all the merit of Christ: Yet there is nothing that is so pure grace, but that there is a purchase also therein: That the Father may be truly said to give it, and Christ truly said to purchase it also. And this Inheritance is as full and large as could be desired; for it is *all things*, Rev. 21. 7. *He that overcomes shall inherit all things: All things are yours; ὡς ἐκτελείται καὶ δοεῖαν*: our gifts are benefits given for your good. It's said of Christ, Psalm 86. *That God hath put all things under his feet*, that is, hath given all things into his power and dominion; *In potestate tradere*, so as all shall be his servants at his command, and their utmost end shall be his glory, and so he hath put all things under the feet of the Saints; they are all subjected to them as their servants; so that the highest end, next unto the glory of Christ, is for their good; *All things shall work together for their good*, ἡ κόνον δέσποτος δίδω.

First, all things are for their use. 2 Cor. 6. 10. *As having nothing, and yet possessing all things*. So that though the Saints do not ingross all things unto themselves by way of a Monopoly, yet as far as their necessity

sity

sity shall require they may expect the use and the service of them all; so that whatsoever extraordinary experiment any of the antient Saints have had of the service of the creatures when they have needed them, that they also may expect, as their exigencies and necessities shall require: *The Heavens to rain bread, and Rocks to give water, and the Sun to stand still, and the Moon to go back*; for the Saints are the Lords of all the creatures, and all things shall be for their use, because they have an interest in him that is the Lord of Hosts.

*Fidelibus est
totus mundus.
Aug.*

Secondly, all things are the Saints for their comfort, and they can taste a goodness, and a sweetness in them all; *1 Tim. 6. 17. He gives us all things richly to enjoy, εις ἀπόλαυσιν*: And indeed in this respect, we must onely, *mundo uti & frui Deo*; for he is onely to be the rest and delight of the soul: In the utmost end attain'd, we have the greatest comfort that a soul can be capable of; it is *noblissima voluntatis actio*, and so as *Heb. 11. 25. Injoy the pleasures of sin*: Other pleasures enjoyed, become pleasures of sin; all creature's enjoy'd, become the baits and the snares to sin; but here, fruition, as one hath well observed, signifies nothing else but *cum letitia rem aliquam percipere*, and so God hath given a godly man the creatures, and all things, that he may take comfort in them: And this is the Saints portion, that they may have all these things as a *Vaticum* in their way to heaven: Though their happiness lyes not in these things; these things are not the peculiar gifts of God to them; even unregenerate men may have the creatures; *For God gives the Kingdoms of the earth to the basest of men*, but they have no comfort in them; they have only the sting, the gall and the wormwood that is in them,

*So the School-
men tell us,
fructio est fi-
nis.*

all his dayes *he eats his meat in darknes*, Eccles. And he hath sorrow with his dainties.

2 Chron. 17.5,
6.

Thirdly, a godly man hath a spiritual fruit and benefit by them; all of them tend to his blessing, and to the prosperity of his inward man: They are *scala cæli*, and the soul climbs to heaven by them, as it's said of King *Jehoshaphat*, *he had riches and honour in abundance, and his heart was encouraged in the wayes of the Lord*, &c. whereas to other men their Table becomes a snare to their soul, it's to them as lime to their wings, that they cannot ascend up to heaven: They are *pondus*, the weight that keeps the soul groveling here below: There's a double evil befallen the creatures since that curse came upon them, *Gen. 3. 17.* it's deceiving, and it's defiling.

1. They deceive; they are themselves empty, yet raise mens expectations from them: He that depends on them, *feeds on ashes*, Isa. 44. 20. and comes under the Serpents curse, *Dust shalt thou eat*: and when he depends most thereon, is as he that worshippeth an Idol, *who hath a lye in his right hand*.

2. They defile; *Tit. 1. 15. to the unclean all things are unclean*. Now in the covenant that the Lord made with the creatures, *Hos. 2. 19, 20, &c.* God promises not onely that they shall not be hurting, but that they shall not be polluting to the soules of the people of God: Grace shall make advantage by them all, and they shall all of them work together unto a mans spiritual good, that the soul shall shine, & prosper by them.

Fourthly they shall all of them have an influence into eternity, and all of them shall adde to a mans eternal account, and a man shall have the fruit of them in his eternal inheritance; *A man makes friends of the unrighteous Mammon, and therein makes himself bags that*

was not old, Luk. 12. 33. and thereby lays up a good foundation for time to come, that he may lay hold of eternal life; for we are but Stewards of what we enjoy, and we must one day give an account answerable to the improvement of those Talents committed to us by God, such will our honour be at the last, *thou hast been faithful in the Mammon of unrighteousness, and therefore the Lord will not fail to give unto thee the true Treasure.*

Secondly, the *Tenure* is, *ye are Christs*; for we hold all in *Capite*, all by virtue of *Union*; *Omnis communicatio fundatur in unione*; our communion with him is in his graces, in his priviledges, in his victories, in his sufferings, in his inheritance, &c. But whats the ground of it? It's from our union. It's the highest glory of a man, next the glory of God, that such a glorious creature as a woman should be made for his comfort and service; *for the man was not created for the woman, but the woman for the man*: So the highest glory of God is Christ, as God-Man, that he should become subject to him: That he that was the Lord of the Law, should be *made under the Law*; he that was *God equal with the Father*, and *thought it no robbery* so to be. So Cor. 11. 3, 4. Christ holds his right to all things from God, and we hold ours from Christ by vertue of union with him.

There is a double dominion: There is *dominium politicum*, and that is grounded upon the providential Kingdom, that Christ as the Lord hath bestowed upon him by God all the services of the creatures; for he hath bought all the creatures, even all the world of God; not onely the Saints, but ungodly men also; for, there are *some deny the Lord that bought them*. But he buyes them not all alike; but some as servants, o-

thers as sonnes, some their persons, and others their services onely ; and as servants he doth give unto them a reward ; and they have a right to it, but its onely a right of Providence, as they are servants: But now there is another right, which is *dominium Evangelicum*, a right as sons, as they be pledges of a mans eternal inheritance, and flow from a Fathers love, a right of the promise: and so its onely union with Christ that gives such a right ; *fundatur in gratia*, and can belong to none but unto the Saints ; for, its the Covenant that is the ground of all our claim unto any of the creatures in a spiritual sence ; for that is the root and the center of all the promises ; and its our union with Christ that brings us under the Covenant, and therefore makes us *heirs of all the promises*; and by this means the Inheritance of the Saints is theirs, because, *they are Christs, and Christ is Gods.*

We have here also an Inventory of the Saints, a particular enumeration of this *all things*, &c.

That which I am engaged in at present, is this (*things to come.*)

Man being a creature both prudent, and provident; cannot be satisfied that it's well with him for the present, but his mind is taken up about what shall be hereafter, and concerning either the good, or evil things to come ; doth raise up to himself vast hopes or fears; for in both these the soul goes out to things to come: The soul is apt to say, I know how it's with me for the present, but my mind is taken up with what shall be hereafter ; my Mountain may prove but *a mountain of snow*, it may melt ; what changes there may be I know not : All things here are compared to *Wheels*, Ezek. 1. that which was upmost one minute, is down the next ; *Wheels are in perpetuo motu*, in perpetual

petual motion ; sometimes compar'd to the sea, *Dan.*
 7.3. which is *in perpetuo fluxu*, in a continual flowing,
 and therefore how it may be with me hereafter, I
 know not : Now to secure the soul against any distra-
 ctions for the future, the Lord assures the soul of
 things to come : *The thing that I feared is come upon* *Job.*
me : I had not rest, neither was I quiet, and yet trou-
ble came. The heads of men are apt to frame strange
 suppositions to it self ; and indeed it is a mans duty so
 to do in reference to a preparation, that so evil do not
 come upon him unawares ; for, *mala praevisa minus sen-*
timus : Though as it's matter of dejection, it's a mans
 sin : *Though the Fig-tree should not blossom, neither* *Hab. 3. 18.*
shall fruit be in the Vines ; the labour of the olives shall
fail, &c. Yet I will rejoice in the Lord, &c. Though *Psalms 46. 1.*
the earth be moved, and the mountains be cast into the
depths of the sea. What if the Sun be darkned, and
 if the Stars fall from Heaven ? What if the founda-
 tions be cast down ? We know how things are for the
 present, and what our Inheritance in them is, but
 what if the face of things change ? What may be my
 Inheritance for time to come, and in things to come,
 I know not : Therefore the Lord assures the Saints,
 that they have not onely a present Inheritance, but also
 in things to come, that they are theirs also : *Things to*
come are yours.

The Saints of God have an Inheritance in things to *Doctrin.*
 come ; *Things to come are yours.* For the proof of
 it.

First, God hath made over unto them things to come.
 The substance of all the promises, is *things to come*,
 whether they do refer unto the life that now is, or that
 which shall be hereafter ; *1 Tim. 4. 8.* Now, the Saints
Inherit the promises, Heb. 6. 12. The Word of God is
 in

Zeph. 2. 1, 2, 3.
It is *נִדְּבָר*
which is decre-
tum scriptum
& promulga-
tum, non ocul-
tum, &c.

in scripture sometimes compared unto a Travelling woman, and there is a time of the birth of the threatning, and of the promise: The threatning, travelling with Judgement to come; and the promises, travelling with Mercies to come; and therefore *Acts 7. 17*. We read of the time of the promises, that is, *when the children are come to the birth*, *Isa. 37. 3*. Both Promises and Threatnings lye in the womb of the purpose, and appointment of God a long time, but there is a birth time; and then *the Vision will speak, and not lye, it will come, and will not tarry*. And sometimes it is compared unto one in pursuit of another, *Zach. 1. 6*. *Did not my word overtake your Fathers*, *Psalms 140. 11*. *Evil shall hunt the wicked*. It's a metaphor taken from beasts for which men lay snares, and then hunt them, that they may be driven into those snares, and so take them. There is a pursuit of the threatning of God upon ungodly men; and there is also a pursuit of the promises of God upon the Saints.

Secondly, upon this ground it is that the Saints are the onely men that have hope, and therefore they are called the *prisoners of hope* in the greatest calamity that is upon them, *Zach. 9. 12*. Those that have not onely a hope in this life, but in that also which is to come. Ungodly men do fancy unto themselves hope, but its but kindling a fire of their own, *Isa. 50. 11*. *and they compass themselves about with their own sparks, when they lye down in sorrow*: It's not a living hope, it dyes with the man; but the Saints are *begotten to a lively hope*, *1 Pet. 1. 3*. Now hope is *conversant about things to come*, as fear is; but the one about good things to come, as the other is about evil things; there is this difference between Faith and Hope, in eying of the promise, Faith gives a kind of *visus*, and presentia-
lity

lity unto the thing in the promise, and looks upon it as present, though they be *things not seen*, Heb. 11. 1.

But hope looks upon it in the thing; and that looks upon it as to come: now if things to come were not theirs, there were no ground of the hope of the Saints, they were altogether vain hopes.

3. The Saints of God assure themselves it shall be well with them in reference to things to come, *Psal. 23. last vers. Surely Mercy and Truth shall follow me all my days.* The word doth signifie, to follow one; *summo studio & diligentia, &c.* it's the same word that is used *Pf. 34. 15. Seek peace and pursue it:* Mercy shall be to them as the Rock that followed them, *1 Cor. 10.* not only to releeve them at the present, but also for time to come; and therefore in the lowest condition, the Church of God do promise themselves that the Lord will appear for them; they have yet an interest in things to come: *The Lord will not hide his Face for ever, Mich. 7, 7, 8. I will look to the Lord, and I will wait for the God of my Salvation, my God will hear me Rejoyce not against me O mine Enemy: when I fall, I shall rise: When I sit in darkness, the Lord shall be a light unto me, &c.* He was in an afflicted condition: *He went mourning all the day long* for the oppression of his enemies: and *the Lord hid his Face*, And his soul was dejected within him; but yet he had hope in God: *For I shall yet praise him who is the health of my Countenance, and my God:* The Saints do comfort themselves in their saddest condition, with their Interest in things to come; that the Lord will wait on them, and be gracious, and *will not keep his anger for ever.*

777

Psal. 94. 5.

Secondly, But how shall things to come become the Saints? In respect of good and evil things to come. *Consider these Eight things.*

Exod.

1. They are delivered from temptations to come: A man shall be delivered from them, and not left unto them; and there is a great deal of mercy in the preventing grace of God this way, in being freed from temptations: The Lord will not lead his People through the Land of the *Philistines*, though it was the neereſt way to the Land of *Canaan*, leſt the people ſee it, and their hearts turn back again into *Egypt*, &c. And indeed, the Lord doth ſtrangely order things in his Providence, that temptations may be hid from his Peoples Eyes. Satan deſires continually to winnow the Saints; but the Lord rebukes him and all his temptations.

Luk. 23. 31.

2. If Temptations ſometimes aſſault them, yet he doth make provision for them againſt Temptation: *Satan hath deſired to winnow thee*, ſaith our Lord to *Peter*; but I have prayed for thee: The Lord lays in conſolation for the future tryals of the Saints; and as the Temptation was fore-appointed, ſo alſo is the Conſolation, *Fer. 10. 11.* When the children of *Iſrael* were in *Babylon*, and ſhould have temptations to worſhip other Gods, they were bid to make this Answer. *The Gods that have not made the Heavens and the Earth, ſhall periſh from the Earth, and from under theſe Heavens*: And 'tis very obſervable, that one Answer God puts into their mouths, is wrote in the *Chaldee Tongue*, &c. So the Saints ſhall be able to withſtand them by vertue of the Interceſſion of *Chriſt*, &c.

3. Afflictions to come, either they ſhall be delivered from them, as *Hezekiah*; *thou ſhalt*, ſaith God, *be gathered into thy grave in peace*: God had an Ark for *Noah*, and a Grave for *Methuſalah*: The Floud was appointed to come upon all the Earth, well, at the time appointed it comes: But firſt, *Methuſalah* muſt be delivered

delivered, for he lived until that very Year the Flood came, and God provides him a Grave; *takes him away from the evil to come*: him does God deliver from it: But *Noah* he must abide the tryal; for him God provides an Ark, and safely carries him through it, *Isa. 4.5. Upon all the glory there shall be a defence: The great water Floods shall not come nigh unto thee*; or else, if they be afflicted, they shall be graciously supported under them: *The grace of God shall be sufficient*; for he hath promised, *When thou goest through the fire, I will be with thee*, *Isai. 43. 2.*

There is *gratia perveniens & assistens*, in suffering, *providens* as well as in sins and duties. *Psal. 43.46. We will not fear, though the earth be removed; for there is a River, the streams whereof shall make glad the City of God.*

4. Mercies to come to the Saints shall prove Mercies indeed: *Saul* hath a Kingdom as well as *David*, but it was a mercy to *David*, and therefore the Lord did qualifie him for it, and gave him Kingly graces, and weaned his soul from the Mercy before he had; *Bern. Bernard.* *Ecce paratum est cor meum; vis me constituere pastorem ovium, aut regem populorum: My heart is as a weaned child*, *Psal. 131.2,3.* And therefore it's sayd, *Isa. 30. 18. that the Lord waits to be gracious*; he doth not defer because he is unwilling to bestow mercies upon us, but because we are not prepared to receive Mercy; for Mercies to unprepared soules, are like unto Cordials unto fowl stomachs, the which do but increase the peccant humours; and therefore the Lord never gives them till the season of them, and till he hath prepared the soul to receive them. There is a double right that the people of God have to Mercy. First, there is *jus hereditarium*, a right of Inheritance, and that they have as soon as they are converted; but

yet they are but then as a child in its nonage. Secondly, there is a *jus aptitudinarium*, a right of fitness that is wanting; and the Lord doth not give any Mercy, in Mercy, till both be found in the soul; till there is a right of fitness as well as an hereditary right.

Fifthly, Sins to come. If God leaves under any temptation, that we are foyled by it (as that the best of Gods people may; for I know no sin but may overtake such but final impenitency, and the sin against the Holy Ghost) yet all things shall work together for good to them that fear God. *Et si omnia, quidni etiam peccata*; Aug. If all things, then sin it self is not excluded. God makes a strange use of sin, to his peoples good and benefit; either to discover unto a man what is in his heart, and so to abate his carnal confidence, as the Lord did let *Hezekiah* fall to that end, that the work of Mortification may be perfected, and the Sword of Godly sorrow may go the wider, and the Plough of Repentance the deeper; and that shall be the fruit of it, that the man may be more vile in his own sight; or else to make him the more instrumental in that kind to do good unto others, being able to comfort them with the same consolation with which he himself was comforted of God: And being *himself converted*, he may be the better able to convert, and *strengthen the brethren*, Luk. 22. 32. And the Saints of God do see great Mercy even in their sins to come, as well as in their suffering; that as some of the Antients have blessed God for the Falls of the Saints, thole *Horrenda naufragia*; by reason of the comfort, and support, and admonitions that they had from them: So they do see caute many times to bless God for that Grace that brings so much
good

Aug.

good out of their sins also; and so much they may promise themselves from a principle of Faith, in regard of sinning as well as suffering.

Sixtly, in respect of the happy and glorious condition of the Church that is promised in the latter daies; there is a time coming, when *all the kingdoms of the earth shall become the kingdoms of the Lord, and of his Christ.* Rev. 11.16,17. *and unto the holy people of the most high,* Dan 17.27. *And when the smok out of the Temple shall vanish, and the Temple shall be opened in heaven, and a man may see into the Court of the Testament which is within the vail.* The darknes of the pre-ent dispensation of God shall be done away; and new *Jerusalem shall come down from God out of heaven.* When that *Sea of glass,* Rev. 15. 2. shall be pure as *Christal,* as it was in the Primitive times; now mingled with fire of contention and disaffection, then shall *Jehovah be one, and his name one.* These promises are all for the Saints; if they dye, and never see them fulfilled, yet *they dye in the Faith of them,* Heb. 11.13. & Rev. 3. *I will write upon him, the name of the City of my God, new Jerusalem:* That when the Lord shall reckon up his people at the last day, and put every man with those of his own rank, all they that dyed in the faith of it shall be reckoned as truly to belong thereunto, as they that lived in the time thereof that enjoyed it.

Seventhly, in reference to the destruction of the Enemies of the Church: *The Lord Jesus Christ hath a Winepresse to tread, and a Vintage to gather.* *It's the Winepress of the fierce wrath of God who is almighty, when the blood shall be up to the bristles of the horses, &c.* which is in the times of the third Angel, and it hath a more special and peculiar aspect upon the times in which

Rev. 14

we live; then the Saints shall rejoyce when they see the vengeance and wrath of God upon the ungodly; and they shall sing *Hallelujah*, praise, and glory, and honour be unto thee (O Lord) for thou hast judged the great whore, and avenged the blood of thy Saints, &c. Rev. 19.2.

Eighthly, the glory of Heaven is to come, but the Saints do rejoyce here in the hope of it, and do bathe themselves in those Rivers of pleasures which shall be for evermore, &c. By this hope, *Anima ascendit frequenter, & currit plateas celestis Jerusalem*. By this doe they see God in a fiducial, though not in the beatifical vision. And a man having this hope he doth purifie himself that he may be made a meet partaker of the blessed hope that is set before him. So that all things to come do make for the good of the Saints; surely things to come are theirs.

But what are the grounds of the interest that the people of God have in things to come? Consider these five.

First, the Lord hath ordered his eternal decrees concerning things to come; so that they shall not only make for his own glory, but also for the good of his people; for he doth work all things according to the counsel of his own will. He did not onely from all eternity chuse his peoples eternal estates, and chuse them to glory, but he hath a decree that passeth upon all things to come, in the government of this world, as may conduce unto this end, and as may further this great decree and grand design of God: For though in the decrees of God, some Divines doe observe, that there are not *priora & posteriora*, because they are eternal, and in eternitate non est prius & posterius, yet there are *subordinata*, one thing may be subordinated

to

to another, as the means are to the end; *for he hath chosen us to glory and virtue*, the one as the end, the other as the means, *2 Pet. 1. 3.* And so the grand design of God, is the glory, and eternal good of all the Saints; and he hath subordinated all things in the government of the whole creation of God unto this great and principal end, *all things to come shall work together for their good.*

Secondly, it is for their sakes, that he hath committed the world unto the government of Christ; for it *Ia. 9. 8.* is by their Covenant that the world stands; and 'tis for their sakes that he hath undertaken the Government of the world, *Ephes. 1. last.* *He hath made him the head over all things to the Church.* Christ is not a head over all things, as he is the head of the Church. He is a head of guidance unto all things; but he is a head of influence unto the Church also; and he did undertake the government of all things for the Elect sake, *That he might gather them all together under one head, even in him, Eph. 1. 10.* And he that doth rule all things for their sakes, they need not fear but he will over-rule all things for their good; and therefore all things which are in the government of Christ doe belong wholly unto the good of the Saints.

Thirdly, hence Christ doth exercise a peculiar providence over his own people; which is a great mercy. There is a common providence which doth extend unto the meanest creatures; *not a sparrow doth fall to the ground, not a hair from off your head*, without it. But there is a special providence over all the Saints, *he is the Saviour of all men, but especially of them that beleeve.* It's spoken of a temporal salvation, and there is a special providence over the Saints in reference to temporal things: Yet how apt are the people

1 Tim. 4. 10.

ple of God many times to distrust the providence of God even in these: *O ye of little Faith, are you not much better then many sparrows, &c.* Consider but the projects of this providence for the Saints good in reference unto things to come; 'tis exceeding remarkable how they have been overshadowed by a special providence, whilst they live in this world: When the Saints shall come to Heaven, and shall understand all the dealings of God towards them whilst they lived here below, and the grounds thereof, that they may give God the glory of it. *Beatus in Deo videt res omnes accommodatas ad se pertinentes, & omnes circumstantias accommodatas*, Suarez. Then when all things shall be opened and layd together, then it will appear how gloriously God watched over them for their good by all, *things to come.*

Suarez.

Rev. 19. 10.

Fourthly, hence it is, that in the æconomical Kingdom of Christ the Angels have their government, and they doe order things to come strangely for the Saints good; for though no creature can know things to come of themselves, yet by Revelation they do; for they receive from Christ, *a spirit of Prophecie*, and they are employed as Officers under him in the government of all things, Ezek. 1. *The spirit of the living creatures is in the wheels*, and that was the Angels, chap. 10. 20. and ver. 19. *When the living creatures went, the wheels went by them, and when they were lifted up, the wheels were lifted up; for the spirit of the living creatures is in the wheels*: and this is, because they are sent forth as *Ministring spirits for the good of the Elect*, Heb. 1. 14. And when Christ gives up his kingdom to the Father, he will put down theirs; for he will put down all rule, and all authority, and power, for they were made *principalities and powers*, onely under

under the kingdom of Christ ; and so long their principality shall last, and no longer, as we see *Dan. 10. 20. I goe forth and fight against the King of Persia, and then the Prince of Grecia shall come, &c.*

Fifthly, God hath subjected things to come unto the prayers of his people, and thereby joyn'd them, as it were in the same commission with his Son, the Lord Christ, in the government of the world: *Isa. 45. 11. Ask me concerning things to come, concerning my sons, and concerning the workes of my hands command you me, &c.*

There are two things that the providence of God is extended to; and they are either matters of common providence, and they are concerning the works of his hands: And also matters Ecclesiastical, which concern his Church, and *all things to come*; concerning both, he hath subjected unto the prayers of his people, and therefore *ye that are the Lords remembrancers, keep not silence*: And therefore *Revel. 4. 5.* it's said, *out of the Throne proceeded thunder, and lightning, and voices*: Out of the prayers of his people are the great Mercies and Judgements; the great turnes of the world are brought about and accomplished by this, the Saints working together with God; and therefore at the last day, when the causes of all things shall be layd open, it will appear, all these great things that are dispens't either in a way of Mercy, or in a way of Judgement, were attain'd by Prayer.

Exercise Faith about *things to come*; for this promise, that *things to come are the Saints*, as it is a ^{vi} _{hor} ground of Faith, so also it should be a ground of

Y

Hope,

Hope, and a rule of Prayer: Therefore let me exhort you in the name of the Lord, be not sinfully dejected about *things to come*. I would not have you ignorant of the signs of the times, nor secure: I would have you know the Judgement of your God; *for he that is wise shall know times and judgement*; but yet I would not have you distrust, and walk dejectedly; for what if the Witnesses be not yet slain? that *ultima clades ad huc metuenda*? What if the Enemies of God prevaile once more, to ripen them for their greatest and final ruin? What if such a temptation should befall a poor soul, that he thinks he should not be able to withstand? What if I be left by God unto such a sin? What if such a misery and calamity should befall mee, that God should take away my Friend, which is as my own soul? and such a Relation that I took comfort in? &c. What will become of the Church of God? What will become of the Ordinances of God? What will become of my Posterity when I am gone, now the Enemy is sowing Tares amongst the Wheat? I have Friends few; where can a man find a faithfull man? Let these be the Queries of ungodly men, whose enjoyments are onely present, and have no ground of hope for time to come.

I should have given you a few directions; I can now only name two or three.

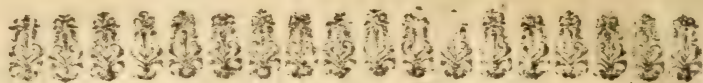
First, Rowle thy self upon the promise, *Psalm 10. 14. Jerem. 49. 11.* Leave thy fatherless children with me.

Secondly, the same Fountain of Love and Goodnes that was extended to the Saints of old, is extended also

also to thee. There's Mercy for the future as well as at present : As Faith will *purifie the heart*, so also it will pacifie it, that it shall *not be afraid of evill tidings* : But the consideration of the great Goodness of God will support the spirit of a man in any calamity whatsoever.

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THE



THE
G R E A T D A Y.

At a private Fast.

J E R. 30. 7.

Alas! for that day is great, &c.

Pla. 45. 11.



OD hath subjected all the works of his Providence unto the Prayers of the Saints; and therefore though we are met hereupon a particular occasion, and that private, yet I hope it is with general intentions to seek God for the Publick also: Which perswasion put me upon the choice of this Scripture, at this time. I shall not detain you in the Context, though there may be many weighty observations drawn from thence.

Verse 5.

The words are, the words of the Lord; *we have heard a voyce of trembling, and not of peace; and is there a voyce of trembling unto Jehovah, at whose presence the earth trembles, and before whom the everlasting hills do bow?*

There is a double apprehension of the speech.

First, that the Lord speaks it in the person of his people,

people, as taking part with them, being affected after the manner of men: as it's said, *In all their afflictions he was afflicted*: So in their trembling, he may be said to tremble also, to shew that he was like affected towards them. Isaiah.
tremble

2. The Lord speaks in the Person of his People, reproving them, and instructing them: reproving them, that though the Lord saith, we heard a voice of trembling, *socordiam exprobrat*: It was in it self a voice of trembling, but the people trembled not: I and the people that foresaw the calamity; yet they were so unwise as not to tremble: *A wise man foresees the evil, and he trembles*; all that were wise hearted did tremble, but the generality of the people did not tremble; and to instruct them the Lord directs them what they should say, and how they should be affected with the calamities that were coming upon them: *We have heard a voice of trembling*, and the Lord would at the last extort that acknowledgment and confession from them, how secure and senceless so ever they were under his present hand: and when they were brought into the sence of it, they should cry out, *Alas!* for the day is great, &c.

Here is first *Jacobs Affliction*: *It's the time of Jacobs trouble*.

Secondly, His Consolation; *But he shall be saved out of it*: Here first we are to consider what is meant by *Jacob*: *Jacob* is commonly put for all the Tribes, they being all called by their Fathers Name, sometimes *Jacob*, and sometimes *Israel*. We see it put so, Mich. 1. 5. *For the Transgression of Jacob is all this, and for the sin of Israel*: What is the Transgression of Jacob? Is it not *Samaria*, &c? *The Lords portion is his People*; *Jacob is the Lot of his Inheritance*; But *Israel* Deut. 32. 9.

was before these times carried into Captivity, and God had by *Salmanasar*, removed them out of his sight, only *Judah* did yet rule with God, and was faithful with the Saints: There was a Remnant of the faithful of *Israel*, that rather then they would joyn in worship with *Feroboam*, some of the *Levites*, and the people, *2 Chron. 11. 14, 16.* they left their possessions, and in the desolation of the ten Tribes, they were preserved; but when they had peace, what the Lord had done, they were neither moved by his Mercy unto themselves, nor by his Judgments upon their brethren: But, *They provoked the Lord, & they justified their Sister by their evil doings*: Therefore those that were preserved in the former calamity, there's a Judgment also remains for them; there's a time of tryal that yet is reserved for *Jacob*: and these were the people amongst whom the Prophet lived; *For he was in the Court of the Prison when Jerusalem was taken*: and this is called *Jacobs* trouble, *Lam. 1. 17.* The Lord hath commanded concerning *Jacob*, that the Adversaries shall be round about, &c. therefore by *Jacob* here, is meant only *Judah*, that is, the two Tribes that did not depart from God in the Revolt and Apostacy of the ten Tribes: and that those of *Israel* that for conscience sake, did leave their Habitations, and went and dwelt in *Judah* and *Jerusalem*; yet there's a time of trouble for them also.

2. What's meant by the time of trouble? It's in the Original, *tempus angustie*, a time of straits; which is called a day of straits, when the Lord did come up upon them and invade them with his Troops: for so the Army of the *Babylonian* is called: when they could be led into Captivity by the will and command of others, for their Persons and Estates to be made use

use of as a prey, to serve the wills and ends of strangers and servants: For strangers, *Jer. 30. 8. Strangers shall no more serve themselves of them:* And for servants, *Lam. 5. 8. Servants rule over us, and there's none to deliver us out of their hands.* Now when the walls of the City were broken down, the Temple destroyed, the Worship of God prophaned, and all the Ordinances of God trampled under foot, all Order & Authority deposed, and all things subjected unto the wil and lusts of a conquering Army, now it was a time of straits, great straits in point of conscience; for they would now be working them about to their way, and perswading them to worship their Gods, *Jer. 10. 11.* Now to be under the power of men, and not to be subjected to their lusts, and serve the lusts of men, it's a great strait; and straits also in respect of the affliction, having their lives alway hanging in doubt; having *their bread by weight, and their water by measure*; and in respect of succour, in a great strait also, *for there was no deliverer: Lam. 1. 3.* All her Persecutors overtook her, between the streights, that there was no escaping, no way to avoyd them; and therefore, *2 Tim. 3. 5. These shall be difficult times,* in which men should meet with great and variety of straits, that they should not know which way to turn themselves, &c.

Thirdly, it's called a great day, *magnum pro formidabile, Cal. Terribilis aut mire calamitosa, a magnitudine supplicii, magnus nominatur.* Theodor. And we doe read of five Great Dayes in the Scripture.

First, the day of the Lord, spoken of in *Malach. 4. 6. I will send you Elias the Prophet before the great and terrible day of the Lord:* that is interpreted, *Luk. 1. 17.* of John Baptist, who was to be the forerunner of Christ.

Christ's coming: And this is called a great day, for the great manifestations of God, *wherein life and immortality should be brought to light by the Gospel*; the great changes of Ordinances, and the great destruction of the Enemies, the terrible Judgements that should then be poured out; for *Mal. 4.1. The day cometh that shall burn as an Oven, and all that do wickedly shall be stubble; that is, when the Sun of Righteousness doth arise with healing in his wings, &c.* And for the terrible Judgements that under the Gospel the Lord would pour out upon the world, and that is meant, *Acts 2. 28. Joel 2.3. The Sun shall be turned into darkness, the Moon into blood, before that great day of the Lord come.* It's spoken of the great Judgements that the Lord Christ would pour out upon the world, and thereby make way for the receiving the Gospel publickly; for *he doth shake Heaven and Earth, and thereby makes way for the coming of the desire of all Nations; for out of the Throne, when Christ is exalted, comes thunders, and lightnings, and voices, Rev. 4.5.*

Secondly, there's *the great day of Jezreel, Hos. 1.* last. That is, when the Lord shall call home his ancient people; and *gather together the outcasts of Israel*: Which shall be a day in which the Lord shall appear in his glory; for when he doth build Zion, he doth appear in his glory; *a day of the restitution of all things, a day of enriching of the world, a day when new Jerusalem shall come down from God out of heaven; and a day in which the kingdoms of the earth shall be given to the Lord and his Christ; and there shall not be any more any pricking brier, or any grieving thorn in all the land: there shall be no more a Canaanite in the land forever; all persecuting Powers shall be subdued.*

Thirdly,

Thirdly, there's a great day, when the battel Armageddon shall be fought, Rev. 16. 16. When all the Powers of the earth shall rally and gather together their broken Troops against the Church of God; they shall be the greatest combination that ever hath been, and in which all the opposite Powers shall be utterly and finally broken; and thereby way shall be made for the *vial poured upon the air*, which brings in the binding of Satan, chap. 20. Now this battel, with the issue of it, we have chap. 19. 19, 20, 21. Now from the great preparations that the enemies do make, and the great destruction which then they shall be sure to find, and the great things which shall follow upon this, and that in this day the Lord will make way for, therefore it's called, *the great day of God Almighty*; when the Lord shall fulfil all his promises, and prophecies, and *Christ shall be cloathed with a garment dypt in blood, and his name shall be called the Word of God*.

Fourthly, *the day of Judgement* is a great day also, *the Angels are said to be reserved in chains of darkness unto the Judgement of the great day*; for then shall the son of man sit upon the throne of his glory, and all Nations shall be gathered together before him; and he shall separate them one from another, as a Shepherd divides his Sheep from the Goats, &c. and he shall then passe a finall sentence, an eternall judgement upon the eternal estates of men, and set a gulph between them for ever, which they shall never pass; & when he hath so done, he shall resign, or give up his kingdom unto God the Father, and then all the present wayes of administration shall ceate.

Fifthly, when the Lord brings any speciall judgement or affliction upon his people, that also is called a great day, Zeph. 1. 14. *the great day of the Lord is near,*

it's a day of darkness and gloominess, a day of clouds and thick darkness, that Trumpet and Alarum against the fenced Cities, and against the high Towers; it's a threatening of the same Judgement there which here the Prophet speaks of, the captivity of Babylon; and its called the great day of the Lord, and so it's here called also.

Fourthly, it's said that it's such a day that there is none like to it; that is,

First, it is the greatest evil that ever befell that people, they had been smitten with Pestilence, with scarcity of bread, cleanness of teeth, invasions of Enemies, but never any like unto this, and therefore does the Prophet call it, *an onely evil*, Ezek. 7. 5, 6, 7. *it's come;* and it is not a high sound, the eccho of the mountains, but it shall be so in truth, and in reality, in which the *fury of the Lord shall be poured out upon them;* he would give the dearly beloved of his soul into the hand of his enemies.

Secondly, there's none like it, if we also compare Gods dealing with them, and with other people: *The Lord hath not dealt so with any Nation, as he hath done with Jerusalem,* and therefore they are afflicted, and in captivity with the heathen Nations, who are at ease and sit stil, *Zach. 1. 13, 14. For judgement must begin at the House of God;* and there is at the last a worse end remaining, *for them that obey not the Gospel, &c.*

Secondly, here's a consolation also, *Jacob shall have his time of trouble, but it is yet but a time;* the people of God never enter into affliction without a promise, and therefore they are *prisoners of hope, when they are in a pit in which there's no water, Zach. 9. 11, 12.* There are three great promises that the Saints have under all their afflictions.

First,

First, they are promised support in the affliction, *I will be with you; and, there's a River, the streames whereof do make glad the City of God; Gen. 15. there's a light that goes between the peeces, in the middle of the darknes: the bush in the fire is not burnt: a peculiar providence watches over them, to keep them from fainting under the affliction.*

Secondly, they are promised Sanctification: *This is the fruit of the affliction, to take away their sins: by this shall the iniquity of Jacob be purged; they shall be made partakers of his holynesse; and of his glory; for these light afflictions that are but for a moment, shall work for us a more exceeding, and eternal weight of glory.*

Thirdly, there's a promise of deliverance out of affliction: *Israel shall not dye in Egypt, though it be four hundred years before they come forth; though the Temple be trodden down of the Gentiles, and the woman be in the wilderness 1260. dayes, yet she shall not alwaies be in a wilderness estate; and though they be in Babylon, yet the Lord by the blood of the Covenant will send them forth out of the pit, and he will break the yoke from off the neck of the anointing, &c. And some think (as Calvin) that to be the meaning of Is. 9. 1. Her dimness shall not be such as was in her vexation, when he first lightly afflicted the land of Zabulon, &c. that was, in the inroads formerly made upon them by Tiglab Pileser, and was that greater then the captivity when the City should be destroyed, and the Temple burnt with fire, and there was no comparison in the affliction, but yet the darknes should not be such; and the reason is this, *hinc certa permissionem esse additam, cum in prioribus nulla esset*, better be as low as Hcl with a promise, then in Paradise without it; the darknes of*

the bottomless pit would not be utter darkness, if there were but the light of a promise, for the soul to look upon, for there is a time of the promise Acts 7. 17. when it will truly speak, and not lye.

But what are the grounds why God will not spare his own people ?

Hence the grounds are these two.

First, God will not spare his own people ; there's a time of *Jacobs trouble*, when even Gods own people shall be reduced to extremity ; and there shall come upon them a time of straits.

Secondly, *Jacobs trouble is but for a time ; there's a day of deliverance for them*, they shall be saved out of it.

The Doctrine is this.

Doctrin.

There is a time of Jacobs trouble : Gods own dearest people are many times brought into a time of straits.

It's true, that through a mans whole life, *Christianus* must be *crucianus*, he must take up his cross that will follow the Lord : There's no son that he receives but he *christises*. Affliction is a Childs portion in the ways of holyness ; their correction is as truly from the hand of their father, as their provision is. But my purpose at present is to speak of some special times of *Jacobs trouble ; a great day, a day of straits* : And God doth many times bring his own people unto this : It will appear to be true from all the dealings of God with the Saints ; the children of *Israel* were in bondage in *Egypt* long, and their affliction was great, but there was a time when the bricks were doubled, and the opposition heightened, so that they were as *dead carrion cast out to the Ravens*, Gen. 15. And though *Israel* were hated of all the Nations, which God called their *evil neighbours*, yet there were some special straits,

straits that befell them, as in the dayes of *Asa*, 2 Chron. 14. 9, 10. *When there came an Army of the Ethiopians, an host of a thousand thousand men*; and in the dayes of *Hezekiah*, when *Senacherib* besieged *Jerusalem*, its a day of trouble, of rebuke, and of blasphemy, Isa. 37. 3. But yet there was a time of greater straits, when they must be carried into captivity, and the glory of the Lord removed from his own habitation. And the Gospel was no sooner placed in the world, but the great Red Dragon raised a persecution; the Heathen Emperours, and all the Powers of their Empire, Rev. 12. 1, 3. And that Power was no sooner broken, and the Church obtained of God a Man-child, but immediately *there was a flood cast out after the woman*; the *Arrian* Heresie, and they persecuted the Church more then the Pagans had done before; *and then the Earth helped the Woman*, &c. Then doth Anti-christ arise, and the people of God do prophesie in sackcloth and ashes: Witnesses they are, and two Witnesses, for their paucity, and for their sufficiency: and yet there is a time of greater straights that remains for them; there is *the time of their fulfilling, and of their killing*: so that God doth reserve a time of straits for his own people; *theres a time of Jacobs trouble*, &c.

First, because the Lord will give unto them some eminent experiences of his providence, under which they walk; it's true that *he is the Saviour of all men*, but especially of *them that beleeve*; and upon all the glory there is a covering at all times, Isa. 4. 5. but the greater the straits are, the more eminent shall the protection be; if *Daniel be in the Lyons den*, and the three children in the fiery furnace: the wonder had not been so great, if the *bnsh* had not been in the fire, but to see

it in the fire, and yet not to consume, that was the greatest fight that ever Moses saw before. *When the Earth is removed, and the Mountains cast into the midst of the sea, then there is need of a Song upon Alamoth, pro occultis, for Gods hidden ones, Psa. 46. 1. If the Saints are in the pit in which there is nowater, now turn to your strong holds ye prisoners of hope, satis præsidii in uno Deo.*

Secondly, Satan being *the God of this world*, he doth alwaies rule the present world, which God hath redeemed the Saints from, *Gal. 1. 4.* And the children of disobedience walk in the course of the present world: The world is cast into variety of shapes, but into what form soever the present evil world is cast into, Satan is the god of the world, and he doth apply himself to rule the world under all the forms into which the Lord doth cast it. And therefore *Hierom* saith wel, *Erras, mi frater, erras, si putas unquam Christum persecutione non pati, &c.* If the world be Pagan, Satan rules in the great Red Dragon, and so brings the Saints into their time of straits. If the face of the world change, and it turn Christian, then Satan rules also in that, and casts out *a flood after the woman*. If that Flood be dryed up, then Anti-christ doth arise, and he rules in him as a *false Prophet*; and afterwards, *2 Tim. 3. 1, 2.* If a form of godlineß be brought in, under that he will rule, and men be lovers of their own selves, proud, boasters, treacherous, high minded, and despisers of those that are good; and therefore there must needs be straits in all estates that shall await the Saints of God.

Thirdly, the more spiritual light grows, the greater are the straits that the people of God are brought into.

First,

First, because the more are their consciences seared, *1 Tim. 4. 2.* It is not a cold Iron that will seare the Conscience, but when there is evident, clear convincing light, and men be told of it, and yet wil go against it, their Consciences are seared by it, and in Judgement *they are given over unto a reprobate mind.*

Secondly, the more they are exasperated against the Truths of God, because they do come nearer unto the sin against the Holy Ghost, which is the Devils sin; and it doth consist in malice upon a high and a rais'd light. No men were so cruel as the Pharisees, that did sin against the Holy Ghost; and therefore if *prophesying in sackcloth and ashes* would satisfie the lusts of men in times past, *now killing* is not sufficient, but *their dead bodies shall not be buried*, to express their former malice and rage against them; and therefore in the latter times, the straits of the people of God must needs be greater then ever they have been in times past.

Fourthly, God wil by this make way for an utter ruin of the Churches Enemies; the greater straits they do bring the Saints into, the nearer is their destruction, and the sooner will God arise. *I have seen the affliction of my people that are in Egypt, and I have heard their cry:* For the Churches Enemies must perish by the Churches hand, and therefore they are said to be, *a cup of trembling, and a burthensome stone:* The Church brought that mighty people into a condition fit to be consumed: *Jerusalem* was to them a cup of trembling; now they think to drink it off, and it proves their poyson; and when they have brought them to extremity, that they thought all had been sure, then they themselves perish: It's by the Churches straits that the Enemies are ruin'd: *When the ploughers plowd upon*

upon their backs, and made long their furrows, then will the Lord cut the cords of the wicked, Psal. 129. 3.

The Use is for Consolation to all the people of God; and this I will reduce unto three Questions.

First, with what mind God doth bring his people into straits? What the thoughts of God are towards them when he doth it? And here we shall see that *God thinks thoughts of peace to them all the while, and not of evil, Jer. 29. 11.*

Secondly, in what measure will the Lord do it?

Thirdly, unto what end?

For the first: With what mind does the Lord bring his people into straits? What are the thoughts of God towards them when he doth it?

First, he doth it from a principle of Love, and their Afflictions are grounded on the Second Covenant, as their Mercies are; other mens afflictions are from the First Covenant, as a fruit of the Curse, *Mich. 7. 9.* the Church saies there, *I will bear the indignation of the Lord, &c.* Why is God in indignation with his own people? indeed *he is angry with the wicked every day.* There is a double anger of God, *simplex & redundans in personam*; he is angry at his peoples sins, but yet he loves their persons; and he afflicts them from a principle of *faithfulness.* *Psal. 119. 75.* For he hath covenanted to *keep them from the evil of the world;* he is to *preserve them unto his heavenly Kingdom;* and he does, as I may say, sometimes preserve them in Salt, and sometimes in Sugar, as we use to doe with some things that we would preserve.

Secondly. God looks upon your suffering as the suffering of Christ; the Saints being one with him, their services are Christs, and their sufferings are Christs, *they bear fruit in him, they live in him, Col.*

1.24. So they fill up what is behind of the sufferings of Christ.

Thirdly, whilst he doth smite them he is afflicted with them; *in all their afflictions he is afflicted*; though Christ be in heaven, yet he has the same nature there that he had here; and he stands in the same relation to us now he is in glory, that he did here, *he is not ashamed to call us brethren*; and therefore his compassion still remains: *Jer. 31.22 Since I spake against him, I remembered him still: my bowels are troubled for him.* The heart of God goes out unto all the Saints in their afflictions.

Fourthly, whilst he doth afflict them, *he doth wait to be gracious*, *Iia. 30.18.* He doth not defer deliverance because he is not willing to bestow it, but because his people are not prepared for it, that's the reason they are so long out of glory, *Col. 1.12* because they are not yet meet to be partakers of the Inheritance with the Saints in life; and to make them so, he doth sit by, *as a Refiner*, and he will only purge away their dross by their afflictions.

Fifthly, all the while they are in straits, he doth take special notice of their sufferings, and he is deeply displeas'd with the Instruments that afflict his people, and he is preparing for their ruin all the while; for he takes special notice of their wrong, *Rev. 2.2. I know thy work, and thy labour, and thy patience, &c. Exc. 3.7. I know their sorrows: He hath a bottle for their tears.*

Secondly, he is deeply displeased with the Instruments: *Zach. 1.15.* He sent his people into *Babylon*, but yet, *I am sore displeased with the heathen; I was but a little displeased, and they helped forward the affliction.* So that whilst God doth use them as the rod of his anger, he is angry with them.

A a

Thirdly,

Thirdly, he is all the while the Enemies are afflicting of his people, preparing for their overthrow, *Zac. 1.21,23. When he doth raise up horns, he doth provide Carpenters also.* And Jesus Christ all the while is preparing for to be his peoples rescue, though they see him not, yet *he is behind the Mistle-trees at the bottom, Zach.1.8.*

Sixtly, he will make their affliction to be the great means of their exaltation; *Jacob shall arise when he is small: The killing of the Witnesses made way for their Resurrection,* the more glorious. These are the thoughts and the mind of God towards *Jacob* in the day of his trouble.

Secondly, in what measure will he do this? *Fer. 30.11. I will correct thee in measure, but not leave thee altogether unpunish'd:* And here consider these five particulars.

First, it shall not be according to the desert of your sins, *Ezra 9.13. I have punished you lesse then your iniquities deserve: He will not stir up all his wrath,* *Psalms 28.38. It's the Lords mercy we are not consumed.* We might have been in Hel as well as in Babylon.

Secondly, it shall be but according to the measure of your necessities: He doth afflict but *when need is,* *1 Pet.1.6.* And it shall be no farther than need is, *Isa. 28.24. He will not alwayes be ploughing;* there is a sowing time, so much breaking of the ground as wil prepare it for the seed, and no more.

Thirdly, it shall be proportionable to a mans place in the mystical body of Christ: There are some vessels of Gold, and some of Silver, *2 Tim.2.20,21. Christ the head was the first born amongst many brethren,* *Rom. 8.29.* And as all the brethren are not called forth to the like eminent services, so all are not called to the like eminent sufferings.

Fourth-

Fourthly, it shall be proportionable to their strength, *1 Cor. 10. 13. He will not suffer us to be tempted above what we are able: and he will give in supplies of graces suitable unto the suffering, 2 Cor. 12. 9. My grace is sufficient, &c. Isa. 28. 27. He doth not turn the cart wheele on all the Corn, but he hath a staffe for the fitches, and a rod for the cummin, &c.* He takes measure of your graces, of your spirits, and of your strength, and he doth give it unto you proportionable to your need.

Fiftly, there are alwaies some mitigating circumstances, that do abate and sweeten the affliction; *non dantur pura tenebra, there is a light between the pecces, Gen. 15. 17.*

First, God doth sometimes give them favour in the eyes of their enemies, *Psal. 10. 6. 96. he made them to pittie them that carried them captive. Joseph shall find favour with the Keeper of the prison, and Daniel with the chiefeft of the Eunnuchs.*

Secondly, what is wanting in outward blessings, he will make up to them in spiritual ordinances; *Isa. 20. 20. Though he doth feed them with the bread of affliction, and the water of trouble, yet their eyes shall see their Teachers.*

Thirdly, if they have none of these yet they shall have his gracious presence with them inlarging of their hearts; that *with Paul and Silas they shall sing in a prison, and be able to say, it was good for me that I was afflicted: As one of the Martyrs sayd, I was in prison till I came into prison; nil crus sentit in nervo, dum animus est in coelo.*

Thirdly, unto what end doth the Lord do this? Every wise Agent works for an end, and the more wisdom he hath, the higher ends he aims at in every

action, and the more ends he doth make to meet in every thing that he doth, *Isa. 30. 18. The Lord is a God of fudge ment*: It's there put for Wisdom: *He orders and moderates all things*, in reference unto the end that he doth aim at; and as the Lord in all his waies is *wonderful in wisdom and counsel*; so he is in all the afflictions of the Saints; there is much wisdom seen in his high ends, that he has in afflicting his people, and in making many ends to meet. I'll name four great ends.

First, the Lord doth bring his people to straits, to prevent sin.

1. In the rising of lust, *2 Cor. 12. 9. that I might not be exalted, &c.*

2. The acting of lust if it doth arise, *Job 33. 17. He doth chastise a man with strong pain, it is to keep man from his purpose, and to hide pride from his eyes*: When he hath taken up an evil purpose, there is a cross interpoeth, *interactum primum & secundum*.

3. For the finishing of sin, *Hos. 2. 6, 7. He hedg'd up their way*; they were going on in it, but God doth put a stop in their way, as men do to beasts, their way is hedg'd up.

Secondly, the Lord doth bring his people to straits for their Instruction, *Mich. 6. 9. There's not a rod but it hath a voice*. Beasts feel the rod, but the Saints they hear it.

1. God does it, to let them see the evil of sin; for *a man is held with the cords of his own sin*, *Prov. 5. 22. Ezek. 7. 10. As pride doth bud, so doth the rod blossom*.

2. God doth it to let them see the emptiness of the creature, *Gal. 6. 14. I rejoyce in the cross of Christ, for by it the world is crucified unto me, and I unto the world*: He was thereby enabled to look upon the world as a crucified

crucified thing, that they may see they are *but strangers and pilgrims*, and therefore *shou'd seek a country*, and hasten home.

3. To let them know what it is to *have fellowship with the suffering of Christ*, Phil. 3.10. There's a fellowship of the sufferings of Christ, that the Saints desire to know experimentally in themselves; that as Christ was supported under suffering, so may they; and as he was *perfected by suffering*, so may they also be; *for he did in suffering leave himself an example*, 1 Pet. 2.21. as well as in dying.

Thirdly, for their sanctification.

1. To purge their corruption; *the bundle of stilly the rod of correction must drive out*, Zach. 13.8,9. *Two parts shall be cut off and dye, and the third part shall passe through the fire, to refine them as silver, and they shall call upon my name, and I will hear them.*

2. To improve their Graces; for he doth it to *make them partakers of his holyness*, Heb. 12.10. And he will do it in a higher way, by a cross sometimes, then by an ordinance he will make the way foul, and the soul fruitful, Jam. 1.3.4. *Tribulation works patience, and patience experience, and experience hope, &c.* There's a sweet influence in these showres of affliction that ripen the graces of the Saints.

Thirdly, it's to prepare them for services, 1 Cor. 1.5,6. *He comforted us in all our tribulation, that we might be able to comfort others with the same consolation.* 1 King. 4.31. *Heman is counted one of the wisest men of the world*, and in Psalm 88. we see how he attained it, by being *train'd up in the school of affliction*; and God doth cast some men into great afflictions, that thereby he may fit them for high and eminent services afterwards: *Joseph* had never been so fit to have been a

Gover-

Governour in *Egypt*, if his foot had not been hurt in the stocks; nor *Moses* to have been a leader of the people of *Israel*, if he had not been banished forty yeares in the Wilderness; and *David* his Crown had never sate so well, if he had not been *hunted as a Partridge upon the mountains*.

Fourthly, that the Lord may have some to give their testimonies unto his truth; that it may appear, that there are some that do stand for God, and dare appear for him; *when the world wonder'd after the Beast, there are some that stand with the Lamb upon mount Zion, Rev. 14. 2. There are two Witnesses.* The Witnesses of God are but a few, yet some there are that God will raise up in all Ages, so that corruption in Doctrine and Worship shal not go untestified against; for the Lord will not leave the world without witness; and hereby the Lord will endear his Witnesses, and raise them up in the hearts of the Saints, it will make them dear, and their names precious in the Churches, for none have been so precious in their names as they that did not count their blood precious; they thought not their lives dear to them, they loved not their lives to the death: How precious was *Peter* in his suffering? When all the Church ingaged their interest unto God for him, *Acts 12.* As Roses are sweeter in the Still then upon the stalk, so it is with the Saints in all their sufferings in the apprehension of the Churches.

Use 2. Is it so, that there is a day of trouble to *Jacob*? Then do you look for a day of trouble also, and to that end it's your wisdom to discern the signs of the times, *Mat. 16. 3.* God hath stretched the *expansum* of his Word over the rational world, and as by the heavens a man may discern in the natural world, so by
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the Word, if a man be skilful in it, a man may discern the signs of the times in the rational world also. In the Word there are two sorts of rules.

First, antient Predictions.

Secondly, present Dispensations.

1. Antient Predictions, *Rev. 10. 7. cum finituri sint*, when they were about to finish: The 1260 daies are not yeares fulfilled; therefore the killing time is to come; for the Beast receives his Kingdom with the seven Kings since the τὸ κατέχον was removed.

2. There was never yet that perfect Victory, that they did say, they are dead; there were none that did visibly appear to bear witness against them, therefore it is yet to come.

Secondly, present dispensations compared with the rules of the Word.

First when there's a general decay of Wisdom in Rulers, and children and babes rule over a people, *Isa. 29. 14. I will do a marvellous work, the wisdom of the wise men shall perish, and now I will distress Ariel.*

Secondly, when there is poured out upon a people the spirit of a deep sleep, as *Isa. 29. 10.* that nothing could awaken them, but as men sleeping upon the top of a Mast, though the Sea roar, and the Wind make a noise, yet they sleep still; when men are secure, then the distress of Ariel is near; *I will search Jerusalem with candles, and the men that are settled upon their Lees, &c.*

Thirdly, when there is a general oppression and merciflessness in the Rulers, *Zac. 11. 5. When a people become the flock of the slaughter*, *Mic. 7. 3, 4. the Judge asketh for a reward: now shall be their perplexity.*

Fourthly, when there are general neglects of Government and order amongst a people, *every one does what's right in his own eyes, when the base doth presume against*

gainst the honourable, and the children against the anti-ent, Isa. 3. 5. then presently there is a ruin coming, ver. 8. *Jerusalem is ruin'd, and Judah is fallen: Iudg. 18. 7. When there was no master of restraint in Laish, their ruin was near.*

Fifthly, when there are bitter envyings and parties, the people shall be as fuel for the fire, Isa. 9. 19, 20. *No man spares his brother, but every man eats the flesh of his own arm, &c. Jer. 8. 7. My people know not the judgement of the Lord.*

Doctrin 2. Yet Jacobs trouble is but for a time, then shall deliverance be, Mich. 7. 9. *Though I fall, I shall arise, and the Lord will be light about me; the rod of the wicked shall not alway lye upon the lot of the righteous.* The Witnesses though they be killed, yet they shall not alwaies lye dead, but they shall rise again, &c. I cannot now stand to prove this Doctrine, but spend the remainder of the time I have to speak in a short use to all the people of God.

Use. First, *live by faith* in this time of trial; the Lord doth but wait to be gracious, and he saies, *blest be those that wait for him, Hab. 2. 4. The just shall live by his Faith.* The meaning is, he shall live comfortably under the cross; for it is an expression like that of the Apostle, *Now we live if ye stand fast.* And the acts of Faith that we should now exercise should be these: Ile name two or three.

First, commit your selves to him quietly; *leave your selves with him, Psal. 114. 14.* As you have committed your soules to him, so to him also commit your way, Dan. 3. 17. Be not careful in this matter, he that hath cast me into the fire, will assuredly watch over me in it, because he hath promised to bring me out of it.

Secondly,

Secondly, wait for him till he be gracious, and *doe not make hast ; he that beleeves does not make hast.* Doe not use unlawful means out of pride or passion, because you will not wait Gods leisure, nor do not use compliance with carnal men to deliver thee, for that is not the way of faith.

Thirdly, look towards God in thy prayers, under this consideration; that he hath undertaken deliverance, *2 Chron. 22. 12. We have no might, neither know we what to do, but our eyes are towards thee;* for it is the exercise of Faith that doth procure deliverance, *Gen. 49. 21. His bow abode in strength;* that is *invictum robur*; it's by this that the Saints of God prove victorious in their sufferings.

But how may a man know when deliverance is near? Are there not rules for that as well as the other. I will only name these three rules.

First, when the people of God look towards him and return; if not, *Lev. 26. 24, 25. He will punish them seven times more, till he hath destroy'd them;* for there is a pedigree of judgement, *Hos. 1. Joel 2. 14. Rent your hearts, and not your garments, &c. Prepare to meet thy God, O Israel.* There is no going to God in the way of his judgement, but by meeting of him, and that is not in a way of opposition, but in a way of submission.

Secondly, when the hearts of the enemies and their sins are grown unto a height, *Rev. 14. 18. when the grapes are fully ripe,* when men do add unto al their sins contempt of God, and say, *Who is the Lord?* it is an argument they are not like to stand long, that doe stretch their mouthes out against heaven, and their tongues run through the earth: When Instruments doe rise against their maker, and the axe is against him that hews with it, then I will send amongst the fat ones

ness saith the Lord, and kindle a burning under their glory.

Thirdly, when the hearts of the people of God are low, and their spirits do fail, and they say *our bones are dry, our hope is past, and we are cut off*, Ezek. 37. 12. *When the Son of man comes shall he find faith upon earth?* Men will not believe it, Luk. 18. 8. And though ye see no waies or means of deliverance, yet remember, *It is not by power, nor by might, but by my spirit*, Zach. 4. 7. *And the earth did help the woman.* The Lord can make use of any Instruments for the Redemption of his servants: The barborous Nations came in for their succour, which I fear will be the Judgement upon this Nation.

GRACE



GRACE ABUSED.

At a Fast for abused Liberty,

Febr. 28th.

JUDE 4.

Turning the Grace of God into wantonness, &c.

THE word propounded for this daies humiliation is, that we may take shame to our selves before God, for that horrible abuse of that Gospel liberty which God hath given us, which is the fruit of the Prayers, the Tears, and the Blood of the ancient Saints of God amongst us: *Rara quisquam circa bona sua sat is cautus*; it's a very rare thing for men to walk worthily under Mercies that they have earnestly desired, when they are enjoyed.

There are two things that most men desire, and they are, Power and Liberty; and when they have attained them, I may say they are unto men, as they describe waters, *suis terminis difficile continentur*. They are easily apt to run over in what vessels soever you put them in. I can my self remember, when

Arminianism did first invade this Nation, how much the old Puritans (for that was then the term of reproach) were affected with it; how the Ministers preached against it, and writ against it, and the Saints fasted, and prayed against it, as that which they looked upon as the inlet of Popery; for if you will receive it first in its doctrine, the same persons will quickly begin to set it up in its worship also: And it was so much layd to heart by the godly Patriots of the Nation, that I have been assured from good hands, that they drew up an Act of Parliament to be past against it in the Parliament at *Oxford*, which they did intend to have stood upon, and by an Act of the Civil Authority to have suppressd it, had not the Parliament been in a sudden, & in an untimely manner broken up; and yet now we can cry out against Popery, and yet maintain with open face the Doctrines of Popery, and that under the notion or name of the greatest liberty that can be, and I can remember also that in the Bishops time, when the people of God could not have liberty to meet without danger, or the name of a Conventicle, though it cross *Tertullians* notion; for he saith, *cum boni coeunt, non est factio dicenda sed curia*, &c. and in danger of a High Commission: How would the people of God have rejoiced at the Liberty that now they may enjoy? and how sad it is to see how they are neglected by some, and strangely prophaned by others, they cannot be *liberi* unless they be *Sacrilegi*, as *Augustin* against the Pelagians, &c. And this being the work of the day, to humble our soules for these corrupt opinions, and abominable practises, that under the notion and conceit of abused Liberty, are broken forth amongst us, that which the Lord requires of us, is this, That we should

should not only cry out against it as many of us doe, but have our hearts seriously affected with it, and desire the same for our Governours also, that do injoyne this Fast, that they may be humbled for that, for which they do enjoyne upon us a day of Humiliation; for every new Fast is a new obligation both to them, and to us; against this evil; not onely to speak against it, and pray against it, but also to endeavour to reform it in our places, to the utmost of our power; for there is not any thing that is a greater provocation unto God, then a cloak of Religious duties drawn over any corrupt intention: Of a *Jezebels* Fast, and a Pharisees long Prayers; the one to shed innocent blood, and the other to devour the estate of an innocent person; and both are an abomination to the Lord. And this being that w^{ch} is appointed for the humiliation of this day to help you therein, and to administer something unto your thoughts, I have made choice of this Scripture now read unto you.

The grand exhortation in this Epistle, is set down ver. 3. *Contend earnestly for the faith once given unto the Saints.* The thing that you must strive for, is the Faith, the Doctrin of Faith, the Doctrin of the Gospel, which ye cannot keep without contention; ~~ἡ ἀγωνία~~, the word signifies, *pro viribus*, it is to strive with all their might; or (as some render the word) it's to strive one after another, in your places, and successive Generations; *in super certare*; or *certamen repetere*: It's not enough to strive once, and to assert the Truths, but ye must do it again, and again, after one another, as often as the Truth of God is opposed.

And he gives the reason of this exhortation.

First, because it is a *depositum*, that the Lord hath in
mercy

Rom. 3. 2. mercy delivered unto the Saints, which the Lord requires them to keep: You are but Stewards of it, it is committed unto you, that you should transmit it unto posterity.

Secondly, it was but *once given*, and therefore you cannot expect, that if you part with it, the Lord will again bestow it unto you: It's like the fire upon the Altar, that was at first kindled from heaven, and was there by the industry of the Priests to be kept alive, and was never to go out; it was but once given, it was Gods free Grace to bestow it, and he doth expect that it should be our care and work to preserve it.

Thirdly, he doth press this from the danger of it, in regard that the enemies lye in wait, there are certain men crept in unawares, &c.

First false Teachers; they doe not rush in, for then they would be observed, but they creep in secretly, and in an unobserved manner, Rev. 13. *A beast rising out of the earth*: There's a temporal power of the Pope; for he is represented under a double vision, of two Beasts.

First, a Beast with seven heads, and ten horns, that is, he did claim a power over the ten Kings to depose them, and release their subjects from obedience unto them; and this was a power that the ten Kings did give unto him, and this *did arise out of the Sea*, from the wars, and trouble, and commotions that were in the world: But there is another description of the Pope, as he is the *false Prophet*, which relates unto the Ecclesiastical power, that he takes to himself; and so *he hath two horns*, one as a Lamb, an embleme of Meeknesse and Innocency, and he *ariseth out of the earth*, that is, *stirpium more*, as things doe grow

grow out of the earth in a secret and unobserved way.

Secondly, the thing that they trade in, is the Truths of God, and the souls of men; *therefore contend earnestly for the Faith*; for when false Teachers come, it is the Faith that they do mainly aim at, and Satan is the grand deceiver in them.

And the Apostle comes also to a description of the persons with whom your contention was to be.

First, they are described by the act of God upon them, what they are in Gods Predetermination.

Secondly, by the act of sin within them, and what they are by their own corruptions.

First, by the act of God upon them; *they were of old ordained to destruction*. The Greek word is, *προγεγραμμενοι*, *prescripti*, they are prescrib'd, fore-written, because there is an act of God in revealing of them, that is pass'd upon them from all eternity. It is unto this damnation that they are appointed: And some read the words, *eis tēto tō telos*, *ad hoc iudicium*; for to be given over into such a way of sinning, it's the greatest spiritual judgement that can befall a man in this life, and doth flow from a sentence and a decree pass'd upon him by God; for he that hath ordain'd men unto damnation, hath by a permissive (though not an effective will) appointed also the means by which he shall come unto that end, that so he is ordain'd to be damn'd.

Secondly, by the power of sin within them: All ungodly men, pretend what they will, *they have no fear of God in them*, nor any respect unto God, they are men that are *strangers unto God*, and *live without him in the world*, that's their generall description; they are *ungodly men that have no feare of God in their hearts*,
and

and that do whatsoever they do, without any respect unto God, though they are many times great pretenders, yet of them all it's said, that *their God is their belly*, and all that they doe is for some low end; it's with no respect unto God.

Secondly, they are more particularly describ'd.

First, by their desperate opinions; *they turn the grace of God into wantonness*.

Secondly, by their devillish conversations; *They deny the Lord God, and the Lord Jesus Christ*: it's spoken in respect of their lives and wayes: *2 Tit. 1. 16. They profess they know God, but in works they deny him, &c.* And we shall ever find, that monstrous opinions are ever accompanied with monstrous corruptions.

It's the description of these men according unto their wicked opinions that I am to speak of at present, and there are in the words three things to be explain'd.

First, what is meant by the Grace of God?

Secondly, what is meant by Wantonness?

Thirdly, what it is to turn this Grace into Wantonness? &c.

First, what is meant by the Grace of God? As given unto us, Grace is taken two waies in Scripture, either for the Gospel, *the Word of his Grace*, as it is called *Acts 20. 32.* and so it is taken *2 Cor. 6. 1. We as workers together with him, doe beseech you not to receive the grace of God in vain.* It's spoken of the Doctrine of the Gospel, which the Lord had sent amongst them; and *Tit. 2. 11. The Grace of God that bringeth salvation hath appear'd to all men, &c.* It's spoken of the Doctrine of the Gospel, *the Word of his grace.*

Secondly, it's put for the impress of this Word up-

on the heart; for it's *the word writ in the heart*; they are the habits of Grace in us, it is *into this mould we are cast*, Rom 6.17. and it is *by looking into this Glass that we are transformed*, &c. 2 Cor. 3. last v. It's the *Word ingrafted* that doth change the man: And so ^{Jam. 1. 21.} we are said to *receive from Christ Grace for Grace*, Job. 1.16. The *unction in us* being answerable to that of those that are in Christ; and that *gratia habitualis* in us, answering that which was in Christs humane nature; for he had the same spirit dwelling in him, and working habits in his humane nature, that we also have; but it's not this latter that is meant here; for the Devil himself cannot turn Grace into Wantonness though corruption will endeavour to make advantage of Grace, but Faith it self is the new creature, the divine nature, it's *that which is born of God which cannot sin*, Job. 1. And therefore it must here be meant of the *Word of his Grace*, the Doctrine of the Gospel.

Secondly, what is meant by Wantonness? the word ἀπειρία, signifies a wanton, vain, licentious, and unruly disposition of heart: It is by Zanch. described to be *effrenis quædam peccandi libido: being past feeling they gave themselves over unto lasciviousness*. 1 Pet. 4.3. it's said, *Whilst they were Gentiles they did walk in lasciviousness, excess of wine, &c.* It notes all manner of lust and filthiness, &c. For all men doe not sin ^{Eph. 4. 19.} with the same lewdness, nor with the same resolution of spirit, that other men do, Ezek. 29.13. *¶ Cogitatio, consilium, machinatio, &c.* The more thoughtfulness that there is in sinning, and upon the greater grounds mens lusts are bottom'd, with the more confidence, and fearlesness, and resolution of spirit they do com-

mit them; and this looseness of spirit and resolution in any way of sinning, without any check, or reluctancy of spirit, this is called *Wantonness*.

Thirdly, what is it to turn the Grace of God into Wantonness? The word is *μεταθίσεις*, it signifies to transpose a thing, and put it out of its place; to turn away a thing or a person, and puts it out of its former condition, as *Heb. 11. 5.* it's said of *Enoch*, that *the Lord translated him*; put him out of his present earthly condition in which he was, and removed him out of his place to heaven, *Gal. 1. 6.* *Why are you so soon carried away by another Gospel?* The false Teachers had translated them, and put them from their station, in which beleefe they stood before they removed them from it; and so when *the doctrine of the Grace of God*, that did teach men to deny ungodliness and worldly lusts, and was given to make the man of perfect unto every good work, when this grace is by the lusts of men perverted to a quite contrary end, this is to translate the grace of God to another end, then that for which the Lord appointed it, when men do father their lusts upon the Word of God, and bear them up by it; and this has always been the custom of all false Teachers; *2 Pet. 3. 16.* the word is, *ερεβλάσι*, they doe put the Scripture upon the Rack, and bending them unto their own bow, they shall serve their turn which way soever their lusts work; there shall be found something in Scripture that they can lay hold of for it: And when men doe make use of the Doctrines of the Gospel to serve their own lust, and do grow more loose and licentious under them, this is to pervert the Gospel of Grace unto an end for which it was never appointed; *προς τὰς ἐπιθυμίας τὴν γράφην. Justin M.* Hence

Hence there are two things to be observed.

First, that there is a Wantonness that goes with corrupt Teachers; wheresoever they are, corrupt doctrines and wicked practises go together. There are no men that sin with so much wantonness, that is, with so much licentiousness, liberty and impudency, as corrupt Teachers do.

Secondly, they wil wrest the Word of God, and of his grace unto this end, they wil strengthen their lusts by the word, and so pervert it to an end unto which it was never appointed.

There is a wantonness in corrupt Teachers; there is both wicked doctrines and wicked practises, for they both go together in the same men. Doct.

First, this will appear by the descriptions every where given of them in the Scripture, they are described and placed in the highest rank of wicked men, *Phil. 3. 2. 19. Dogs they are;* that is unclean creatures that return unto their vomit; and they are joyned with evil workers, *their God is their belly,* they meerly serve their own lusts in all that they do; and they do it with a great deal of impudencie, which is the highest pitch of sinning, they glory in that which should be looked upon as their shame: The Apostle had sayd, *2 Peter 2. 14. 18, 19. That there should bee false Teachers amongst them, that should privily bring in damnable, (or destructive) Heresies;* and hee describes the men, *having eyes full of Adultery, and cannot cease to sin, having their hearts exercised with covetous practises, cursed children;* and they allure through the lusts of the flesh, and much wantonness: It is this that is the bait, for it is *Deceitful:* They do allure as with a bait, *2 Tim. 3. 13. Evil men*

and deceivers grow worse and worse : There is no stay , when men once are deceived themselves, and do become deceivers and seducers of others , the Lord doth commonly give them up in judgement unto all *excesse of Riot*, and they fall to all *manner of lasciviousness* , &c.

Secondly , it must needs be so , if wee consider from whence doth Heresie come . We have the rise of it, *Revel. 9. 1, 2.* *And I saw a Starre fall from Heaven unto the Earth, and to him was given the Key of the bottomlesse pit, and hee opened the bottomlesse pit, and there arose a smook out of the pit, &c.* It's spoken of the Judgement of God poured out upon Rome, Anti-christian in the Easterne part of the Empire. And the bottomlesse pit is opened, and that by a Starre that fell from Heaven : For *Mahomet* was at first a Christian, and did professe the Christian Religion , till at last meeting with *Sergius* , a wicked and corrupt Monk , they made up between them this fardle of Heresies and Follies , by which they have deceived the world : Now *this Star falling, opened the bottomlesse pit* : That is, it was the Instrument to let out the *smoak thereof*. And so the Armies of *Mahomet* are called , *Revel. 12. 15.* *The Serpent cast out of his mouth a flood after the woman* ; that's meant of the *Arrian* Heresie. Now consider what can come out of Hell : And what can come out as smoak out of the bottomlesse pit , but it must needs be full of filthiness and uncleanness ; but hence it is that all false Doctrines come out of the mouth of the old Serpent, who is uncleanness it self.

Thirdly , they are in Scripture resembled unto the wickedest men that ever were , *2 Pet. 2. 15.* as

Balaam

Balaam, it's said they followed the way of Balaam, who was himself a Witch, and one that would be easily hired to curse the people of God for a reward, and they are Fannes and Fambres, 2 Tim. 3.8. who were two famous Egyptians of Egypt. There are not a more wicked generation of men in the world, nor men given up to wantonness and looseness more then they.

Fourthly, no men are so industriously wicked as they are, and *they will compass Sea and Land to make a proselite, and make him tenfold the child of hell when they have done, more then he was before: Revel. 9. 10, 18, 19. They had tayles like to Scorpions; of these were the third part of men killed; that is, of the fire, and smoak, and brimstone that came out of their mouths: For their power is in their mouths, and in their tayls: It's spoken of the Mahumetans, who as they did conquer, used their utmost power to promote their Religion, and the corrupt principles thereof by which they have wholly defiled even all the Easterne Chuches, they had the Heads of Lyons, but they had a sting in their tayle, wheretoever they came, they left a sting behind them, and they did kill not onely by their hands, but by the smoak that came out of their mouthes: Their power was not onely in their mouthes, but in their tayles also; they did a greater mischief by their corrupt Doctrines then they did by all their power and force of arms, and the men were in better condition that were killed by their hands, then they that surviving were destroyed by their tayles.*

Fifthly, the people of God have abhorred them

as the wickedest men that ever were in the world, and therefore there is no sort of sinners that the Spirit of God hath so set himself, and the Spirit of his Saints so much against, as these; *Tit. 3. 10. A heretick reject, &c.* And we are exhorted, to beware of false Teachers, for they come in Sheeps clothing, but they were ravening Wolves: By their fruits ye shall know them: They be thistles, and ye shall never gather grapes off them they are thorns, and therefore you shall never gather figs off them, *3 Joh. 10.* We are charged not to receive them into our houses, not communicate a word with them, not to bid them, God speed: It was the title that *John* gave to *Cerintus*, *I know thee to be primogenitus Satanæ, the first born of the devil.* Hereticks are they that have received a double portion of this spirit.

Sixthly, they are such sort of sinners as most immediately acted by the Devil, of any men in the world; they have the most immediate influences from Hell; and therefore *Revel. 16. 13, 14. The unclean spirit came out of the mouth of the Dragon.* They are sent forth by his command, and they doe receive a commission from him in another manner than any other sinners doe, being as Officers employed under him: As it is in persecution, it is the Devil that doth act persecutors immediately, *Revel. 2. 10. The devil shall cast some of you into prison.* So also it is in Heresie, for it is a flood out of the mouth of the Serpent, *Rev. 12. 15.* And it appears to bee a highway of wickedness, and that which brings all others with it, because Satan did put more confidence in it, then by any other way to carry on his design; and when

when he was not able to uphold his power any longer in a way of persecution, as he did in the first three hundred yeares, now he thinkes to repaire all by a way of Heresie; for let Christ cast the world into what shape he will, Satan applies himself unto that shape, that so he may be *the ruler of the darknes of it*, &c. Now there being a great influence from Hell upon this; and Satan putting a greater confidence in it, it doth plainly shew, that there are more depths of wickednesse in this than in any other way of sinning whatsoever, and it must needs be, if wee consider with our selves these three things.

First, the Understanding is the leading faculty, and therein are layd down the rules for the whole life. In the practical understanding that is the common treasury of all the rules of practice, and according unto these a mans whole life is formed; corrupt but the principals of a man, and his whole life will quickly be corrupt; for no man is better than his principles, neither can he be: There's many a man would be better if he had higher principles; and therefore the Lord when he shews mercy to a man, and doth increase his Grace, he doth usually raise his principles, and then as a mans light doth rise, his Graces will increate; for it is *claritas in intellectu parit*, and every man will strive to live up to his principles; a godly man doth, and he blaming himselfe that he doth fall short; and a wicked man shall daily be put upon it, and therefore many of them, they cannot be so wicked as their prin-

principles would lead them to; they see there is so much flesh in them, that they cannot yet bring themselves to be perswaded, that there is no Resurrection of the dead, nor no life after this life, no punishments nor rewards; but *if the eye be darknesse, how great is that darknesse?* By the Eye is meant the Understanding, or the practical Judgement, which is the guide of a mans way, as the Eye in the body is, and if that be darkned in the principles of it, the whole body, the whole life must needs be full of darknesse; the blindness in the Eye causeth a darknesse all the body over.

Secondly, it must needs be so, because this takes away whatever should restrain the lusts of men; for there is *a sea of corruption in the heart*, Isa. 57. 20. As the raging Sea, onely there are bounds set to it, and what is that but the light that God doth put into their consciences; and men are overawed by it, they cannot be so wicked as they would; now if lust can once by a corrupt Doctrine cast off this bridle, what kind of evill can they be withheld from? What is it they dare not doe? *Rev. 9 2. The Sunne and the aire were darkned by the smoke, luce veritatis prorsus extincta.* Neither in the Sunne, nor in the Aire is there any light, now all light being taken away that should discover the way of death to a man, and there is an impulse of lust within, that puts the man upon acting: And whither will not that man run, that hath no principle within to restrain him? *He will commit all iniquity with greedinesse.*

Thirdly

Thirdly, There is a just judgment of God upon them in it, that they do dishonour God in his Truths, God should give them up, *eis πᾶν ἄτιμω*, Rom. 1. 26. *to that lust* which should bring that dishonour upon them that should make them vile and abominable, and hateful before men; Satan comes with *the deceivableness of Unrighteousness*, *because they had pleasure in Unrighteousness*: they were such Doctrines as did in judgement draw out their lusts; for God doth many times in judgement send men Teachers according to their lusts: *If any man will prophesie of Wine, and strong Michm. Drink, he shall be a Prophet to this people*: So the Lord doth fit them with Doctrines according to their lusts, that shall be a means to draw them forth, Ezek. 20. *I gave them Statutes that were not good*: It's spoken of the statutes of *Omri*, and all their Idolatrous commands, which God gave them in judgement, and their lusts were drawn forth by them, and they perished in them: For there is a reciprocation between the head and the heart, and a constant communion. An evil heart commonly makes an evil head, and then an evil head doth very much add unto the rottenness of the heart: And by this means *Deceivers in Judgement grow worse and worse*; 1 Tim. 1. 9. *Faith and a good Conscience* must be kept together; and there is no hope of keeping the one without the other; for a good Conscience is the vessel wherein Faith is preserved, and if that be once split, Faith (that is the lading) will suffer wrack; There must be a mutual preservation of both, for they must be kept together, or they will surely be lost together.

Dett. 2.

Men take special care that the Word of God shou'd be brought in to patronize their lusts. They will be wanton, but they would also wrest and pervert the word of God the Father, and have that countenance it.

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First, Carnal Reason is lusts Councillor, and the *strong Holds of sin* lies therein; It is a great Pleader for sin; Men sought out *Inventions*, Eccles. 7. 29. 2 Cor. 10. 5. there is a great contribution that corrupt reason gives to lust.

Secondly, But never so much as when it is from the Word of God, that being the rule of a mans actions; let lust have something from it to satisfy it, and then the man sins securely; it's true that of Rom. 10. 18. the Lord hath stretched forth the *Expansum* of his Word, and many men (it may be) will not dare to sin with freedom against the aspects of it, &c. but if the Word do seem to countenance it, and they can catch at any thing, it shall suffice; *They wrest the Scriptures to their own damnation*, 2 Pet. 3. 16. The Diavel himself will come with, *It's written*: and the false Prophets, with *Thus saith the Lord*, and then men can sin securely, and without fear, because the Word doth justify them, and bear them out; and therefore the first, the most continued heresies that can never be stubb'd up, but there are fibres of them do appear in all ages; as we see it in Arminianisme, Pelagisme; it is because they have much Scripture that they can alledge to defend it; the greatest plot that ever the Diavel had: and so it is with Popery, they'll alledge the same Scriptures together with us.

Secondly,

Secondly, The bitterest enemies that ever the Church of God had, have been those that have owned the same Scriptures with themselves; as the Samaritans and the Jews, and the Papists unto us; for hereby wickedness comes under the title of a Duty, John 16. 2. *They shall suppose that they do good service: and Paul saith, I verily thought that I ought to do many things against the name of the Lord Jesus; he did it in Duty, and did Sin conscientiously as I may say, &c.*

“ The Lord hath given you Liberty in many
 “ things, such as we could not have expected
 “ that ever our eyes should have seen done: Now
 “ let me exhort you, *Do not turn this Grace of*
 “ *God into wantonness: Use not your Liberty as an*
 “ *occasion to the flesh:* Take heed of this way of
 “ sinning above all other, to make the Word of
 “ the holy God a Patron of Lust, abhor those
 “ men above all other men, next the Devil, that
 “ are best skill'd in Scripture to this end, that
 “ they may justify an evil way; Truly I shall
 “ say, better our old bondage or suffering again,
 “ if this be the use we make of it, if our new li-
 “ berty be a liberty in sinning: One disputes for
 “ Free-will, and Universal Grace, and he hath
 “ Scripture for it; another he disputes against
 “ the regulating power of the Law, and he hath
 “ Scripture; another against Prayers but when
 “ the Spirit moves him, and he hath Scripture,
 “ another against the Sabbath; and others for all
 “ manner of wickedness, for they say, we live
 “ in God: and others plead for swearing, for
 “ it's an Ordinance of God; *Thou shalt swear by*

Use.

“ *his Name*: and others plead for mixt multitudes
 “ in Ordinances, and they have Scripture; and
 “ others act for every ignorant and confident fel-
 “ low to preach in our publike Congregations;
 “ for say they, the Scripture says, *as every man*
 “ *bath received the gift, so let him minister, &c.*
 “ whereas we know the publike ministry is an
 “ Office, and it is committed unto some, and not
 “ to all, 2 Cor. 5. 17.

Consider but these four things, and I have done.

First, Is this the return you make for all the goodness of God towards you?

Consider the evil of it; First, hereby you do dishonour God, in that which is highest to him, and which he has most exalted next to his Son; Psalm 138. 2. *His Word is exalted above all his Name*: Now to lay the Word of God aside, and to count it as a strange thing, *Hos. 8. 12.* is a great evil; much more to turn it against the Lord, and gather rules from the Word, to justify that which the Lord himself abhors.

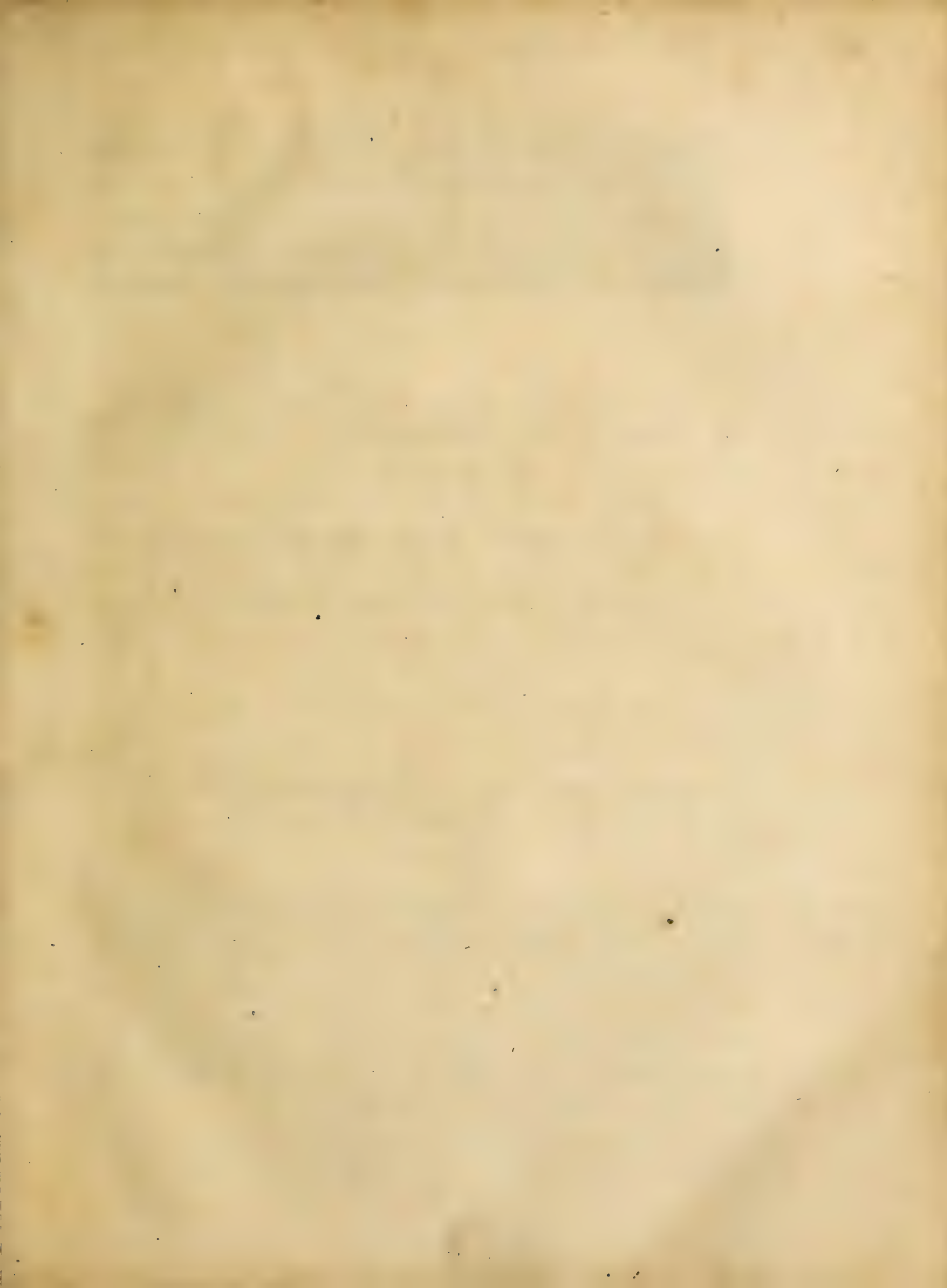
Secondly, Hereby you do gratifie the Devil for that hath been his great Design: First, when the Lord hath at any time powered out a higher measure of light, as in *Luthers* time, then rose up abundance of heresies, and so in the days immediately succeeding the Apostles, and when the Lord works any great changes tending to Reformation, for cast Satan down in one kind, and he will rise in another; as when *Rome* Pagan was cast down; now there is a flood upon *Rome* Christian, &c. and by degrees, to be at last gathered together into the See of *Rome*.

Thirdly,

Thirdly, No man brings on themselves greater destruction, then these men do, who turn the grace of God into wantonness, by bringing into the Church damnable heresies; 2 Pet. 2. 3. *Ἀπώλεια*, they are men ripe for destruction: and as I have told you, the Lord will make it eminently appear, that they are the greatest enemies to his glory, and his Churches good; and therefore God reserves them for worse punishment then other wicked men shall have: God looks on them as *men of Blood*, Bloody men, that are drunk with the blood of souls; *the sons of perdition, men of sin*; 'tis an Hebraism that signifies an eminency in every one of those kinds of sin, that wicked men are guilty of; and it is not only reserved for them hereafter, God will not stay till he gives punishments and rewards at the day of Judgement, as he will do to all men, both good and bad, but they shall receive an earnest of damnation here in a special manner, as well as hereafter; God will exalt their damnation above other mens; *Primogenitus Sathana*. Hereticks are the first born of the Divil, and they shall have a double portion with the Divil in his Inheritance.

Fourthly, This is a dangerous fore-runner of destruction to any Nation or Church: Truly if if you bear with the woman *Jezebel*, God will not bear with you, for he is tender of his Truths, and prizeth them above all the world; *Heaven and Earth shall fail, before one tittle of thar shall fall to the ground*; Christ made that the great signe of the destruction of Jerusalem, that it was neer, *There shall arise false Christs, and false Prophets many*;

ny; and so 1 John 2. 18. *There are many Antichrists, and hereby we know it,* is ἡ ἀντιχρίστου: and its not spoken of the end of the world, but of the destruction of the Jewish state; and it drew very neer upon this ground, because many Antichrists had turned the grace of God into wantonness, and made use of the Word of Christ, to the dishonour of Christ, *in opprobrium Christi*: and it was the over-spreading of heresie that did give the Sarasins footing in the Eastern Empire; and seeing they are willing to be deceived, the Lord let out that floud upon them; therefore, oh all you that fear God, that desire to serve him as he has revealed himself in his Word; whose spirits God has drawn forth to prize the truth of the Gospel; *Take heed of false Teachers: Hold fast the Faith that was once delivered to the Saints. For if damnable heresies do creep in amongst you. Consider nothing threatens destruction so much as they do.*



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T H E
Just Mans End:
 A T T H E
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 a Member of the House of *Commons*.

E S A Y 57. I.

*The Righteous perish, and no Man lays it
 to heart.*



Nthese words are four things to be considered. First here's a godly man described in his life, and that either in respect of his inward disposition, or his outward conversation. In his disposition of soul, hee is a *Righteous man* and a merciful man also. A *Righteous man*] hee had need have good eyes that finds out such a one; for *Psal. 53.*
 4. *The Lord looked down from Heaven upon the children*

E c

of

of men, and he found none righteous. Indeed in a legall sence there is none, but hath an allay in a Gospel sence, there is arighteousness that is imputed upon justification, and there is a new image infused upon sanctification; and both these must concur in the righteous man, and the merciful man, *חסד* the man of mercy who hath attained mercy himself, and who is ready to shew mercy unto others. *The spirit of God came down in the likeness of a Dove.* A Dove as it is without guile, so is it without gall also; and a righteous man is not only thus within, but in his conversation, *his light shines before men, he is alwayes walking in his uprightness.*

Secondly, In his death, and so he is said to perish, *אבד* the word in the Hebrew is either put for temporall or eternal death. *Iohn 3. 16. that they should not perish but have everlasting life,* but here it's meant of temporal death, the disunion between the Soul and the Body, and so to perish is to dye, *Matth 8. 25. Master save us, else we perish.* And it's said also they are taken away, *אסף* in *unum colligere*: They are gathered unto their Fathers: here in this world they are scattered, and some live in one place, & some in another, but death is a gathering; & there is *fasciculus viventium* even a bundle of the living: as the tares are bound in bundles so is the wheat also.

Thirdly, After his death: the Soul in this life is full of trouble: here in this life but a little peace enters into him, *my peace I give unto you*, but, then after this life he shall enter into peace; here, a little joy enters into him, but then *he shall enter into the Masters joy*, for ever: and for their bodys, they shall rest in their beds, as the grave is commonly called: it being the *sweet sleeping place*, as *2 Chron. 16. 14.* it is said of *Asa* that he slept with his Fathers; and they buried him in his own Sepulcher, and laid him in a bed which was filled with sweet odors
 &c
 Secondly,

Secondly, Here is a publick loss bewailed, *the righteous perish, and there is no man that doth apponere cor.* Mich. 7. 1. *woe is me for I am as the Summer-gatherings; the good man is perished out of the Earth, the taking away of the godly is the great loss and matter of great mourning unto those that survive.*

Thirdly, Here is a publick and a common evil reproved, the foolish and unthankful world is *no* whit affected with the loss of those of whom the Lord says, *the world was not worthy of*: and this want of affection is grounded upon the want of consideration, *no man lays it to heart, no man understood that they were taken away from the evil to come.*

Fourthly, Here is a secret of providence discovered: godly men are taken away, מפני ה-צרה *à faciebus mali*, from the evil to come: there being a storm coming, *the Lord doth hasten to gather in the Corne into the barme, before-hand.*

That I should speak unto al these, cannot be expected at this time; there are only three points that I *shall* pick out of them all.

First, Godly men dye not as other men doe: it is peculiar unto them, *to enter into peace, and rest in their bed, &c.*

Secondly, Godly men are usually taken away in *mercy*, before an evil come.

Thirdly, When they are taken away, it should be unto them that survive, matter of serious Consideration, Affliction, and Lamentation.

First, This is made the peculiar portion of the righteous and mercifull men, at *their death, they shall enter into peace.*

Godly men dye not as others doe; there's a great difference *Doctrine* between them, and others in their death.

There is indeed a great deale of difference between men in their lives : they are *men of another spirit, of another generation*, they walk by other principles, they aim at other ends, they live upon other comforts then others doe, and therefore they are men of another value, and esteem, *they are the excellent ones* ; when the greatest amongst men (if they be wicked) are *vile persons*, they are amongst men, as gold amongst the dust of the Earth, and as diamonds amongst the common pebles in the streets.

But the great and the grand difference between them is in their deaths, there is something in a special maner in death peculiar to the Saints, and this we are specially to observe. *Psal. 37. 37. the end of that man is peace* : this Balaam could observe *Numb. 23. 10.* There is a death peculiar to the righteous, *Proverbs 14. 32. The wicked shall be cast away in his wickedness, but the righteous hath hope in his death* : The opposition shews the difference. When a godly man shall be gathered, a wicked man shall be destroyed, cast away ; and when the godly man dyes, he dyes in hope, but the wicked man at death he breaths out his soul, his life, and hope together.

But seeing they do both dye, the righteous man as well as the wicked ; we see also that wise men dye as well as those that are foolish : and for the manner of their death, to outward view there is a great resemblance : *Eccles. 2. 16. as dyes the fool, so also dies the wise man* : yet there is a great difference ; *Ahab, and Iosiah*, a wicked, and a gracious King, they both dyed, & for the manner of their deaths, it was much alike, they dyed both in War, with the same words in their mouthes, *turn thy hand for I am wounded* ; and yet its said of the one, *he dyed and was gathered to his fathers in peace*, though he dyed in War. What is therefore in death that is peculiar to the Saints ?

Saints ? how dyes *the wise man* this will be seen in three things. *First*, in respect of the persons dying, *Secondly* in respect of death it self, *Thirdly* in respect of the fruit and the consequence of death.

First, In reference unto the person dying, for a *godly man dyes in the Lord*. Rev. 14. 13. *he doth sleep in Iesus*, 1. Cor. 15. 18. which implies two things. First an union with him, a being in him,

Secondly, A dying in him, by the power and efficacy of the same union : now we doe not only reade in Scripture of our *being in Christ*, but also *living in him, working in him, bearing fruit in him &c.* Now a man doth live in Christ, when by the Almighty working of the Spirit of Christ the Graces of Christ appeare in him, and he lives no more, according to Men in the Flesh, but according to God in the Spirit : so we are said to die in him, when by the Power of the Spirit of Christ, by vertue of our union with him, we do exercise these dying graces that were in Christ; for their be in him living, and dying, doing, and suffering graces; and when by vertue of our Union *living by the faith of the son of God*, a man doth exercise these Graces, then is a man said to *dye in Christ, work in him, suffer in him, live in him*; so that a *godly man dies in the Lord*; he is one with him, and even in death, the Mystical union is not dissolved, and the dying graces that were in Christ, and which a Saint doth receive by vertue of union with him, those graces he doth *exercise as Christ* doth, for *he dies in him*.

Secondly, *He dies in Faith*, First in respect of himself; he beleeves that death shall be unto him a blessing, and not a curse: 1. Cor. 3. 23. *all things are yours* (that is) *in ordine ad spiritualia*, whether life or death, 2 Tim. 4. 8. Henceforth there is laid up for me a Crown of Righteousness,

ousness. 2. Cor. 5. 1. *We know, that if this Earthly house of our Tabernacle were dissolved, we have a building with God &c.*

And towards the time of a Saints death, Faith commonly puts forth the most glorious acts, the Sun shines brightest at its setting : so that the soul can say with *Ambrase, nec pudet vivere, nec piget mori, &c.*

2 *In respect of the Church* : though he never lives to receive the promises, nor to see them accomplished, yet as they have exercised faith upon the great things promised, and have laid up prayers for after times, so they dye in the faith of them, that they shall be fulfilled in their season, *Heb. 11. 23. God will surely visit you, saith Joseph* : and therefore what difficulties soever they see rais'd against it, yea the Archers shoot at the Church, yet *his bow abode in strength*, his faith holds out, and can look through all opposition whatsoever.

3 *For their posterity* : Men are commonly troubled, what shall become of the little ones they leave behind fatherless and friendless Orphans : but his fatherless children he can leave with God, and the widow that trusts in God shall not be forsaken : although my house be not so with God, yet *he hath made with me an everlasting covenant ordered in all things and sure, &c.* Luther in his Will says, Lord thou hast given me wife and children I have neither Land to bequeath them, nor houses, nor portions to leave them : *onely tibi reddo, nutri, doce, serva, ut hactenus me, pater pupillorum, & iudex viduarum.*

Thirdly, *The dye in obedience to God* : Obedience is not real, if it be not universal ; a submission to the will of God in doing as well as suffering ; in dying, as well as in living ; *Rom. 14. 8. None of us lives to himself, nor none of us dyes to himself : but whether we live, we live unto the Lord ; or whether we dye, we dye unto the Lord ; for*
 grace

grace having made God a mans utmost end, it is his glory; and a submission unto his will, that is the great thing in that mans eye, whether in living, or in dying: if God will further use him, he is content to live; and if the Lord will translate him, he desires to dye; and so God may be glorified in him whether in life or death, he passeth not: and when he hath honored God in his life, he desires that he may honor God in *his death* also.

2 *In reference unto death it self*: and so there is something peculiar to the *death* of the Saints: take these three things:

First, Though death in it self be a fruit of the Curse, yet unto him it is turned into a blessing; though it be a curse in the thing, yet it is a blessing to the man; because he having his Covenant changed, he is delivered from the Curse, *Christ being made a curse for him*: A Curse hath two things in it:

First, something that is evil in it self:

Secondly, The wrath of God therein.

Now unto the Saints death is not evil, and therefore they have desired it: *I long to be dissolved and to be with Christ*; neither is it a fruit of Gods displeasure to them, but it flows from his fatherly, and eternal love, that it may be a passage unto a better life; whereas all other men dye by vertue of that ancient Curse, *The day thou eatest thereof thou shalt dye*, and in death the wrath of God abides upon them.

Secondly, Unto the Saints death hath no sting 1 Cor. 15. 55. Death is compared to a Serpent, which by nature we fear, and flye from, and the thing that is dreadful in it is the sting: but if that be taken out, there is no fear of the serpent now *the sting of death is sin*; and this is taken off by the surety, 2 Cor. 5. 21. *for he hath made him to be sin for us*; and therefore there is no sin stands upon our score,

score, that should cause us to fear the serpent for ever : but other men *dye in their sins*, Joh. 8.21. and have all their sins to answer for before the judgement seat of Christ; and not a drop of his blood shall take one of them off his score.

Thirdly, Over the Saints death hath no dominion, *Rom. 5. 14. ἐξασκήσεν*. Now what is it that doth constitute death in dominion? that is, when it can put forth its utmost power; and there is none to control it, but there comes upon a man, *quicquid mortis est usq; ad novissimum*, it hath a power to keep them under for ever; but unto the Saints the dominion of death is controlled; for *death entred by sin, and it reigns by it*: therefore when the dominion of sin is broken, the dominion of death is also so; and the Saints are freed from the dominion of him that (as an executioner) *hath the power of death*, that is, *the devil*, Heb. 2. 15. Psal 49. 14. but for wicked men; death shall feed on them, and there is none to deliver them; but for *the Saints, the gates of hell shall not prevail against them*. *I know that there is a* ^{poull} *Dalle* interpretation commonly given and received from that scripture, *Mat. 16*. First, gates is put for the power of hell, because the strength of Cities was in their gates; but surely, this seems not to be the meaning, for by gates of hell is meant that power which should oppose the Church, and surely gates by their strength might be for defence unto them, but not for offence: unto them without they were *propugnacula, non oppugnacula*, they did not fight with gates. Secondly, Anciently Councils did usually sit in the gates, and so it signifies all the council and the policy of hell, but that also seems not well to agree with the word *καταύρειν* here used, which signifies to prevail and overcome by power, not by policy, by strength, and not by art: but that which prevails most with me, is, that our Divines have commonly asserted

asserted against the local distance, that *Edns* is never put for Hell, or the place of the damned, but either for the grave, or the state and condition of the dead : and if that be true, then we read of *the gates of the grave*, Job 38 17. Isai. 38. 10. *of the power of the grave* ; to keep those that are under its possession, and so Christ doth argue from the greatest to the least ; no enemy shall prevail, because even when you are brought under the Dominion of death, and the power of the grave, yet you shall have a glorious Resurrection, *and the grave shall give up its dead : and being risen you shall dye no more, death shall no more have Dominion over you, the gates of the grave shall not be able to prevail against you : and therefore no other opposition or temptation whatsoever ;* Cameron. —

Lastly, In respect of the Consequences, and Issues of death, so also there is something in death peculiar to the Saints : First, by death they are *delivered from the power of Satan* ; grace here in this life doth free a man from the Dominion of Satan ; but it doth not free him from his temptations, and to be continually annoyed, with the pollutions and suggestions of this unclean spirit, *for the wicked one to touch them*, 1 Joh. 5. *tañu qualitativo* ; is the great affliction of their lives : and it is that wherein their *spiritual warfare* doth mainly lye : it was not the least part of the humiliation of Christ, for Satan to have such an access to him, and to propose such suggestions, as, *all this will I give thee if thou wilt fall down and worship me* ; when he had but onely an access unto Christ, by representations from without ; and not by suggestion within ; but he hath *by reason of the darkness that is in us*, a more immediate access unto our spirits ; but our warfare shall be at an end, and we shall be for ever freed not onely from the dominion, but the temptation of Sa-

tan forever: Christ makes use of the Angels in *Ministerium*, and the devils in *exercitium* — but both, but for the time of this life, and no more: and therefore in the world to come, after death, there shall be no more of either to the Saints for ever.

2. From the being and in-dwelling of sin: which is the great misery that the Saints complain of *Rom. 7. 24.* *but he that is dead is free from sin*, that natural fountain of corruption, original sin, shall be perfectly dried up; and the soul shall never think a vain thought, never speak an idle word, any more for ever: nay, they shall not only be freed from sin actually as *Adam* was; but even from a possibility of sin also; that as the wicked after death are given up to sin as part of their torment, and are in *malo obfirmati*, so the Saints shall be in *bono confirmati*: not onely they shall not sin; but be freed from the fear of a possibility to sin for ever.

3 For the perfection of their grace; the Saints have here, the *first fruits of the earnest of glory*; and that is so precious to them, *that they sell all to buy it, and count all things loss and dross in comparison of it*: and yet still there are many *usquequæ*, things wanting in their faith and their love, &c: but *1 Cor. 13. 10.* *then that which is perfect will come, and that which is but in part shall be done away*; and these first fruits shall be swallowed up of glory.

4 They shall be with Christ, and receive the reward that he has prepared for them; *they shall enter into their masters joy*: here in this life Christ is said to be *with us*, but after this life, we are said to be *with him*, yea to be ever with him: he shall never hide his face more; but it shall be communion without intermission, and without interruption for ever, says Bernard: *Christus est cum Paulo magna securitas*; *Paulus est cum Christo summa felicitas.* --.

If a little of the presence of Christ be so sweet here, when we have it in his spirit; O what will his eternal presence in glory be? thus *dyes the wise man*; thus *he enters into peace*: thus he rests upon his bed, having walked before God in uprightness.

When the righteous man dyes, he is taken away from the 2. Doct. evil to come: the Lord had formerly told them, that evil was prepared, a sword was already bathed in heaven, to make a sore slaughter; and in verse 9. of the former chapter, the Lord invites the beasts of the field to come and take their part of the prey; now these are some, that the Lord will hide in the day of his wrath, *Zeph. 2. 3.* the Lord hath a double hiding place for his people in evil times; sometimes he hides them in his pavilion, and the secret of his Tabernacle upon the earth; his chambers of peculiar providence; and sometimes, he hides them in the grave, even *the chambers of death*, in which in times of affliction Gods people do desire to be hid, *Job 30. 23.* and many of them are hid in mercy from the evil that is coming on the earth. Thus when a flood came upon the world, God provided an Ark for *Noah*: and as he had an Ark for *Noah*, so he had a grave for *Methuselah*, who is conceived to be taken away the same year that the flood came upon the earth. Gods usual course is, either his people shall stand in the gap to turn away his wrath and his judgements, which sometimes are deferred for the elects sake: and, if the Decree of God be gone forth, and the judgement must come, then the Lord takes his people out of the way before it come; so the Lord dealt with *Hezekiah*, he defers the judgement till after his death, there shall be peace and truth in his days, and *Iosiah*, the Lord says to him, *because thy heart was tender, Thou shalt be gathered to thy*
F f 2 grave

grave in peace, and shalt not see the evil that I will bring upon this place and the inhabitants thereof : therefore the Lord, Rev. 19.13. having described the rise of Antichrist, and the general pollution and corruption that should follow ; all men should worship the beast and wonder after him ; blessed are the dead, ἀπὸ τοῦ νῦν from henceforth ; were they not blessed before ? yes all that dyed in the Lord are blessed from the beginning of the world ; but now, to be taken away in a time of so great tryal, it is a more special mercy ; upon these three accounts chiefly.

1 That they may be preserved from the pollution of the times in which they live : therefore the Lord takes them away ; it is a very hard matter for Gods people to live in times exceedingly evil, and yet to pass through such times ἀσπίλοι *unspotted*, and not to have a taint and tincture of the present corruptions upon them, to keep their garments white ; now that the Lord may preserve his people unspotted from the world, he doth translate them before hand, takes them away from the evil to come.

2 The Lord takes them away, that they may be freed from the vexations that his people are in, when the abomination of desolation is set up ; as Lot when he lived in Sodom, they vexed his righteous from day to day with their ungodly deeds. Gods people are mourners in Sion, and they do with that their eyes were a well of water, to weep for the sins, as well as for the sufferings of the times : and the Lord sees that their spirits cannot bear such dishonor, as is done to his great Name ; and therefore he takes them away beforehand to better company : even the souls of just men made perfect.

3. God

3. God takes them away from the persecutions, and afflictions of the times: for he knows our frame, and in all our afflictions he is afflicted; therefore the Lord does as we our selves would do in the same case; if we had a child abroad at school, and we did foresee some great evil either of pestilence, or famine to be neer unto that place where the child was; we would send for the childe home beforehand, that he might not partake in the misery with the rest; so God hath put his people to nurse, to school in this world; and if there be evil neer, he doth send for his people home, beforehand, and cause them to go forth out of the world, to preserve them from the evil of it.

Therefore, *when godly men are so taken away, it is a* *Dost.* *matter of serious consideration, and high lamentation unto them that survive; and its their sin if they do it not:* it is that which David doth complain of and bewail, *Psal. 12.1.* there is not a godly man left, and the faithful fail amongst the children of men; and they were wicked ones that were exalted on every side; *Mic. 7.1.* the good man is perished out of the earth; the godly men were taken away, so that when the Prophet did come to seek them, he was as men that did seek grapes after gleaning, found here and there one; and as one that seeks the first ripe fruits, but finds none; for the good man is perished, and there is none upright amongst men; for they all do lye in wait for blood, every man hunts his brother with a net: and when the world is preparing their nets to catch the Saints, then God withdraws them from the world; and their loss should mightily affect us: Consider these three things;

First

‘First, *The Saints are our glory*; as they are Gods
 ‘*Jewels*, so they are the excellent ones of the earth; and so
 ‘they should be to us: 2 Cor. 8. 23. it’s said, *they are the*
 ‘*messengers of the Churches*, and the glory of Christ;
 ‘and those that Christ glories in, we should also glory in:
 ‘and as we should rejoyce in the addition of any one in-
 ‘to the number of the Saints amongst us; so we should
 ‘look upon it with mourning, and grief of heart, that a-
 ‘ny of that number be taken away: and the more use-
 ‘ful any man is to the Church, the more honorable he
 ‘should be in your eyes: they are *vessels of honor*, fitted
 ‘for the masters use: Now as scandalous professors are
 ‘spots in your feasts, so sincere ones are stars; and it is
 ‘a great abasement, and the eclipsing of the glory of a
 ‘Church, to have an eminent light put out of it.

Secondly, When the Saints are taken away, it’s a dan-
 gerous sign that wrath is determined; because, the Lord
 takes away and withdraws *the pillars of the Earth*, from
 off the earth: it was a sign that *Samson* intended the fall
 of the house, when he pluckt down the pillars; the Lord
 doth commonly before judgement come, make way for
 his indignation; and one special way by which he doth
 it is by taking away those *that stand in the gap* to divert
 it: the Lord may say to *Moses*, *let me alone*; but yet *Mo-*
ses will still *wrestle with the Lord*: but when *Moses* is
 gone, now who shall strive with God for his people?

Thirdly, All our protection, defence, and blessing de-
 pends upon the Saints that are amongst us; for it is by
 their Covenant that the world stands, and that all the
 Creatures are continued in their being; and let me tell
 you, after the Lord has gathered in the wheat into his
 barn, it will not be long ere he does burn the chaff with
 unquenchable fire; if he do but once say to his people,
Come ye blessed; go ye cursed; to the wicked, they will
 quickly

quickly follow after : and therefore they do so bewail the taking away of *Elijah, as the Chariot of Israel and the horseman thereof* : their strength and their fence was gone : for this is a truth , the strength of a Nation, next to God, lyes in the Saints , they are the shields of the earth : for if it be for their sakes that the world stands ; God will provide a place for them of safety, when the rest of the world is consuming , as we see in *Zoar*. a place may be preserved for the sake of the people of God : ‘and indeed they are *the partition wall* between wicked men and temporal wrath , yea and eternal wrath ; it is the Saints that keep the wicked so long out of hell : whatever the world thinks of them, they are a blessing to the world, *Gen. 12. 2. Mic. 5. 7.* as the showers upon the grass are a blessing , so are the Saints by their prayers, and their Counsels, and their pains, and their gracious example , and holy conversation, every way a blessing : so that as *Nazianzen* saith of *Julian* when he was smitten and had a wound , it was to him indeed *Lethale vulnus* ; But, *παλὶ τῷ Κρίστω σωτηριον.*

‘ So we may invert it, and say this of a saint that dyes, ‘twas indeed a happy wound for him, *for to be with Christ is best of all* : but though a saint have advantage by it, yet it is a misery to the place, to the Church, to the Commonwealth, where such a one lived ; yea even the whole world is a loser by the death of a saint, and therefore *Judah* was so sensible of the loss of gracious *Iosiah*, that they made a great publick mourning, yea a yearly mourning for a long time after : *sine supplicationibus non stare mundus*, is the Jews proverb ; the world is upholden by the prayers of the saints.

Hence learn, *that the ways of holiness are the best ways* ; for that is the best way that leads a man to the best end : Viz.

end : there is a double goodness in holy walking ;

First *absoluta* : there is a goodness in it self , it being a conformity to the good will of God.

Secondly , There is a goodness in holiness which is *respectiva* . in respect of the end unto which a man is thereby brought : and we see, *finis dat mediis bonitatem amabilem*. ----

I know that the unworthy would have many prejudices against the ways of holiness ; the Saints in their lives, are afflicted and chastised every moment , and they go mourning all the day long , and they cannot put themselves in the glory of the world , cannot partake of the jollity of the times ; as he saith, *spiritus Calvinianus est melancholicus* : but look not upon their outside, but their inside ; look not upon them in their life, but in their death ; and then let me tell the greatest gallant of you all , you will give a world to change estates with them at their death, in whose life thou wouldest by no means be conformable unto. What would *Dives* have given after all his glory, all his delicacy, to have changed with *Lazarus* in his death ? let it be your work therefore to dye the death of the righteous : and to set this the more home upon your spirits, take these four considerations.

1 Consider, the great end why we came into the world was, that we might learn to dye well, for *Heb. 9. 27.* it is appointed to all men once to dye ; but death comes not presently, and the end of a mans life is, that he may *consider his latter end*, *Deut. 32. 29.* men do not live here to get riches , and enjoy the good things that are present, and the pleasures of sin are but for a season ; this life is but *θανάτου παρθενητήριον*, the school of death , which reaches men how to dye.

2 It is the last act of a mans life, the close of all his actions ; and for a man in his life to burn as a Torch, to shine

shine as a light, and afterwards to go out in a snuff, as the foolish Virgins, and the foolish Builders; in *Iobs* affliction there was nothing desirable, but yet there was in the end which God made with him, that which was very desirable: *Iulius Cæsar* when he was taken in the Senate, he plucked down the robe he wore about him, *Ut honestè caderet.*

It is the night that commends the day; mark the end of the righteous man, his end is peace.

3 At death all outward excellencies will leave a man, *Iob* 4. 21. their excellency goes away, and they dye without wisdom: for, though there be a flower in the grass which has a glory in it, yet *Psal.* 90. 11. it quickly comes to nothing: so shall all the excellencies that men so pride themselves in, their learning, parts, wisdom and policie, knowledge in the Scripture, and in the common works of grace, it is all but flesh, and will take its leave at death; and it will be said of you, as one of the Antients said of *Cæsar*, who was one of the greatest men in the world in his time; *Ubi nunc pulchritudo Cæsaris? quò abiit magnificentiâ tua?*

What is become of his glorious magnificence? his Armies, Triumphs, and Trophies?

4 At death your eternal states are cast; it is *aternitatis ostium*, the door of eternity: there is a Double time set to the sons of men, 1 A time of working. 2 A time of rewarding. A time of working: here they toy and labour, but at death, the Lord doth call the labourers to give them their hire; every man shal have his peny; but after death comes judgement: there is no more time of working, for after death remains nothing but judgement then for ever.

But what shall a man do, that he may be blessed in his latter end? I will set before you these five things, and

the Lord teach you to profit by them.

1 Let me exhort you to get union with Christ, and thereby, thou art translated from death to life: for this is a truth; no man dyes well, that doth not dye in the Lord. What a sad thing is it to think, that a second death must follow: death rides before, and Hell follows after; *nihil facit mortem malam, nisi quod sequitur mortem*, — when death in sin went before, and eternal life is not begun in thee.

2 Serve thy Generation, and thereby lay up a good foundation against that last day, *Act. 13. 36*.

Fight the good fight and finish thy course, be abundant in the works of the Lord; Its said of *Saul*, *Sam. 13. 1, 2*. he reigned two years over *Israel*; he reigned twenty yeers, but after he was rejected of God, no more is counted of him: nor will it be unto all those that spend their lives unprofitably, that are but as empty trees, onely serve to cumber the ground, are unprofitable both to God and man: *vita fabula est, in qua non refert, quam diu, sed quam bene. ---*

3 Number your days, and consider your latter end, with *Ioseph of Arimathea*: walk with thy Tomb. A man shall not need much Arithmetick to number his days, they are so few, and yet he will need a great deal of grace to number them, they are so evil: and so death shall come upon thee not as a stranger, but as a friend, that brings peace along with him and rest.

— 4 Exercise faith much on the dying graces of Christ, and the promises the Lord made, *Ioh. 16*. to all Christians, dying as well as living; *of his fulness we shall receive grace for grace*: it is our business in this world; to be made conformable unto Christ, not onely in our life, but also at our death; and then the Lord sayes of his people, *they shall be mine*, *Mal. 3. 17*. what a glorious creature

ture will a Saint be in that day when God himself looks on him as a Jewel? 1 Cor. 3. 21. *all things are yours*, then a Saint enjoys perfection enough when he has a full possession of God, Psal. 16. 11. *in thy presence are fulness of joys, and on thy right hand are rivers of pleasures for evermore*: --- and then when a Saint has such a glorious advantage by death shall not we say, *blessed are the dead which dye in the Lord*? —

— 5. Lay up a treasury of prayers, that thou mayst be fitted for this great change: if a man be in any straight, or any sad condition, nature will prompt him to seek relief, and he will take any course that may deliver him out of it; especially since God hath made such a promise, *Call upon me in a time of trouble, and I will hear you*: and if a man be so careful to avoid and prevent these lesser changes, that they may not do him harm; how much more should he be industriously careful touching this great change? Psal. 34. the Psalmist begs that he may *know his latter end*: Psal. 90. 12. *so teach us to number our days, that we may apply our hearts unto wisdom*: — and therefore a man should lay up a treasury of prayers in his life time, and they will be as so many comforts to him on his death bed: he shall then have a gracious answer of all those prayers.

----- Let us lay to heart the loss of the righteous man; Use. 2. that we be not guilty of that sin condemned in the Text. I know it has been a thing condemned, or at least always suspected, funeral Panegyricks, as being a badge of the false Prophet; and by a funeral Oration, we do as the Papists do, think to send souls to heaven, after their death; even those that have been posting to hell all their life: but yet, seeing the *name of the righteous is as a precious ointment poured out*, and that *precious in the sight of the*

Lord is the death of all his Saints :---- and seeing it was an Antient custom to do the Saints of God honor at their death ; I think it but our duty , to consider of our loss , in this brother at this time , though it be but to carry a torch after him to his long home ; first , he was a man of a gracious spirit , in whom the Lord had wrought the good work , and a through work of Regeneration : he was one , *that feared God above many ; that had truly given up his name to Christ ; one that had oyl in his vessel , and did not onely shine by profession before men ; one that was not indulgent to himself in his own iniquity ; did not hide a sweet morsel , but had respect to all the Commandments , and hated every false way : Secondly , he was a friend to Reformation , in the purity and spirituality of it ; which consists , not onely in casting out the old rubbish of corruption in doctrine and worship , but laying a new foundation ; not onely an outward Reformation of Ordinances , but an inward reformation of members ,* Re. 11.1. *The corruption of the Church is so exprest ,*

There are many when God is about to reform his Church will bear the name of Christians , *Isa. 54. 11, 12. I will lay thy stones with fair colours , and thy foundations with Saphyrs ;* when the Church of God sparkles in the eys of the world , as many times it does ; it shall have many followers. There is saith *Calvin* , a double foundation : a foundation of doctrine on which the Church is built ; and of members of which the Church is constituted , and this he saith , is meant here : ---- the Church shall not be built of every ordinary and Common-stone , but *new-Jerusalem* shall be built with *precious stones ;* and *without shall be dogs , and every one that loves and makes a lye ;* and in comparison of what now it is , they shall be all eminent Saints then ; as it is said , *thy people shall be all righteous , every one of them :* and this will distinguish

stinguish in an eminent manner the Saints from the men of the world ; and therefore no wonder if godliness has so few friends in the world, *Color omnibus unus.* —

— 3 He was a man in all his relations of a very publick spirit ; he was far from making those private advantages to himself, that many do of kindred and friends ; he was one had impoverisht himself for the publick service, to my knowledge, and never sought, and profess'd never would, recompence from the State. --- Many men will serve the kingdom whilst they serve themselves upon it ; and the while they serve the State, they have wrought well for themselves : *dives potestas pauperem facit Rem-publicam.*

'Twill be an honor in after ages, that a man hath made no advantage of his publick trust : -- when every man is making gain from his interest, to promote himself and his family thereby.

4 He was a man very humble, of a meek, and a sweet temper ; free from the common bitterness that is in men ; he had much of the Dove, and of dovelike simplicity ; and much of the wisdom, though very free from the craft of the Serpent ; a man full of sweetness and love : of an amiable and a winning conversation, which surely are things, *in the sight of God in great price.*

5 He was a man of a very faithful spirit ; which truly now is very hard to finde. We may well say, *the faithful man is perished* ; falshood is now grown the wisdom, and the policy of the times ; for men to pretend grace, and intend nothing less ; to look one way, and row another ; to *speake words smoother then butter, when they have war in their hearts, and to betray his brother with a kiss*, and with *Ioab stab him in an imbrace-ment* : and he that can carry it with the greatest fairness and smoothness, is the wisest man ; and this is the great policy of our times.

6 Lastly,

6 Lastly, He was (and I wish all that are in places of trust would consider this) exceeding industrious and active in the care of the publick: much lay upon him, he did not spare his pains, and his time, even to the neglect of his own necessary affairs; yea, the necessity of nature, for a support of nature many a time, as I can witness; and the sad condition of the kingdom lay very heavy upon him; he was willing to his power, to put men a work, ere he had wages for them, from the publick: Many men are active, but it is, when there is something to be gotten, that does oyl their Chariot wheeles; *they love to tread out the Corn*, but to plow in hope; and to labour barely for the publick good. I fear there are but few such in the kingdom: Ile appeal now to you that knew him: you knowv these things to be true; I doubt not but God *has rewarded him according to his works.*



God with Us, whilst We are with Him:

At a publick Fast before the Parli-
ment. *June 9. 1652.*

2 Chron. 15. 2.

*But if ye forsake Him, He will also forsake
you.*



He Lord having rent the kingdom from *Rehoboam*, according unto the vvord that he had spoken, and left him only two Tribes, that his servant *David* might have alvvays a light before the Lord in *Ierusalem*; this remainder of the kingdom did he seek to establish & to strengthen himself in: but as *Luther* observes, *qui regit, signum est in quod Satan omnia jacula dirigit*: therefore as he doth of men, endeavour to corrupt the first, the prime of their yeers; so he doth also to Magistrates, the prime of their Government, that he may lay corruption in the foundation, and
there.

therefore he forsook the Law of the Lord, ch. 12. 1. and men in Authority sin not alone, *principum delicta sunt plane diabolica.* --- they have many that fall with them: therefore it is said, that he did not only forsake the Law of the Lord; but *all Israel with him*: having thus departed from the Lord, they now betake themselves unto other Laws, having *chosen unto themselves other Gods*; for they forsake God, that forsake his Law; and they *build high places, and Images, and groves upon every high hill, and under every green tree, and there were Sodomites in the land also, who did according unto all the abominations of the Nations*, permittente Rehoboam: so also he did give them a toleration: its true that he did not set them up by authority, but he did connive at them, and let them alone: he did not look upon it as his duty to use his Authority, and turn the edge of it against them; but there was something else in it, for it was done *nomine & prae-textu religionis*, Pet. Mart. it being the way that the heathens did worship their Gods, and who shall limit the Consciences of men? that way of worship which they shall think fit that they are to use, and who shall controll them? and so set themselves in the place of God: if men, as Sodomites or Ranters, will worship God, who hath power to gainsay them? for uncleanness in opinion will soon bring in uncleanness in conversation: and Abijam succeeded his father in all these abominations, for *he walked in all the sins of his father*, that he had done before him; as Rehoboam did in the abominations of the heathens, which the Lord had cast out before them: for men may be the sons of those *per imitationem*, to whom by generation they have no relation: and they that cast others out of authority, and yet be their successors in the same abominations, they are in Gods account their sons, though their posterity

rity be disinherited by them : and this was the state and
 condition of the kingdom when *Aſa* came to the
 Crown ; and he being a gracious man , did turn from
 all the abominations of his fathers ; and the land having
 peace for the first ten years of his reign , he spent that
 whole time in reformation : in reforming the corrupti-
 ons of Religion, and thought himself as a Magistrate so
 highly concerned in it, that he used his power to take a-
 way the Altars of the strange Gods, &c. and his Au-
 thority was not onely destructive , as some would allow
 the Magistrates to destroy what they will, so they build
 nothing ; but it was aſtrictive alſo, *for he commanded Ia-
 cob to ſeek the Lord God of their fathers , and to do his
 Law and his commandments.* This glorious work of
 Reformation-being begun, & for about ten years carry-
 ed on (never was any great work ſo begun in this world,
 but mighty mountains of oppoſition have been raiſed a-
 gainſt it) : nowhere is an Army of *Ethiopians* raiſed a-
 gainſt him, the greateſt that we read of in any ſtory, of
 a thouſand thouſand ; and though it may be it was not
 their direct aym to hinder the work of Reformation, yet ^{chap. 14. 9}
 this (doubtleſs) was Satans aym in ſtirring them up : for
 as the aym of the good Angels is beyond that of the
 Inſtruments, which many times they uſe, *Dan 10. laſt,*
and when I am gone forth, lo, the Prince of Grecia ſhall
come , He ſhall fight with the Prince of *Perſia* ; but is
 over-ruled therein to another end then himſelf intended ;
 So is the aym of the evil Angels alſo ; but the Lord
 who delights in Reformation, and loves to ſee Temple-
 work go on, will not ſuffer this good work to periſh un-
 der ſo great an oppoſition ; and therefore this mighty
 Army ſhall not ſtand before a Reforming Prince , and a
 praying people, but they were all ſmitten before the men
 of *Judah* , and they returned home to *Jeruſalem* laden

with the spoil in great abundance. At this time the Lord stirred up the spirit of *Azariah* the son of *Obed*, who went forth to meet them, he preached this Sermon unto the King, and unto the victorious Army : and he saith, *hear me O Asa, and all Judah and Benjamin.* Gods Messengers may require audience and obedience in the Name of God, from the greatest men upon earth : and that, when they were in the height of their prosperity and glory : for *the Lord hath exalted his word over Nations and kingdoms, to root out, and to destroy, and to build, and to plant;* and it is not the least charge given against *Zedechiah*, that he humbled not himself before *Jeremiah*, the Prophet speaking from the mouth of the Lord : for though the men dye, yet their words will live: and it will assuredly overtake men, though they may seem for a while to escape it, *Zach. 1. 6. Did not my words take hold of the fathers :* the sum of the Prophets Sermon is here laid down in three Doctrinal Propositions:

First, That the Lord is with You, whilst you are with Him.

Secondly, If you seek Him, He will be found of you.

Thirdly, If you forsake Him, He will forsake you.

Here is a Doctrinal Proposition, with a particular Application, the Proposition is this, That they that do forsake God shall be forsaken of God. 2 The Application is, that if ye forsake God, he will also forsake you, that he hath so gloriously delivered, and for whom he hath so eminently appeared, *riding upon the heavens, and his excellency on the skye, yet if he will turn his hand and consume you after he has done you good;* this is to perish with a double destruction : as, for a man to dye
after

after he hath had some quickning works upon him, is *to be twice dead*: so, for a man or a people to perish or be destroyed after the Lord hath done them good, and seemed to rejoyce over them, this is to perish with a double destruction.

For the opening of this Doctrine, there are four things in the Text, which are to be considered. First we see, that the desertion of a people never begins in God; the Lord doth not forsake them, till they forsake him. There are two sorts of acts that God exercises over men; some *Actus dominii*, acts of sovereignty: Secondly, *Actus justitiæ*: the one respects men as creatures, the other respects men as sinners.

Preterition, is an act of sovereignty, and that begins in God: but desertion is an act of Justice; and therefore must begin in us: for the cause of all punishment, the meritorious cause, is to be found in the creature; and doth begin in us, and not in him. Its true, that all acts of mercy do begin in God; and they have no ground in the creature: *he loves us first*, he shews mercy freely, and what ever he doth it is for his *own sake*, there is nothing in the creature that procures it. The rise and foundation of mercy is in himself; but acts of Justice have their rise from us: for he doth in all judgements cleer this unto the creature, that *he doth not without cause any thing that he hath done*: and the Lord saith of all judgements, *hast thou not procured it to thy self?* is not this the wages that you have wrought, and laboured for? is not this the harvest which answers the seed that you have sown? for *they that sow to the flesh, shall of the flesh reap corruption, &c.* So that the Lord doth never reject us till we reject him; he doth never forsake us till we forsake him, *Rom. 6.23. the wages of sin is death, but the gift of God is eternal life*: but acts of grace begin in

God, and they are meer gifts, but all acts of Justice begin in us, and are but the fruits of our own deservings: he rejects us because we reject him first, &c. Secondly it may be supposed that they that have had the Lord much with them, and have had great and eminent experience of his presence going with them, yet they may forsake the Lord and depart from him; *Israel did so, they forgot God their saviour who had done great things for them in Egypt, wondrous works in the land of Ham, and terrible things by the Red sea, as Psal. 106, 21. 22.* and they that forget God will quickly forsake God: a people may arise unto that foolish confidence in their own present condition, that they may say, *Ier. 2. 31. We are Lords, we will come no more at thee:* a strange expression! and they may walk towards God, as if they were put into such an estate, that they should now need God no more; but that they could live without him: we have now no more need of fasting and praying; days of humiliation may now be intermitted, for not onely months, but yeers together. What is this but for a people to say, *We are Lords, we will come no more at thee;* we have not now the same need of God that we had in times past: *2 Chron. 26. 15. Uzziah was marvellously helped till he was strong:* but when he was strong, his heart was lifted up unto his own destruction, *Isa. 29. 1. there is a woe for Ariel, the City where David dwelt,* which Mr. Calvin renders, the Altar of God, because the Sacrifices and Ordinances of God were there; but others, (and so in the Margent it is rendred,) the Lyon of God, *quia tanquam Leo Gentes alias subjugasset:* — None could stand before them; — There is a wo for them, because they had in the greatness of their strength and power, and victories, forsaken the Lord; and therefore the Lord saith he would bring distresses upon them, that

that he had formerly been with, and they had conquered by his power and presence: and they that in their pride did speak loftily as if they had spoken from Heaven, the Lord saith they should be brought down to the ground, and their speech should be low as out of the dust.

Thirdly, Former duties, nor former mercies shall not serve men, but if they do forsake the Lord, they shall be forsaken of him: first former duties will not secure men: here is a gracious Prince that had laboured ten years in the Reformation of Religion, and that with great success, and had met with great opposition, and yet with resolution gone through all, yet the Lord tells them, that for all this, if after this they *did forsake the Lord, he would forsake them*. There was in the days of *Josiah*, the most glorious Reformation of Religion, that ever we read of in *Judah*, he was *such a King as like unto him was none before him, nor after him should arise the like*: the people entering into a solemn Covenant before God, that they would be the Lords people; and the Reformation went farther, for it was the taking away of the High places also, which other Reformers left standing: and they kept the Passover unto the Lord, *such a one as had not been since the time of the Judges*, and yet 2 King. 23. 26, 27. notwithstanding the Lord turned not from the fierceness of his wrath. Here is a sad and unexpected close of this famous story, and that not onely for old sins; but *Zeph. 1.* the Land continued in the same evils still, and therefore the Lords controversie continued against them: there were *the remnant of Baal* in the hearts of the people still, and there were *those that did swear by God, & by Malchom*, that did endeavor so to keep up a mixture in Religion; and those that were Apostates, and were *turn'd back from the Lord, and men that were settled upon their*

their lees, that did say, the Lord will neither do good nor evil, and for this cause *will the Lord search Ierusalem with Candles*, &c.

2 Former mercies will not secure you, if you forsake the Lord. Its true that former mercies are of a great engagement unto us to keep close to God: the cords of love lay upon men the strongest bonds; but yet if they do not oblige us, they are not binding unto God. Its true, that faith may make use of former mercies, as an argument to a repenting and returning people, as *Num. 14 19. Pardon the iniquity of this people according unto the greatness of thy mercy, as thou hast forgiven this people from Egypt even until now*, but it is no prevailing Argument for a back-sliding people; but the Lord wil say, *how long shall I bear this evil Congregation?* and therefore *the word is gone out of his mouth*, and judgement shall the sooner and with the greater fury plead the cause of abused mercy in former deliverances, *Deut. 28. 63. It shall come to pass that as the Lord hath rejoyced over you to do you good, so also the Lord will rejoyce over you to destroy you and to bring you to naught*; the word *will* doth signifie to rejoyce, *summo gaudio & incredibili letitia*. Answerable unto the joy and delight which the Lord seem'd to take in blessing a people, and in building them up; such will the delight be which he will seem to take in ruining that people and destroying them. If you be not bound by the *cords of his law*; let me tell you, he himself will never look upon himself as bound by the *cords of his law*: if they be no ingagement upon you, they will be found none upon him in the end. *Psal. 120. 4.* it is by some understood of the slanders of men; but it is by others understood of the judgements of God; *there shall be mighty and sharp Arrows, with coals of juniper*, that is such as burn with greatest fierceness

ness, and longest lasting, and such as yield a sweet savor in the burning; there is no destruction like unto that. when God shall delight to destroy a people, *he shall laugh at their destruction, and mock when their fear comes.* Fourthly, The Lord delights to deal with sinners in a way of proportion and retaliation; according to their dealing with him; and there shall be the Image of the sin in the judgement that shall be executed upon them: that the Lord will but deal with them so, as they deal with him: if they forsake him; this shall be their judgement, he will also forsake them. If men be invited to the marriage feast of the Kings son, and they make excuses they will not come; their judgement is, they that were bidden shall not taste of my supper. If the people of *Israel* will not (at the command of God) go up unto the land of *Canaan* to take possession, they will not enter into Gods rest; the Lord saith, nay, he doth swear in his wrath, that they shall not enter: and if in the days of their prosperity, men will say to the Almighty, depart from us; in the same proportion will the Lord say unto them in the day of their judgement, Depart from me, I know you not. In those things wherein the sons of men are, and their lusts acted and more drawn forth, in those the Lord doth delight that their judgement should be. The people of *Israel* were formerly weary of the Prophets, as we now are of Ordinances, and they did say to them, prophesie not, and cause the holy one of *Israel* to cease from us; therefore the Lord saith, he will cause the Sun to go down upon the Prophets, and he makes the day to be dark about them, that there should be none that should understand or be able to tell them how long: and when they desired Teachers according to their lust, and did say, Speak to us smooth things, and prophesie deceit; these rough-spirited men we cannot
away.

away with them: — The Lord saith, *if any man will prophesie of wine or strong drink, he shall be a Prophet unto this people*; yea even in hell the sins of men shall be their torment; and the Lord delights to make them so; tis true, sin ceases there, as it is *pena demeritum*: for judgement passes onely on men, *for what is the flesh*: but, not *& pena damnatio*: for *damnati blasphemant Deum & in hoc peccant, sed peccata pertinent ad damnationis poenam*, &c. for what the Lord doth, he doth in high displeasure and indignation, and that doth delight him, ~~etiam ut~~ to retaliate, that men may abundantly eat the fruit of their own ways, and be filled with their own devices; and the Lord makes in this retaliation a greater speed with some men, then he doth with others; answerable to the Mercies bestowed, and abused: some mens sins are *as a basket of Summer-fruit*: *quia maturitatem suam sunt assecuti* --- *Drusius*: --- they that have stood long under mercies, and under Ordinances, they do ripen the sooner, and the Lord will surely hasten his work upon such a people: *habet sapientia justitia sua compendia*; the Lord knows how to finish the work, & to cut it short in righteousness: for a short work doth the Lord intend to make in the land, Rom. 9. 28. How long soever the work be that God makes with any other people, yet with an unthankful people, that lives in high abuses of goodness, he will surely make a short work with them. Fifthly, At the same time when we begin to forsake God; he doth begin to forsake us; for so much must be taken from the beginning of the verse, *the Lord is with you; whiles you are with him*: so we and some others render it, *dum fuistis* --- Therefore the same date that our departing bears unto God; the same also doth the Lords departing bear unto us; at the same time when the Prodigal did but set the first

step to return to his father, the father did set forth to meet him: and at the same time that any man departs and turns away from God, at the same time doth the Lord turn away from him also, and though it be not presently visible; for our Apostacy from God is first in the inward man, *our souls draw back from him*; at the same time also *his soul departs* or is dis-joynted from such a people: and in such cases the Lord is very exact in observing of the time, he keeps an account of it unto a day, as we see it in *Saul*, *Now would the Lord have established the kingdom upon Israel for ever, but now thy kingdom shall not continue*; now *Saul* departed from the Lord, and from this time forth the Lord did forsake him: and therefore 1 Sam. 13. 2. it's said that *he reigned but two years over Israel*, that is, *Legitime & non rejectus à Deo, so fun. post biennium a Shemuele fuit*: so that though the kingdom did continue so many yeers after, or he continued in the kingdom, yet he reigned as King but two yeers, now *he rejected God, and now the Lord rejected him from being King over Israel*: and though men discern it not, yet there are symbolical precepts, by which the Lord doth try men even at this day; the Lord puts them upon such a business, puts such power, and such authority into their hands, which they abusing, and their hearts departing from God in it, they are under an evil aspect from God from that time forward; that though their lives may continue, and though they may for a time continue in their authority, yet from that time the Lord departs from them, and they do by degrees wither and decay insensibly; degenerate in their zeal for God and his people. Sad are the Records and the aspects of God upon great men in this kind; such a day I tryed a mans integrity and his faithfulness, I put power into his hand to honor me with it, and yet his spirit departed from me,

Jer. 6. 8.

1 Sam. 13
13, 14.

his heart was false and unstable with me ; therefore, from that day *my soul is disjoynted* from such a man, will honor him no more : *saul* reigned long after before the people ; but, from that time, no longer in Gods account.

Sixthly, In the same degree that a people do forsake the Lord, will the Lord also forsake them : and so much the Hebrew word also doth seem to import *in existendo vos cum eo*, in your being with him, he will also be with you, and in your forsaking of him, he will also forsake you. The Lord departs from a people *gradatim* by several removes, to see if there be any *that will stir up themselves to take hold of God*. As the glory of the Lord departed from the Temple, Ezek. 10. 11. *first he goes up from the Cherubins unto the threshold, and from thence to the middle of the City, and from the City unto the Mountain*: and these removes of God from us are answerable unto the degrees of our departing from him : for in these things the Lord doth exactly observe a proportion. As it is in the matter of outward afflictions, so it shall be also in spiritual desertions : Ezek. 7. 16. as pride doth bud, so the rod doth blossom ; violence doth rise up unto a rod of wickedness : their rod is taken out of their own sins : their own wickedness doth correct them : and answerable to the growth of sin in them, so doth the rod grow for them, that it may be corrected. And so it is in desertion also ; with the upright the Lord will shew himself upright : if mens hearts be wholly with him, he will be perfect and intire with them : but if men be for God onely in shew, he will be for them and with them onely in shew : if they give unto him onely outward obedience, he will give unto them onely a temporal reward : if they do offer unto God but external service,

and

and that which is seemingly service, but really a sin; he will bestow upon them outward blessings, that is, that which shall be seemingly a blessing, but really a curse: a blessing in the thing, but a curse to the man. For the Lord will hold a proportion: as we forsake him, so he will in the same measure and degree, forsake us also. All the children of destruction, are not ^{Hos. 1.} born at once, *the first is Izreel, and the last Loammi*; yea and Gods own people answerable unto their departing from God, so they shall find the Lords withdrawalment from them; *David had his first ways*, and ^{2 Chr. 17} the people of God have *their first*, Rev. 2. 4. and they that do decline from God in holy obedience, they shall finde the Lord will depart from them in reference to a gracious presence: it shall not be with them as it hath been in times past: they shall remember with bitterness after their departure from their former husband, that it was better with them then it is now.

2. Let us now look upon the grounds of this Doctrine, that upon our forsaking of God he will forsake us; and they are different, according unto a double state of men in this life: some are in a state of Nature; and some are in a state of grace.

First they that are in a state of nature forsaking God, shall be *utterly* forsaken by him, and that for ever; for the Lord doth deal with men according to the tenor of the Covenant, under which he stands; in all his administrations, he is always mindful of his Covenant. Now all men in a

state of Nature, are under a Covenant of works; for though this Covenant were broken in the fall, yet it was not abolished, but stands in force still unto all unregenerate men, to the end of the world; its true, that being become weak through the flesh, it can give life no more, *Rom. 8:3* but it commands duty as perfectly as it did unto *Adam* in the state of innocency; and so far as a man falls short of perfect and personal obedience, so far he sins, and it threatens a Curse as dreadfully now, as it did in the state of innocence: and it is by vertue of this Covenant that sin is bound upon the Consciences of ungodly men for ever: and by vertue of this Covenant the Curse comes upon them in this life, in a degree, and hereafter in the perfection thereof. Neither is that Arminian Doctrine to be received, *Lex prima cessabat primo fœdere rupto per inobedientiam primi hominis*; that men being constituted under the Curse, the first Covenant being broken, all the debt of legal obedience which the creatures did owe unto God, did immediately cease; for then, there should have been no sin after the first sin; for if the Law ceased, there could be no transgression: neither is it any way answerable unto Reason or Scripture, that because man had lost his ability to obey; therefore God should lose his authority to command. Now in the first Covenant God dealt with man by way of retaliation, *Gen. 4.7.* if thou doest well, shalt thou not be accepted? the best services must needs be rejected for the least sayling; therefore in the creatures departing from God, he will also depart from him: and by the terms of the Covenant he is bound, if they forsake him

him, he must also forsake them: his Justice and truth do bind him unto it: and according to that Covenant, it is, *bonum ex integro constat; malum ex quolibet defectu.*

2 There are some men in a state of Grace, and the change of their estate depends upon the change of their Covenant: such a mans state is as is his Covenant under which he stands. He that is in a state of Grace, is therefore translated into the Covenant of Grace; and then all the dealings of God with him are answerable unto the tenor of the same Covenant: and this Covenant is *an everlasting Covenant*, for *he will write the law in their hearts, and put his fear so into them, that they shall not depart from him,* Jer. 32. 20. and therefore he will never forsake them utterly: for he hath said, *he will never turn away from them to do them good.* We are far from that Doctrine as to conclude from hence, that the interchange of members between Christ and Satan, is frequent and ordinary; and that as Christ takes members from Satan, so doth Satan also take members from Christ; that a man may be a member of Christ to day, and a child of the devil to morrow; now in a state of Grace, and by & by in a state of sin; beloved of God to day, & forsaken of God to morrow; for we read, *that whom he loved once he loved unto the end*; for he loves them not with a temporal, but with an everlasting love: and as in reference unto a mans eternal condition, there is a gulf fixed, which notes *aternitatem status*; so there is in reference to the change of a mans Covenant, a gulf fixed; and it is as possible for the creatures

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creature to pass from Heaven to hell; as it is for a man according to the rules of the word of God, who is under the Covenant of Grace to pass afterward, or ever to return into the Covenant of works: yet, under the second Covenant, though there be not a final forsaking, yet there may be a real, and a gradual desertion: as well as affliction, is compatible with the state of a son: I will visit their offences with the rod, but my loving kindness I will never take from them, nor suffer my faithfulness to fail: I was wroth and smote him, and hid my face, &c. my beloved had withdrawn himself, and was gone, &c. and there is a real displeasure, though it be *ira paterna, non hostilis*; and there is a desertion not onely in point of consolation, but in point of sanctification also; that when a man comes to resist sin, or to perform duty, he shall not finde the same presence, nor the same assistance, that he formerly had: men may go forth in the strength of Grace received, and they may with *Samson* think to do as in times past; but if they turn aside from the Lord, they shall finde that the Lord is departed from them: for it is not being in a state of Grace, that carries the actual presence of God with a man, but it is acting those graces that he has received, and walking answerable unto that estate: If a man love me and keep my words; my father will love him, and we will come to him and make our abode with him; he will love him; we cannot love him unless he love us first; there is a love of benevolence which begins in God, and hath respect unto nothing in the creature; but there is a Love of complacence, which though it
flow

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flow from free Grace, yet it is acted answerable unto the Image of God in the creature, and as the creature walks with God, and is serviceable unto his great ends; there is a presence of God with us answerable to our care of keeping Communion with him: if a Godly Magistrate shall with *Solomon*, have his heart departing from the Lord, though the Lord have appeared to him twice, and hath given him formerly very gracious and signal testimonies of his presence with him, if he shall *turn aside unto crooked ways*, he will surely fail of his former presence, and assistance in his Government: *a mans right Arm will wither, and his right eye will be put out*: he shall neither have that wisdom in his Government, neither shall he have that Authority and ruling power in the hearts of the people; and the reason is, because God is not with him as in times past: but he having forsaken God, he is forsaken of God: and if a Godly man whose soul is become an habitation of God through the spirit, shall now forsake the fountain of living waters, and shall dig to himself broken Cisterns, shall let his heart go out to the Creatures, and shall forget the Lord, and his heart sit loose from him; he shall finde that the Lord will withdraw himself, that he shall not have that assistance in services, nor that comfortable and fruitful presence in all his ways, but he shall in a measure walk without God in the world, even as the men of the world do: and if a state that have had a glorious presence of God with them, that the Lord hath made bare his Arm in the sight of the Nations, so that the fear of them hath fallen upon all the Nations

ons round about, because they saw that God did fight for them, the Lord hath gone before them, and the God of *Israel* was their rereward; and therefore he hath given them the necks of their enemies, and no weapon formed against them hath prospered; every tongue that did rise up in judgement against them hath he condemned: but if this state shall now fall in love with her own beauty and greatness, and shall say *this is Babel that I have built, and my hands have gathered the riches of the Nations*, if this state shall *now trust in an arm of flesh*, and say wee'l have no more care of the truths of God, and the Ordinances of God, they are upon Civil and Politick respects that we stand; the Lord will surely depart from them: if they shall say, *we are Lords, we will come no more at thee; their Rock will sell them*: their wonted presence will depart from them, and the Lord will take pleasure to bring them down whom he hath before exalted, *and to destroy them after he hath done them good.*

3 Yet for the further opening of this point; it is necessary that we discover, what it is for a person or people to forsake the Lord, and what it is for God to forsake them, and when he is said in Scripture so to do?

First, What it is to forsake God, and when the Lord is said to be forsaken. First, they that forsake the Law and truths of God, forsake God; wicked men that live without God are described by *for-saking the Law of God, the wicked that forsake thy Law.*

Law, Jer. 9. 13. *they have forsaken my Law which I set before them, and have walked after the imaginations of their own hearts, and after Baalim which their fathers taught them, &c.* For it is God that we have to do with in the word: the word is mighty, and all ^{Heb. 9. 12} things are open and naked before him with whom we ^{13.} have to do; therefore the word hath (as it were) the properties of God attributed unto it, it is *κρίνωνς*, a discerner of the secret thoughts and intents of the heart, which belong unto God onely: but it is not from the power of the word alone, but from the presence of God therein; for in the word it is, *him with whom we have to do*: therefore if in the word we have to do with God, then they that do forsake the word of God, forsake God: and men do forsake the Law of God; first when they depart from the foundation: there is a twofold foundation that the Scripture holds forth; *fundamentum doctrine, & persone.* — its true, a personal foundation can no man lay, any other then what is laid, Jesus Christ: but there is also a doctrinal foundation, which is called *the foundation of the Apostles and Prophets*, and this is ^{Eph. 2.} that pattern of wholesome words that *τύπος διδασκῆς*. ^{20.} that form of Doctrine, and that which the Apostle mentions of *the foundation which he himself hath laid*, Heb. 6. 1. and this the Church of Christ in the purest times shall not depart from, for *Rev. 21. 14.* *the walls of the City shall have twelve foundations, and upon them written the names of the twelve Apostles of the Lamb, &c.* that Ancient standing of Truth, let it be preserved, and all superstructures, let them tend to the clearing and establishment, and not

to the subverting of them; let men build as high as they can, so as they hold the foundation; *sit verè perfectus fidei, non permutatio*: Lyren. And in this the people of God have been always fearful; *quo quis sanctor, eo promptior novellis adinventionibus contrairè, &c.* we are now quite contrary: the more holy any man seems to be, the more open his ears are, and the more ready he is to close with every novelty, or call all into question: Satans great design in this age, is, to keep all men in uncertainties: two ways Satan hath, one way in the time of peace, and another in the time of persecution; in the one *cogit homines negare Christum*, in the other *docet, Austin*; he doth force them in the one, he doth teach them in the other: but his great aim is at fundamentals; for there is such a connexion of these, that a man cannot deny one, but he overthrows all the rest. It was the rule that *Luther* gave, *Spiritus Sanctus scepticus non est*, and therefore it is to be feared, that under these great pretences of the Spirit, there is very little of the Spirit of Christ in men; when it tends to Scepticism, not to Christianity.

Secondly, Men forsake the Law by putting false interpretations; for he that hath not the spiritual and true sense of the Law, is without the Law, *Rom.*
Gal. iii. 7. 9. and so men are said to make void the Law of God; *וְהוּא* it is not *palam & ex professo*, but it is secretly & under hand, *καυπομενε* ye have unlorded the Law by your traditions: — and they that take away the mind of the Law they do destroy the Law; and this is the greatest sacrilege in the world; men
are

are called, by *Nazianzen*,

Τὸν νῦν γραμμαίων κλέπτοντες,

They that do steale away the sense of the Scripture from the words of the Scripture, and take them not according to the scope of the place, or the intention of the spirit of God in them, but in Allegories and mystical senses; now this way, and then another, as it chimes into their fancies. We blame the Papists for making of the Scripture a nose of wax; if ever it were so it is so made by many of our Teachers at this day: and by this means, it shall serve to usher in and to patronage any invention that our own hearts can present unto us; there are great pretences of love now held forth, that men should love one another, though they differ in opinion, upon the point of sainthood, &c. the same thing we also say and press, that we love one another, but let it be with the Apostles assertion, *2 Joh. 6. This is love, that we walk after his Commandments*: and let it be also with the Apostles Injunction *ἀληθεύειν ἐν ἀγάπῃ*, truth it in love: — steal not away Truth from us under the shews and pretences of love: in vain have the endeavours of *Conciliators*, been that have sought to unite men, whose principles in respect of Truth were contrary. It is a great honor to be as *Nazian.* of *Athanasius*, he was *dissentientibus magnus*, &c. but yet so as we are to consider, that Truth is *primo-primum in Religione*: without which all motives unto union though in a moral construction good, and coming from a good intention, will never

Eph. 4. 5

prove in any measure effectual: it is speaking Truth in love, that will onely make men grow up into one body in the Lord; and it was the dishonor of that great power, *Rev. 9. that though they had faces like men, and the teeth of Lyons*, a great shew of meekness, and yet abundance of stoutness and courage joyned with success in all their undertakings, for they were crowned *Locusts*; yet they had a *sting in their tails, diabolicam & pseudo-Propheticam propaginem denotat*: all the power of their Conquest was used to no other end, but to leaven and poyson all places where they came and conquered with their corrupt opinions: whoever they be that use their power in this manner, be their success what it will be, they are in judgement, and for the Torment of all where they come, and *such Locusts proceed out of the smoke of the bottomless pit.*

Secondly, They forsake God that forsake his worship: *ye are they that forsake the Lord, that forget his holy Mountain, to prepare a Table for that host, &c.* *Eia. 65. 11.* Some expound it of the host of heaven, and there is a great number of them; for they that forsake the way of the Lord, they *do find out many inventions*, in Gods worship. There is a double worship of God, natural, and instituted; the one following upon the nature of God, and the other flowing from the will of God; and the latter the Lord did see necessary in all ages, as *medium cultus naturalis*, it was necessary unto Adam when he was in Paradise; *the Sabbath, and the tree of life, and the Tree of Knowledge of good and evil*, were then instituted; it was so for the honor

honor of God, that the Lord Jesus himself observed it in the days of the flesh, and *did thereby fulfil all righteousness*, and worshipped God according unto the institution of the Jewish Church, and he hath left such Institutions to be observed in his Church to the end of the world : *the Saints continued in the Apostles Doctrine and fellowship, in breaking of bread and prayer* ; and now men are grown so Religious, as they cry down instituted worship, and say that they are but forms : it is true, that rested in they are no more, as the Ceremonies of the Jews were not : but as they are Forms, so they are Duties ; therefore to say men may use them or not use them, and that Christians are sometimes for seeking under Formes, but there is yet a higher way ; some that are unwedded unto any Forme, that reserve themselves single for the immediate embraces of their love : What is this but to forsake the Lord ; because *it is to forget his holy Mountain* ? to worship God in any other way then he hath appoynted, that is Idolatry ; and to neglect that way of Worship that he hath appoynted his people to walk with Him in, that is prophaneness. We complain of the prophaneness of the people throughout the Nation ; they are such Principles as these that are the great Grounds of prophaneness : and from hence it goes forth into all the Land ; for how ready will all they that were weary of Ordinances

Ordinances, and lookt upon them as a burden long agoe, how greedily will they imbrace such a Doctrine as this is; that may be a bribe unto their Consciences in their prophaneness, and utter neglect of God; surely it is a good rule, *qui non est Religiosus, Christianus non est*: that man doth very much forfeit his Christianity, that doth either in Doctrine or Practice in this manner decry the instituted Worship of Christ: I am not willing to speak much of Officers now, which is an Institution, as well as that of Ordinances; for the Lord hath set them in the Church, 1 Cor. 12. 28. and he hath appointed their term of continuance, till we all come unto the unity of the Faith, unto a perfect man; till the whole body of Christ be gathered, and perfected; and the end, Ephes. 2. 14. why he hath appoynted them is, that we may not be carryed away with every wind of Doctrine; that was

was the end why God appoynted them, and this is the main reason why men oppose them ; because they cannot carry men away as they would, by this means ; and therefore it is a true observation, that never any man did begin to overthrow and corrupt Religion, but he began with the Ministry first. It is that which *Adam Contzen.* directs to the Ministers and those that give their Testimony to the Truths of God, specially suppress them , & *error cui patrociniū deerit, sine pugna concidet :* so calls he Truth ; and there is a promise made to them, *that God will be present with them to the end of the world ;* and a provision is made for them to the end of the world ; for the Lord hath ordered, *that they that serve of the Altar should live at the Altar ;* Cor. 1. 9, 14. though now a great part of the Religion of the times is to cry down a Ministry , and so as *Luther* hath observed , Satan hath had two ways to put out the light of the Gospel

spel, mendaciis, & Inopia: And he saith men do profess, *Ministris nihil opus est*: they were things not much to be regarded, though there is a justice to be exercised unto them as men, how much soever they are despised as Ministers: but it were not much to be regarded, though you look upon them as men of all others the least considerable, if God were not forsaken in it; but to forsake Gods Worship, is in the Scriptures account to forsake God.

Thirdly

Thirdly, we forsake God by carnal confidence. The Lord saies, *Jer. 2. 13. they have forsaken me, and they have digged to themselves broken Cisterns. Jer. 17. 5. Cursed is he that trusts in man, and makes flesh his arm, and his heart departeth from the Lord : if the Lord be not exalted alone in the soul, either sub ratione boni, aut auxilii,* the heart of man forsakes him, and leans on something else that is not God. Now if it be Counsels of men, the power of Armies, the Assistances of Confederates, so far a man forsakes the Lord: therefore the Lord doth way-lay all humane succours, that they shall prove vain and unsuccessful ; and men shall be ashamed of their Confederacies: *thou shalt be ashamed of Assyria; as thou hast been ashamed of Egypt thy confidence ;* yea destruction comes out of it; they that sit down under the shadow of a creature, it is but under the shelter of a bramble: *fire will surely come out of it to consume the Cedars of Lebanon ;* when men turn to God, they are taken off from carnal confidence, they shall then say, *Ashur shall not save us :* therefore men turn to the creature when they do forsake and depart from God.

Fourthly, men forsake God in their conversation : when they neither *walk with God, or worthy of God :* the waies of sin are departing from God : *going into a far Countrey, it is communion with Belial :* and walking in waies of pride, oppression and uncleanness, it is *living without God* and therefore surely it is a forsaking of him, a departing from him; and forsaking of his Truth and Worship; is the only and special means thereunto; our Saviour saies, *John 17. Sanctifie them by thy Truth , &c.* Take away Truth, and ye destroy Holiness at the root: Let men pretend holiness whilest they will, unclean opinions will ever be accompanied with unclean practices ;

Etises ; and therefore it is a vain thing for men to hope that a holy conversation can be maintained without truth, which is the instrument which the Lord useth of mens sanctification, *Job 6. 14. he forsakes God, that forsakes the fear of the Lord.*

Secondly, What is it for a people to be forsaken of God? First, when God withdraws the influence of his Spirit from the Ordinances, that though the Ordinances continue, yet the influences are gone ; it is the first step of the Lords removing from a people, and this is properly the *removing or departing of his glory from off the Temple* ; though the Lord is everywhere present, yet there was a gracious presence there ; *Deus ubique est, sed non eadem ubique præstat.* And therefore there is a darkness that fills the house, when the glory of the Lord was departed ; its true, that the Temple, and the Sacrifices did continue, but it was but barely an outside, for the presence of God in glory and mercy was not among them ; and therefore when the Lord returns to a people in mercy, the glory of the Lord doth in this manner return unto their Ordinances, *Ezek. 43. 4. while he may be found, seek the Lord* ; the time of the Spirits working in the means, *is the day of salvation, Heb. 6.* unto that people ; there is a ground that drinks in the rain, not only of Ordinances, but of Influences : and the Lord will say, *My Spirit shall not alwaies strive* ; there is an oath that may go forth against a people, and then they are undone for ever : for *the Lord is not as a man, that he should repent* : and this is the greatest Judgement that can befall a person or a people in this life : for if the Spirit of the Lord depart from them, an evil Spirit from God in Judgement comes upon them : a Spirit of giddiness, a vertiginous Spirit, which doth cause them to
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err in all the works of their hands : there is by some a great talk of conversion, that abundance have been lately converted : it is true, if turning unto a new opinion, or being brought off from such a party be conversion, there are abundance of such turnings in this Nation : but such a general conversion, that if we look into the conversation of men, yea even of them that do profess Religion and *the power of godliness*, and the *good old way* of holiness in the practise of it, is even wholly forgotten amongst us.

Secondly, he takes away the Ordinances also : the presence of God is in them : he is by these said to *dwell amongst us* : now when God departs from a people, he is said to take away the Ordinances, which are the visible tokens of his presence, *Ier. 23. 33.* they say, *the burden of the Lord* : and they were weary of the Ordinances of God amongst them, saies God, *this shall be your burden, I will forsake you* : *Nulla posthac erit Prophetia, Calvin.* But what if it be so ? its that in a special *Calvin*, manner that we desire : but consider, *2 Chron. 7. 20.* *I will cast this house which I have sanctified for my name out of my sight, and I will pluck you up by the roots out of my Land which I have given you* : when God once forsakes his Ordinances, he will the Land too.

Thirdly, the Lord doth forsake a people, by taking away the former assistances that they have had, and denying of them to his people : therefore the promise is *Isa. 62. 4.* *thou shalt be no more termed forsaken* : whilst they were under the power of the enemy, and given up into the hands of their oppressors, so long they were a people forsaken of the Lord, *Iosh. 1. 5.* *I will not leave thee, nor forsake thee* : when God forsakes them, they shall not have the wonted presence of God amongst
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them :

them : the Lord will neither bless their counsels , nor go forth with their Armies : but he will delight to make that people vile, that all their enemies should take encouragement thereby , and say , *God hath forsaken them*: persecute them, and take them, for *there is none to deliver them* ; as the presence of God is the great terror unto all that are round about, *he being a wall of fire about them*, and *the glory in the middle of them* ; so the greatest encouragement to the enemies, is , when they shall see that Gods people have not the wonted presence or assistance of God with them : and they shall be a derision to all the Nations round about : ha, ha, so would we have it.

Fourthly, God doth forsake a people in respect of his returns of their prayers, *Psal. 22. 1, 2. My God, why hast thou forsaken me? and why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day time, and thou hearest not : and in the night season am not silent* ; and this is the true greatness and the glory of a people, *Deut. 4. 7. that they have God nigh them in all that they call upon him for* ; and this hath been your glory in former times in the sight of your adversaries : that you could say, *Cælum tundimus, & misericordiam extorquemus.*

Tertullian.

And the prayers of the people of God have been *the fire that hath gone out of the mouthes of the people of God that hath consumed your enemies on every side*: as *Rev. 11 5. We did no sooner make our prayers, but we might as it were, with Stephen, lift up our eyes to heaven, and see Iesus standing at the right hand of God : tanquam cause sue Iudex & vindex*: But if God forsake a people, they may cry, *but the Lord will not hear them* ; he will shut out their prayers in displeasure , and will cover himself with

with a cloud, that they shall not pass through : when God takes away the spirit of prayer from his people, there is not a greater Argument that I know, that God doth intend to forsake them, and to shut out their prayers.

Having thus spoken of the Doctrinal proposition, *Use.* let us take the particular application to our selves : *If you forsake him, he will also forsake you :* our own hearts cannot but testify against us, that there is a great forsaking of God in the middle of us : look but upon the generality of the Nation, and for all manner of prophanes we go beyond the worst of times : and under a pretence of liberty, *every man doth that which is right in his own eyes ;* and there is *no master of restraint to put them to shame ;* It may be the fault is immediately to be laid upon inferiour officers, but ye know their neglects, and yet you do not force your own Laws : *miserabilis est valere ad nocendum ;* it is woful liberty, a liberty of sinning, the horrible oppressions, such as have not been heard of: you have made an act against it, and what hath been done upon it ? is it only to quiet the spirits of the people ? and to stop their mouthes for a time only ? The oppressions amongst you are horrible: the delays of Justice, putting things out of one hand into another : So that men know not when to have an end, that they rather chuse to sit down in despair, and loose all, then follow busineses of the greatest concernment to them. And which of you in authority that have abundance of outward beings, in comparison of many of your Brethren, can abate any thing of what you can exact for any place or employment that you have, because of the cry that is amongst us, as *Nebe-*

miah did? *Nehem.* 5. 15. where is *Nehemiahs* spirit? Former governours were chargeable to the people, and had taken of them bread and wine, besides forty shekles of silver, &c. but so did not I, because of the fear of God: what abatement is there of mens salaries and payes? they that have abundance otherwise, that formerly never had, and could scarce ever have hoped for so much as now they have, and yet they cannot for the necessity of their brethren abate any of it; and how strangely carnally confident are we? and ready to sacrifice to our own nets, and to say, *Our own hand hath wrought these deliverances for us*: and we think we have an Army, and a Navy, that is able to defend against all our enemies; but let me tell you, if you live upon these, though they be as the breath of your nostrils, yet it shall be as fire to consume you, &c. *Ila.* 33. 11. Now as for the truths of God and his Ordinances, how are they forsaken? all the world do witness against us at this day: and though much hath been pressed that way unto a settlement, yet nothing is done: there are some that are enemies unto this building: all establishment in the things of God avoided: and industriously its observed by some (I hope it will not prove a Prophecie) that in this Age only, the destructive work hath prospered in the hand of those that sit at the stern: but for the destructive work, let it be undertaken by whom it will, yet it hath never prospered in any hand: therefore its feared, that Gods intention in this thing is only to destroy, and that he reserves the glory of the building unto the generations to come: But it will be objected, is there not power enough in Religion to avenge it self? *Religio contenta est viribus suis; nec spoliata est vi sua, etiamsi nullum habeat vindicem.* 2 Cor. 10. 6. our weapons are in a readiness

destructive

to avenge all disobedience ; and it will be said, have not we made Laws against them ? Laws against heresie, Laws against Blasphe-my ? but what are dead Laws to living examples ? we are exhorted *Ioh. 3. not to receive them into our houses, and not to bid them God speed, &c.* Yet you know *they bring not this Doctrine*: and yet who are the men of your counsels ? who are admitted to your houses ? received at your tables as your chiefest friends but such men ? and those that you know to be such men, that oppose and are professed enemies to the truths of God, in such things that you your selves know to be truths : And will that maxime of *Mariana* bear you out ? *Princeps nil statuat de Religione* : its true, Conscience will seek a bribe, if the mind be upon any thing, it will colour it over with fair pretences : but it is but a *fig-leave*, and will appear so before God : surely you should walk in the waies of Godly Magistrates who have gone before you. *Now to which of the Saints will you turn ?* When did ever any good Magistrate plead, that in the things of God, as a Magistrate, he was not concerned ?

But it will be said ; All this is but begging the Question. For this supposes that the Magistrate is concerned in matters of Religion, which is the thing in doubt: I look not on it as seasonable to dispute the thing now ; only crave leave to offer a few considerations to you about it.

First, that which may provoke God to forsake a Nation, that certainly Magistrates are concerned in : But the things of Religion are the great things that provoke God to forsake a Nation, in *Ezek. 8. 5.* the Prophet saith, *they have set up an Image of jealousy to provoke me*
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to depart from my sanctuary : And the next news you hear is, *God departs from the City.*

Secondly, that which laies the foundation for the overthrow of Governors and Government, that Magistrates are concerned in ; but corruption in Religion doth so: take but the example of a heathen, in *Ezr. 7. 23.* *Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven ; for why should there be wrath upon the Realm of the King and his son ?* Nay consider but one man, its a strange instance that *Lachish* should be called *the Beginning of sin*, in *Mich. 1. 13.* *Why, Lachish the Kenite carryed away Michals Gods ; they conquered Lachish, and set up the Idols there : this began in one man, and never ceased till it had destroyed the whole Nation, brought the Captivity at last.*

Nay I should desire to add one thing more ; the neglects in this kind hath brought the greatest Judgements upon the Church and people of God in the world: two or three instances I shall give : What brought the *Goths* and *Vandals* upon the Western Empire ? the neglect of the *Arrian* Heresie. Because *the woman was not relieved*, the Lord brought in those barbarous Nations for her succour : What brought in the *Saracens* upon the Eastern part of the Empire ? why corruption in Religion : *they worshipped Images, and they repented not* ; What brought in Antichrist, *the temple of God becoming an outer Court* ? there was a general neglect of the things of God : and by this means Antichrist arose: And *Austin* saith, *this year Libertatem perditionis promissit. Julian* did suffer all men to use their own Religion with freedom : leaving every one freely to destroy them-

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themselves : Let these things be considered , and I doubt not but it will appear that Magistrates are somewhat concerned in the things of God : if you were prest to any thing that did not favour of truth , or were any way unfutable to the Gospel , happily somewhat might be said : But that which hath been prest upon you , is only this : Give testimony for those truths that you your selves profess , and discountenance the contrary errors : And I am sure they that are most tender in these things and speak least in it , say, *igne charitatis heretici sunt comburendi* , we must burn the heretick with the fire of Charity : Love the man , but hate the error : but not to countenance the error by countenancing the man.

I should now press you to consider the misery that will come upon you by Gods forsaking us. I will only now speak briefly to three things concerning it.

First , if God forsake us , all the creatures will forsake us : as when God became an enemy at first to mankind , all the creatures also did become their enemy : it were no matter for the desertion of all the neighbouring Nations , though *we were as a speckled Bird unto them* and they all hate us : yet , *if God be with us , who can be against us ?* but , *Tolle Deum & nullus ero* ; if the glory of the Lord departed , then the Cherubims lifted up their wings , and are gone : as the voice that was heard to say in the Temple the night before Jerusalem was taken , *Migremus hinc* , &c.

Secondly ; if God forsake us , all the creatures will break in upon us : God hath forsaken him , pursue him and take him : for his hedge , his fence is taken away : *I will take away the hedge thereof* , shall the Lord say , and

then a poor creature may comfort himself as *Saul* did in the creatures, *honour me before the people*, when the *Lord* had rejected him ; but it is but cold comfort for a man so to do ; for thy own servants will then become thy enemies.

Thirdly, there is no one thing that afflicts and affects a gracious heart more then desertions ; either in Church or state, or his own soul , he fears nothing else ; all that *David* still prays for, is *O Lord, forsake me not : Oh forsake me not utterly ; Lord be not thou far from me* : there is this difference commonly between a godly man and a wicked man : the one fears Gods punishments : but the other fears Gods departure : and therefore *Austin* , It is as with a chaste wife and a harlot : they both fear their husbands, *Hæc ne veniat, illa ne decedat* : And the reason is , because the one seeks only blessings from God ; and the other only seeks communion with God ; and if he had never so much from God , yet if he be denyed to *seek his face denyed fellowship with him* , and if the *Lord* do so forsake him, all things are bitter unto him, because the joy of his heart is gone ; surely, if you go on to *forsake the Lord, he will forsake you* ; but the desertion begins on your part ; *if you do not forsake him, he will not forsake you* ; therefore so far as you have backslided from God, return to him, and you have this promise, *I will heal your backslidings*.

Austin.



THE
DOCTRINE

Of the

Jews Vocation.

Preached at Gregories Lecture.

ROM. II. 26.

And so all Israel shall be saved, as it is written, &c.



He Apostle having spoken in the close of the former Ch. of the vocation of the Gentiles, *I was found of them that sought me not; & of the rebellious, under which is implied the rejection of the Jews, all the day long have I stretched out my hands to a disobedient and gain-saying people;*

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people: he closes the Discourse in this Chapter, and makes of this Chapter three parts; first, *Consolatoria*; he hath not cast off his people, *οὐκ ἀπώσται, ἐν conspectu amovere*: he hath cast them off, but not so as he will never look after them again; he hath not so cast them off: for there is even amongst them, and to come out of their loins, who are at present rejected, a seed according to the election of grace, though those four great Judgements threatned are come upon them: there is poured upon them the Spirit of a deep sleep unto this day: their table is made a snare: and their eyes are darkned that they see not: and they do alwaies bow down their backs; but these Judgements shall not alwaies lie upon them, because they are dear unto God, according to the election of grace: the Lord hath not cast off his people whom he knew before.

Secondly, *Hortatoria*: If the Jews were broken off, that were the natural branches, yet let not the Gentiles boast against the branches broken off: be not high-minded but fear: for if God spared not the natural branches, take heed lest he spare not thee also: behold therefore the goodness, and severity of God; towards thee goodness, if thou continue in his goodness; if not, thou shalt also be cut off.

Thirdly, *Prophetica*: and that is of the grafting in of the Jews again, the natural branches, if they continue not in their unbelief of what the state of the Jews should be when the Lord again shall return to them in mercy, and build up the Tabernacle of David that is fallen down: and this he doth Usher in with a *præmium*, as being a great truth, and that which he would have specially observed, *I would not have you ignorant of this mysterie*: What is a mysterie? a mysterie is something made

made known by Revelation, and can be known no other way : it is from the word *μεμνημενα*, *Phil. 4. 12. I am instructed from heaven* : a truth which the Apostle had been taught by divine Revelation : and though much of this is spoken of and foretold in the Scripture, yet there is a spirit of Revelation that must go to the opening thereof, or else he could never have understood it himself, nor been able to reveal it or discover it to others : its true, it was abundantly revealed in the Scriptures : and when it was discovered to the Apostles, they could see clear Scripture for it, but not till then : they are mysteries till the Lord please to enlighten the understanding to know these mysteries : and therefore as the calling of the Gentiles is said to be *a mysterie hid in God from Ages and from Generations*, and made known only by Revelation, *Eph. 3. 4, 5, 6. sc.* that the Gentiles should be fellow-heirs with the same body, and partakers of the Promise of Christ by the Gospel ; the calling of the Gentiles, though abundantly foretold in the Scripture, was a mysterie unto the Jews, that they understood it not ; and so the calling of the Jews may seem also a mysterie unto the Gentiles, till the Lord reveal it unto them ; *το θαυμα & το μυστηριον*, *Chrysostom* so calls the Doctrine of the Jews calling, a *Chrysostom* paradox, and strange thing ; A strange and a wonderful thing, and he that doth publish it, shall seem at first to preach a paradox and a new Doctrine : But what is this mysterie ? *Blindness in spirit is hapned unto Israel, until the fulness of the Gentiles shall come in* : that is the mysterie : *Blindness is in part come upon them*, *2. cor. 13. 14.* There are three Interpretations, and all true. First, *non omnibus*, it is not come upon all Israel, but upon a part ; and so it is to speak as the Apostles manner is, *molli locutione*,

though it came upon a great part of them, and in comparison, there were but a few converted unto the faith of Christ, yet he saith it came not upon all, but upon part of them only, the whole Nation were not cast away, *ἀλλὰ ἡ δὲ πολλὰ δι' ἐπίστευσαν, καὶ μέλλουσιν πιστεῦναι*, *Chrysost.* there are many of them now do believe, and many of them hereafter shall believe: and therefore it is not come upon all the Jews, for God had mercy on many in those primitive times; Insomuch that the first glorious Christian Church, was a Jewish Church: Blindness is therefore but in part. Secondly, *non omnino*: it is not a blindness in all things, but in respect of this one particular, to see Jesus Christ to be the Messiah, and the Saviour of the world, the consolation of Israel which they expected and waited for; in this respect they were under a judicial blindness: they that were otherwise, *Ieshurun, the seeing people*, and they that had *lived in the valley of Vision*, and knew more of the mind of God than all the Nations of the earth besides, for *in Iudah is God known, and his name is great in Israel*, &c. so that there is a particular blindness in Judgement; that as God may and doth hide some objects from a people, as he did *Lots* door from the *Sodomites*, and so the Disciples that conferr'd with Christ, *their eyes were held that they might not know him*; so the Lord doth in Judgement hide some Truths & some Doctrines from men, that they shal not see them; *2 Cor. 3. 15.* to this day when *Moses is read, there is a vail upon their hearts*, that is, in reference unto Christ, and the things of Christ, which are foretold and spoken of in the Old Testament; but when they shall turn to the Lord, *the vail shall be taken away*, &c. and so, though they know much of the Law and the mind of God, in respect of moral duties,

duties, and the worship of the Lord required of them, yet the intent of these, either as Christ was hid in the one, or *as the other was a Schoolmaster to bring unto Christ*, so they had a blindness upon their hearts: *a blindness so in part was come upon them in respect of the object*: thus we may often note; men may be knowing in some things, and yet have on them particular blindness in others. Thirdly, in respect of the time, it shall be but in part, not a continual, or everlasting blindness; though it hath been a long and dreadful detestation as ever came upon any people, never was any the like, therefore the Apostle saith, *wrath is come upon them to the uttermost*, 1 Thes. 2. 16. *his trials* which may be either understood of those particular persons, as Beza saies, *Beza.* who did oppose the present ministerie, and so wrath might come upon them for ever to eternitie: an everlasting destruction, refer'd unto the particular persons who did maliciously oppose the preaching of the Gospel; or else it may be understood *de atrocitate pænæ*, and so the word is used, 1 Pet. 1. 13. *Hope to the end*, or hope perfectly; but the end is commonly put for the finishing of any particular dispensation; so the end of judgement upon the Jews, Dan. 9. 24, 26. and Luke 21. 9. *the end is not by and by*; and so the end of any Judgement or dispensation; the end of the administration of the Kingdom of Christ: 1 Cor. 15. 24. *then cometh the end*; Dan 12. 9. *Seal the Book till the time of the end*; till the time that God hath appointed for the calling of the Jews, and the fulfilling of this mysterie, 1 Pet. 4. 7. *the end of all things is at hand*; the total desolation of the Jewish state and worship, not of the end of the world is it spoken; So 1 John 2. 18. *This is the last time*; we read, *This is the last hour*; of what?

of

of the world : no, but of this dispensation to the Jewish state, before their utter ruine ; So, *wrath is come upon them to the end* ; till the time that the Lord hath appointed when they shall be called , and then the Lord *will cause his fury to depart from them* ; and that shall be, *when the fulness of the Gentiles shall come in* , then the wrath upon the Jews shall end, and continue no longer ; but when the fulness of the Gentiles is come in, then shall the blindness of the Jews be taken off . and *they shall be again ingrafted into their own Olive-Tree* , that is, they that were called *Loammi*, and were not a Church unto God, but were cast off and *termed desolate and forsaken* , they shall become a Church unto God again, and *so all Israel shall be saved*. By all Israel , there is a double sense of it.

First, some refer it only to the Jews, and so *all Israel*, is as much as *tota gens Israelitica* , that whereas before, even in the time they were broken off , and the Gentiles grafted in, and surrogated in their place, there were many particular persons converted of the Jews, and they were brought home unto Christ, and added unto the true Church of Christ, but yet the Nation still remained under blindness, as rejected by Christ still ; but now, that mercy which was before shewed unto particular persons, shall now become National, and it shall take in the body of the Jewish Nation, which is yet preserved in their dispersions in great multitudes, unto *this great day of Jesseel* ; and they say, Else the Apostle had revealed no such great mysterie, to say, that when as blindness was removed from the Jews, then the fulness of the Gentiles that come in to the faith, shall be saved, and a great number of the Jews ; for it was plain that the Gentiles were converted and brought home

So Beza.
Par. &c.

home daylie; but the subject the Apostle had in the words, is to speak of the coming in of the Jews which should be as a new resurrection, and therefore they understood it not of spiritual *Israel*, but of *Israel* according to the flesh; others do understand it of the whole *Israel* of God, that is, of the whole Church of God, which shall be made up of Jewes and Gentiles, when it shall be presented by Christ unto the Father, without spot or wrinkle, &c. And it is a speech like unto that *John* 10. *Other sheep I have which are not of this fold, them I must bring in, and these shall be one fold, and have one shepherd.* What is there spoken of the conversion of the Gentiles, is here spoken of the conversion of the Jewes, &c. and yet there is a mystery revealed in it also, not to say that the Gentiles converted shall be saved, that was a thing commonly known, but that at the comming in of the Jewes, there shall be a greater fullnesse of the Gentiles brought in, and that the Gentile Church shall be great gaines by the Jewish conversion; that as their casting off was the enriching of the world, so their comming in should be life from the dead; and that there should be a great addition to the comming in of the Gentiles, and a second fulness of them brought in at the conversion of the Jewes, and so all *Israel* shall be saved, not onely natural *Israel*, and those that were surrogated and ingrafted into their Room, but also those that are suppered unto both these; For as is said, *the Gentiles shall come unto thy light, and Kings to the brightnesse of thy rising. I will send those that scape of them unto the Nations unto Tabish, Pull, and Lud to Tubal, and Favan, to the Isles a far off, that have not heard my fame, nor seen my glory, and they shall declare my glory among the Gentiles.* *Esa* 60 3. *Esa* 66. 19. So that

when the fullnesse of the Gentiles that God had appointed before their call shall come in; then blindness shall be take off from *Israel*, and they shall be converted to the Lord in a great multitude, A national way, that they shall become a Church unto Christ, being *ingrafted into their own Olive tree*; and then shall there come in a greater fulness of the *Gentiles*, even of many that never heard of the name of the Lord, and so *all Israel shall be saved*; but indeed the ensuing promise doth seem to restrain it onely into natural *Israel*; For it is a Redeemer shall come to *Sion*, and he that *turnes away the iniquity from Jacob*, *Esa. 59. 20.* And this is the Covenant that I will make with them, when I shall pardon their sins; and so it refers all unto *Israel*, that is, unto the Iews; and *all Israel* is ment not a sprinkling, & some few first fruits but the whole crop; and whereas before he had said that *blindness came but in part upon them*, and *Ms. G.* Now he saith when their deliverance shall come, it shall come unto *all Israel*, even unto the whole Nation, for *their iniquities shall be turned away by God*, and *they also shall turn from their iniquities: All Israel shall be saved*: not every particular person, but a National conversion. *All Israel, &c.*

Being to treat of the comming in of the Iewes, when all *Israel* shall be brought in; there are many heads unto which all may be reduced, which orderly the Scripture speaks there, which I shall briefly in a summe *ὡς ἐν ὅπῳ*, set before you at this time; that I may be at least an occasion of enquiry into each of them, and thereby happily light may be encreased.

First, there shall be National conversion of the Iewes, wherein a great, if not the greatest part of
the

the Nation of the Iewes that are reserved, shall be turned unto the Lord. This some oppose, a Conversion they grant, but a National Conversion it must not be.

Secondly, this Conversion shall be in the height of their misery, when there shall be the greatest misery and affliction upon them, that ever was since their dispersion; *There shall be a time of trouble, such as there never was since they were a Nation unto the same time; and at that time, Daniels people shall be delivered, as many as are found written in the book, Dan. 12. 1.* when they shall be dry bones, and all hope shall be past with them, that they shall say, *our bones are dry bones, our hope is past, and we are cut off for our part; then the dry bones shall live, and they that sleep in the dust shall awake, Ezek. 37. 11. 12.* Beh ld, *On my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.* That's the Lords time of love above all other times, when men lie wallowing in their blood; when their hopes shall be lowest, their Redemption shall be near.

Thirdly, when they are converted, they shall return unto Christ, and embrace him whom they formerly crucified and rejected, saying, *we will not have this man to rule over us, and his blood be upon us and our Children;* but there shall come a time, when *Israel and Judah shall be gathered together, (which never yet was since their rejection) and they shall appoint to themselves one head, Hos. 1. 11.* and this head can be no other then Christ, whom they shall then by their own election appoint to be as a Head or a King over them: its true that he was appointed by the Father in his eternal decree, and in the covenant made between the Father and the Son before the World

Prov. 8. 2. 3.

was, as he himself saith, *I was set up from everlasting*: it cannot be spoken of him as he is God, for it is *כבודי* *I was appointed*, which must refer into the office into which he was designed from eternity by the Father, it is the same word used Ps. 26. *I have set my King upon my holy hill of Sion*; but now their hearts shall be brought about, and they *that rejected the counsel of God against themselves*, and would not have him to be their head, whom the Lord had appointed; now they shall also chuse the same, and consent unto him; *they shall appoint unto themselves a head, &c.* In that day shall there be a Fountain open unto the house of David, and the inhabitants of Jerusalem for sin and for uncleanness, Zach. 13. 1. it is spoken of the day of their conversion, as appears by what goes before in the former Chapter; then shall *Christ become the glory of his people Israel*; hee was their glory, because that *of them, according to the flesh Christ came*, Rom. 9. But now they shall chuse him as their glory, and they shall rejoyce and glory in him, and they shall in their return *seek the Lord and David their King*, Hos. 3. 5. that is, they shall seek God aright, according to the way of the Gospel, and with Gospel apprehensions, they shall not onely seek the Lord from whom they have grievously revolted; but they shall seek him in Christ, and they shall come to him in the way that he hath appointed; that is, in Christ, and unto Christ shall they come.

Fourthly, at their conversion, there shall be wrought in them a great and a national humiliation Fer. 31. 18. 19. *I was ashamed and confounded because I did bear the reproach of my youth*, Hos. 14. 8. Ephraim shall say, *What have I doe any more with Idols? I have heard him and observed him, &c.* Zach. 12. 10.

I will pour upon the house of David, and the inhabitants of Jerusalem the spirit of Grace and supplication, and they shall look upon him whom they have pierced; and they shall mourn for him, and be in bitterness for him, as for an only son, as he that mourns for his first born: There shall be a great mourning, as the mourning of Hadadrimmon, &c. Jer. 31. 8, 9. Behold I will bring them from the North country, & will gather them from the ends of the Earth, and they shall come with weeping, and with supplication: I will lead them to Sion, they shall come, but with weeping and supplications, &c. But is not this spoken of their return from Babylon? How can it? did they come out of Captivity weeping? It cannot be meant fully of that return, though there are different degrees of the accomplishment of prophecies; but if we look to verse 1. *At the same time, saith the Lord, I will be the God of all the Tribes of Israel; and they shall be my people;* Which can hardly be imagined unto the ten Tribes, in that return to be fulfilled; for they did never return from the land of their Captivity unto this day. There were but two Tribes returned from Babylon, we never read of the return of the ten Tribes. They went into Captivity with weeping, and with weeping shall they return. But if so it shall be sorrow under suffering in the one, and under the sight and apprehension of their sin in the other.

Fifthly, the Scripture seems to speak, as if the great means of their Conversion, should not be by the preaching of the Gospel, as the Gentile Churches are brought home unto the Lord, but that it shall be *by sight, and by a visible appearance of the Lord Jesus unto them.* I shall assert nothing positively in it, onely give me leave to set before you some Scriptures

tures that seem fully to speak so much, *Zach. 12. 10.* *They shall look upon him whom they have pierced, and mourn.* And that it is not barely a spiritual looking upon him with an eye of faith, such as the holy Ghost calls, *Joh. 6. 40. Seeing the Son, and believing on him,* but that it is a bodily vision, and to see him with bodily eyes; for *Dan. 7. 13.* there is the *Son of man comming in the clouds of heaven brought to the ancient of days, to receive a Kingdome.* What Kingdom; sure his Davidical Kingdom, when he shall sit on the throne of his Father David. When Christ receives this Kingdom, it is not as he receives the spiritual Kingdom, and entred upon the administration of the providential Kingdom that was by his sitting down at the right hand of his Father, and so enter as man actually, upon the administration of all things: for its plain, that to receive this Kingdom which shall be after the four beasts are destroyed, *He shall come in the Clouds of Heaven, and they shall bring him unto the ancient of dayes:* he comes attended with the Angels, and they bring him unto the ancient of days; its true, that *Gods comming in the Clouds, his riding upon the Clouds;* its that which notes out the eminent, visible, glorious appearance, of his Majesty: but its the appearance here of Christ, as he is the *Son of man*, which I conceive is never found to be so used in the Scripture, but at the last day, the *Lord Jesus shall appear in the clouds when he comes to judgement.* As spoken of a visible appearance; so this also shall be, and so much haply is meant, *Mat. 24. 30. 31. Then shall appear the sign of the Son of man in Heaven, and then shall ye see the Son of man comming in the clouds of Heaven:* I know its a perplexing Scripture, yet haply is meant this appearance

pearance of the Son of man, not to judgement, but as a signe that the judgement is neer: that which they may be as truly assured of, as the husband-man can be, that the *summer is neer, when he sees the fig-tree put forth leaves, &c.* and therefore I should rather conceive there is meant the appearance of Christ in the clouds for the conversion of the Iewes, and to receive a Kingdom, rather then his appearance at the day of judgement, when he must shortly give up the Kingdom; and I am induced rather to think so, because it follows, *and he will send the Angels with a great sound of a Trumpet, and they shall gather together the elect from the four windes.* Which is, I do not conceive to be restrained unto the day of judgement, though the Apostle doth so speak also of the general Resurrection, 1 Cor. 15. 52. *The Trumpet shall sound, and the dead shall be raised, the Lord shall descend from Heaven with a shout, with the voice of the Archangel, and the trumpet of God,* 1 Thes. 4. 16. But when this Trumpet shall sound, all the Nations shall be raised, bad as well as good, Elect as well as Reprobate, and they shall all awake unto judgement; but this is a Trumpet, that *gathers onely the Elect from the four winds*: therefore it seemes that none shall hear this trumpet but the *Elect*; and that it shall sound unto them as such, and shall never reach unto the Reprobate, and that instruments of mercy or judgement are called *Angels* is ordinary, and that what the Lord doth eminently, and publickly and dreadfully make known his glory to them, with the sound of a Trumpet, is clear, Rev. 1. 10. & 4. 1. and therefore it may be spoken of the Lords gathering in the Elect of the Iewes, *having not cast off whom he knew before, who are now scattered*

scattered, even into the four windes of Heaven : and therefore there is that which seems to incline unto this, of the conversion of the Iewes : at first, shall be by sight and by appearance of the Lord Iesus Christ visibly in the clouds of Heaven, and so *Pauls* conversion should be as the first fruits, the Lord setting forth him as a pattern to the whole Nation ; his conversion was by a sight of Christ from Heaven : *and a glorious light that shone round about him* : and so its probable there shall also be, but yet not all of them so converted, but the Lord will take some of them, and make them to be as Priests unto the Lord, and they shall declare his glory amongst the Gentiles, and shall be instrumental in gathering of them, and they shall also bring in their brethren, (that is) say some, the unconverted Gentiles, which shall be as brethren, then all the differences between them, being taken away. Others more properly refer it unto the Iewes, the remainder of them not brought in the first grand conversion of the Nation : for it is said, *They shall bring all their brethren for an offering unto the Lord out of all Nations, upon Horses and Charriots, and upon wild beasts unto my holy mountain* ; So that it may be some of them shall be converted by the appearance of Christ, and others of them by the preaching of the Gospel, by those that are amongst them converted : that their brethren going forth to them, and declaring to them the returning of God in wayes of grace unto their Nation, and the great things that he hath done for them, and so they having a *spirit of grace poured out upon them*, shall also be brought as an offering to the Lord.

Sixthly, The manner of their calling shall be exceeding

ceeding eminent and glorious, unto the admiration of all Nations, that they shall all see how the Lord hath honoured them, *Esa. 60.1. The glory of the Lord is risen upon them, Hos. 1. 11. Great shall be the day of Jezreel*, it shall be a glorious day, that which shall make them honorable in the eyes of all the Nations of the Earth: that *ten men out of every Nation under Heaven shall lay hold of the skirt of a Jew, and shall say, we will go with you, for we have heard that God is with you. Pl. 10. 2. 16. When the Lord shall build up Sion, he will appear in Glory*; they shall have glorious appearances of him, such as no people ever had, and this shall make *them to be the desire of all people*, as they have had a great day of misery, so a great and glorious day of their deliverance shall come, to the astonishment and amazement of the Nations: and there are many great reasons that it must be a great day; but I cannot insist upon them.

Seventhly, the time of their calling shall be when *the fulness of the Gentiles is come in, blindness so long is happened unto them*: when the four Monarchs are cast down to dust in the period of them, *Dan. 7. 12. 13. 14. after the destruction of Antichrist, when the little horn is slain, and his body given unto the burning flame*; now he comes to receive a Kingdom of the ancient of days; and it shall be when *the seventh Angels Trumpet shall sound, then the Kingdoms and Nations under the whole Earth, become the Kingdoms of the Lord and his Christ, Rev. 11. 16.* which is from the setting up, *the abomination of desolation, the 1290. days*, which shall be the year of the Jews redemption, *Dan. 12. 11.* which is to be finished four thousand year after which is 1335. daies, but these are times that I cannot now speak to. O o Eighthly,

Eighthly, then shall be amongst them a gloous Church, in which the presence of the Lord shall dwell, Ezek. 37. 27. *I will set my Tabernacle among them for ever more.* And elsewhere, *the name of the City shall be, Jehovah Shammah, the Lord is there.* Rev. 21. 3. *The Tabernacle of God is with men, and he will dwell with them;* and it is not in Heaven, for it is new Jerusalem that comes down from God out of Heaven: and the Kings of the earth shall bring their glory to it, and the glory of the Lord and of the Lamb shall be *αἷος* the light of it, and twelve Angels at the gates: and there shall be no use of the service of the Angels in Heaven, they are sent forth as *ministring spirits* for the good of the Elect. But when they are gathered in, as their Kindom begins with the Kingdom of Christ, so shall it end also; for he will put down all rule, authority and power: it is to be understood, *Etiam de principatu Angelico*, as well as of any other. And they shall have the purest Ordinances, *Rivers of water of Life, that is clear as Christal, not running blood, not mixed with fire*, Rev. 22. 1. Not blood, as is the Doctrine of Antichrist: nor mixt with Fire, either of affliction or contention, as are the doctrines of the reformed Churches, and then shall be the exactest discipline, *all that love and make a lye shall be without*: and the more of Gods order, the more of his presence, and his blessing: for they shall see his face, and his name shall bee written upon their foreheads, &c.

Ninthly, this Church of the converted Jewes shall be the Mother Church, and shall be exalted above all the Gentile Churches; *the mountain of the Lords house exalted above the tops of the mountains*, Ezek. 16. 61. *then shalt thou be ashamed when I shall give*

give thee thy sisters for daughters: all the Gentile Churches shal know that they do receive, as the Law from them at the first, so now abundance of light and nourishment; great discoveries, of God and of his grace; for the light of the Moon shall be as that of the Sun, and the light of the Sun seven-fold: and the Temple shall be opened in Heaven, and you may see into the Ark of the Testament: all vailes shall be taken away, both from the hearts of men, and the mysteries of God and the Abdita, the hidden things of God revealed, the which should then be made fully manifest. For he did not write the Word for the World to come, but for the Life that now is: and therefore there is nothing there hid, that shall not be made manifest; it shall appear unto the world, that he wrote none of those divine mysteries in the word in vain.

Tenthly, Then shall follow great peace and prosperity in the world; all persecutions, either from Enemies without, or Tyrants within, shall come to an end, *Ezek. 34. 25. 26. I wil make with them a Covenant of peace, and wil cause evil beasts to cease out of the Land, they shall dwell safely in the wilderness and sleep in the woods, Esa. 66. 12. I will extend peace to her like a River that shall never be dried up: that when the enemies shall look when it will be dry, it may be expected in vaine, Labitur & labetur: Ferusalem Zach. 14. 11. shall be safely inhabited, persecutions from without for the four Monarchs shal bee destroyed, and Satan shall be bound, that he shall not stir them up to make war against the Saints, Rev. 20. because their* *Ezek. 45. 8.* Princes before did slay them, and not hold themselves guilty, make nothing of oppression, *but now he saith, my Princes shall oppresse my people no more:*

a wall 12000 furlongs high, *Rev.* 21. 16. and for prosperity, *Esa.* 60. 16. 17. &c, *she shall suck the milk of the Gentiles, and the breasts of Kings.*

Eleventhly, Over this people Iesus Christ shall in a glorious manner reign, and that in a more eminent manner then he hath done over the Churches of the Gentiles; for it is the *Kingdom of David his Father* which he is to sit on, a Kingdom which he is yet to receive, *Ezek.* 34. 23. 24. *David my servant* *Ezek.* 21. 26 *he shall feed them, and rule over them: I will be their God, and David my servant as a Prince amongst them: when the dry bones are risen, David my servant shall be their Prince for ever, remove the Diadem, &c, he will overturn, overturn, overturn, and then will he come whose right it is. The Scepter shal depart from Judah, and they shall be many days without a King, Hos.* 34. Any form of government of their own; and what then? *they shall seek the Lord, and David their King, unto whom the Father hath committed all judgement, Job.* 5. 22. and in a special manner the Kingdoms and Nations over this people, that *from his presence their judgement is to go forth*, and therefore he shall in a more special manner be *King of the Jews*, as being his own people, unto whom he hath a right of inheritance, more then he has over any people of the world besides, and yet I do confesse, I do not see light from the Scripture to assert the personal reign of Christ upon Earth over them, and the Saints reigning with him in his person; I know *Aliud est Christū regnare in Sanctis, Aliud Sanctos regnare cum Christo*: both shall be in this life in some sense; but yet whether Christ shall rule them by a personal residence upon earth, is unto me still a doubt; but this I say, the Lord Iesus Christ hath a peculiar right unto

unto the Kingdom of the Jews, as he is of the seed of David : *And God will give him the Throne of his father David.*

Twelfthly, The people shall be exceeding holy in this Church, walking in truth and sincerity ; there is a *form of Godlineſſ*, but there is little of the power now, there shall be much of the power of Godlineſſe, of the life of Christ manifested in them ; *thy people shall be all righteous, the branch of my planting that I may be glorified*, Esay 60. 21. *It is the Bride, the Lambs wife having the glory of the Lord upon her*, Rev. 21. 10, 11. its true there shall not be perfect holineſſe in the Saints, for *there is a Tree of life for medicine as well as for meat*, Rev. 22. 2. and they shall not be without Hypocrites, those that shall cleave unto them by flattery, but yet there shall be a glorious spirit of discerning even of them also, *and they shall be without, not onely that make, but they that do love a lie.*

Thirteenthly, This Church shall have abundance of converts, and their Ordinances shall be exceeding fruitfull, to bring in souls into the Lord, Ezek. 37. 9, 10, 11. *Where the Waters come, every thing shall live, and there shall be a multitude of fish, even as that of the great Sea exceeding many, thy Gates shall be open continually not shut day nor night, that they may bring the riches of the Gentiles and their Kings shall be brought, and they shall flie as a Cloud, and as Doves unto their Windows, because of the glorious Majesty of the Lord that is seen amongst them, &c.*

Fourteenthly, They shall be brought home into their own land, and they shall dwell there, they shall dwell in their own Citie as in the days of old,

old, and *Jerusalem shall be inhabited again in her own place even in Jerusalem: they shall dwell in the land that I gave to Jacob their father, wherein their fathers dwelt, they shall dwell there even they and their Children, and Childrens Children for ever.*

Ezek. 12. 6
Ezek. 37. 25.

Jer. 32. 39.

Fifteenthy, There shall be a perfect union between the ten Tribes, and the two Tribes, and the hatred shall depart, that breach was never yet made up, But then *the sticks shall become one*, Ezek. 37. 19. *The envy of Judah shall depart, and Ephraim shall vex Judah no more: I wil gather them out of all Countries, whither I have driven them in my anger, and I wil give them one heart, and one way, and then Jehovah shall be one, and his name one, &c.*

Sixteenthy, They shall be the great instrument in the hand of the Lord, for to ruine and destroy the Turkish Empire, when the Lord shall bend *Judah* for him, and fill his bow with *Ephraim*, Dan. 11. 40. 44. We read of *the King of the South, whom tidings out of the North, and out of the East shall trouble.* There are several reasons, why by the King of the South, I conceive to be meant the Turkish Empire, as that which had the next power, and exercised the next Tyranny over the Jews; and being come to a height, there is tidings from the East and North, troubling the gathering together of the Jews, Ezek. 37. 7. when the bones came together, there was a great noise, and a shaking, and standing up, they became an exceeding great and formidable Army; and he saith, that these bones are the house of Israel returning into their own land; here is the tidings that trouble the King of the South; there the Turk invadeth the glorious holy Mountain, and then he comes to an end, and

and none shall help him: it is *Euphrates must be dried up to prepare the way for the Kings of the East*, Rev. 16. 12. that they may join themselves with the Western Christians.

Seventeenthly, At their returning to the Lord, there shall be by them a wonderfull blessing upon all the Gentile Churches, their gain shall be much by it, they were gainers by the Jews rejection, their casting off was the enriching of the World, their diminishing the riches of the Gentiles, *how much more their fulnesse*, Rom. 11. 12. 15. it shall be as life from the dead, it is not I conceive spoken of the Jews, that there comming in should be suddenly and by an act of almighty power as a resurrection; as it is resembled, *Ezek. 37.* but it shall be unto the Gentiles, as life from the dead; that is, as misery is exprest by death, so all joy and happinesse is exprest by life, it shall be as it were a resurrection, put a new face upon the world, that as it shall be a glorious condition upon earth, when all the Saints shall arise and stand upon the earth with joy, being perfected in their graces, and in their faculties, so shall this be even unto the Gentiles, as well as unto the Jews, a resurrection.

Eighteenthly, With the calling of the Jews, the Kingdome of the God of heaven shall be set up; that which is now so commonly called the fifth Monarchy, shall begin when the four Monarchies are destroyed, which shall be with the drying up the River *Euphrates*, that is, the Turkish Empire: Its true that Christ hath a Kingdome, during the rule of the Monarchies, in the dayes of those Kings God doth set up a Kingdome, but it is a little stone and it breaks the Image by degrees, and then afterward

ward becomes a Mountain, and the Kingdome given unto the Saints of the most high: Which in the Book of *Dan.* 7.27. its meant the Jews. who are every where called the holy people, not of the Gentile Saint; *Dan.* 8.24. and 12. 7. and therefore it is they must take the Kingdome and possesse it, and it shall be given to them, which is not wel applied by all that will call themselves Saints and holy people, as if they were to take to themselves the rule of all the Kingdomes of the world.

Nineteenthly, Unto this time the perfect fulfilling of all the prophesie of God doth belong: there are degrees of fulfilling the prophecies more or lesse in all times; but its unto this that the perfections of the World are reserved, *Rev.* 10. 7. its never before the 7th Trumpet sound, that the mystery of God is finished; that is, all those secrets that were in the bosome of God to perform, and which he revealed unto his servants the Prophets, all those do not receive their full accomplishment; all that God doth intend to do for his people in the advancement of his son in this World, is now fulfilled and accomplished.

Lastly, And this glorious condition shall continue unto this people unto the day of judgement; that they shall suffer no more, the Sun shall no more go down, nor the Moon withdraw it self: *Esay* 60.20. I will set my Tabernacle in the middle of them for evermore, *Ezek.* 37. 26. *by an everlasting covenant, and I will plant them in their own land with my whole heart, and my whole soul: and I will never turn away from them to do them good; there shall be no more sorrow, nor crying, all tears from their eyes shal be wiped away, and no more curse as they formerly*

formerly had, Rev. 22. 4. *they shal be cast out of the land no more, &c.* There Sun did rise and set, but now shal go down no more: These things require further discussing then one hour permits: But having laid down these things in the general, I hope it will ingage others to look further into them.

The first by way of Doctrin on this time, *There shal be a great and a national conversion of the Jews unto the Lord*; not here and there a man, but even multitudes of them, a whole Nation, all Israel, the whole house of Israel shal live, they that went before, were but as the first fruits, Rom. 11. 16. *if the first fruit be holy, so is the lump*, the harvest; therefore all that have been converted is but as the first fruits, in comparison of the lump, the harvest of that people are yet to come into God, Is. 66. 8. *the Earth brings forth in a day, and a Nation born at once*, Esay, 49. 21. *I was desolate and left alone, who hath begotten me all these, where have they been?* &c. And the grounds are; First, they do many of them belong to the election of grace, *God will not cast off his People whom hee knew before*; and though we can see none, yet the Lord looks not as men look, he hath 7000 in Israel, &c. when a man cannot see one, and the *Elect shall attain mercy*, for electing love wil follow a man til it overcome him, and prevail with him, and wil overcome.

2^{dly} By reason of the covenant made with their fathers, *they are beloved for their fathers sake*; its true God doth take children into their Parents covenant, but they first in the outward priviledges of the covenant, then God breaks them off from this also, but the Lord hath a time when the covenant shal take place again, and it is by vertue of this cove-

*Austrinum
Predestinatio
electos ad
gloriam usq;
producit.*

nant that they do attain mercy ; the Lord remembering the covenant made with *Abraham* and with his seed ; and therefore he wil not cast away the whole society in the latter dayes, he will return unto them again, and a redeemer shal come unto them there is a seed of election runs through their fathers loyns, and when this seed is brought forth, then for their fathers sake they shal be called.

Use.

Such a conversion we should help forward by faith and prayer, and so much the rather, because the time approaches, the promises are even come unto the birth, and they do draw on apace : Consider these six things, first how sweet wil the presence of God then be : 2. The Sun shal be ashamed and the Moon confounded, when the Lord shal reign in Mount Sion, and in Jerusalem and before his ancients gloriously, *Esay 24.* last. Then shal it be said, *the Tabernacle of God is with men.* 2^{dly} How glorious wil it be to see abundance of Souls converted every one bearing twins, and not one barren amongst them, *Rev. 15. 8* No man was able to enter into the Temple during the time of the Vials, now the smoke being gone many enter in. 3^{dly} To see Grace acted in the life and in the glory of it, which is but little in the Christian Church to see men walk in the power of the holy Ghost, being as *Iustin Martyr* calls them, *χριστοφύγοι πνευματόφιγοι*, how lovely and amiable would the lives of Christians be, it shal be as life from the dead, as they that have known, nay, had experience in themselves of another resurrection, &c. 4^{thly} To see so many lie as dead, withered branches, upon whom the heart of God was set, and were dear unto him, they pitied you, how much more should you pity them,

them, that *through your mercy they might attain mercy*, Rom. 11. 31. that is, by the sight and the apprehension of the mercy that God hath shewed unto you, they may be provoked for to look out for a part in the same mercy that was shewed towards you, when you were lost, the same will the Lord extend unto them also, &c. 5^{thly} Consider that their coming in shall be without your loss, your coming in was with their rejection, *the natural branches were broken off, that thou mightst be grafted in*; we can know no reason for it, but admire the Wisdom of God; as Christs spirit was not given, because Christs spirit was not glorified, &c. but now you may be of *the same Olive Tree*, and you may be in *the same fold*, &c. 6^{thly} You have great benefits by it, you have much profit by their rejection, you shall have more by their restoration, *even life from the dead to you, an enriching of the Gentiles with greater riches*, then the Gentiles can enrich them, for the Lord Jesus will in a special manner *exalt the Kings of the East*.

Some Objections are to be answered when God gives another opportunity. As then suffer them to live among us, that they may have the Gospel preached to them, that's the way to their conversion, to bring them into our land.

Ans. First, if they be here, in providence we should not cast them out. 2. If the Jews did live among you, they were to have by the Law of God, no other liberty among Christians, then the Jewish Magistrates were to give the Heathens among the Jews: if they were here, as they were not, to suffer the Gentiles amongst them, upon the account of aiming at their good, neither might we suffer these a-

mong us, not to abuse their worship, or set up a false worship, prophane their Sabbath, or blaspheme their God. This the Jews permitted not to the Gentiles, nor should the Gentiles now permit the Jews.

3. The stage & place of their conversion shal not be in the Western parts of the world, where few of the are, but *in the East and North, &c.* Dan. 11. 44. its said, *tydings out of the East and North shal trouble them*, as indeed their main residence is in those parts.

4. It shal not be by the preaching of the Gospel, vvhich is the ordinary way for the Gentiles, but the Lord will do it in an extraordinary way, *A Nation shal be born at once*; therfore these are but the weak plots or charitable mis-apprehensions of men (in this) ignorant of the Scripture, and all Labours this way will be to no purpose, but let thy compassion run out in faith and prayer, *to bring the promise to the birth, &c.*

FINIS.



Heedless
 SERVICE
 Unacceptable.

2 KINGS 10. 31.

But Jehu took no heed to walk in the way of the Lord God of Israel with his heart: for he departed not from the sins of Ieroboam which made Israel to sin.

IN the Text are three things principally contained. First, a great service performed by *Jehu*, both against the house of *Ahab*, and the house of *Baal*, with the Lords commendation of the same, ver. 30. *that he had done well in executing that which was right*

P p in

in his eyes, and had done according to all that was in his heart.

Secondly, a great reward promised by God in Remuneration of this service; not *ex precio operis*, but *ex largitate donantis*; thy children to the fourth Generation shall sit upon the throne of Israel : whoever is a labourer in Gods Vine-yard, shall not go away without his penny, *Mat. 20.* God will say, *Call the labourers and give them their hire* : yea to shew that he loves righteousness, the unholy services of unsanctified men shall not go unrewarded ; only, indeed, as their heart is not perfect with God in the service, so neither is his perfect with them in his reward : (*for with the perfect only he will shew himself perfect, Psa. 18.*) but the reward shall hold proportion to the service : the service unsanctified, seemingly a service, but really a sin : so the reward shall be in it self a blessing, but unto them a curse : the service temporal only : so shall the reward be.

Thirdly, the person censured by the Lord : though God approve, and reward that which is good ; yet he doth not justify that which is evil : neither can his love to the one, blind his eyes towards the other : *his eyes behold, and his eye-lids try the children of men.* And therefore though he had done this great service, yet in all that he had done, the Lord saith to him, *he did that which was right in the eyes of the Lord, but not with a perfect heart* : he took no heed, &c.

Grace is the Law written in the heart, *Jer. 31. 33.* the Table fleshly, the heart : the Ministers the pen, the Spirit the Ink, and Christ the Scribe, which is the Apostles Metaphor, *2 Cor. 3. 2, 3.* the word is a mould, *Rom. 6. 17.* *as by the shape of the word, or into which you were delivered;*

ed; therefore answerable to the cuts in the mould, such must be the impression of the thing moulded by it. Now in the Law, the mould, there are two things : Precepts enjoying duty : and Prohibitions forbidding sin : now *Jehu* had not the Law written in his heart, and therefore his heart was not right with God in either of these.

First, for the Precept, his heart was not right, for he took no heed, &c.

Secondly, for the Prohibition, his heart was not right : *for he departed not from the sins of*, &c. The first part of the censure is upon the unsoundness of *Jehu*, in respect of the Precept : *but Jehu took no heed* : and therein are four things setting forth his unsoundness.

First, his inadvertency and inconsideracy, *he took no heed*.

Secondly, his partiality, *he took no heed to walk in the Law of the Lord : integritas objecti*.

Thirdly, his inconstancy. Some steps he did set in this way, but it was not his *walk*.

Fourthly, his insincerity ; he took no heed to walk *with his whole heart* ; Many duties that his conscience was convinced of, he neglected ; there was his partiality : The duties which he did were perfunctorily performed, therein he was heedless ; in the best duties that he did, he had self-ends, his whole heart was not in them, there was his insincerity : and the duties that he did set up, he did take them up and lay them down as might stand with his own worldly and by respects : he did not walk in them, therein is his inconstancy : and in them all his hypocrisy.

Before I come to these particulars, I will speak a word

to the particle, ויהיה לא שמו *Iehu*: but because it sets forth the unsuitableness between Gods dealing with *Iehu*, and his towards God, therefore our Translators have fitly made choice to render it here by the discretive particle, *but*: God had of an obscure Captain taken *Iehu* from amongst his brethren, and set him upon the Throne of Israel: admitted him to the highest earthly honour: neither was this honour personal barely as some of the Kings of Israel was, but hereditary: God had as it were intailed it to his posterity, and spake of *his house for a long time to come, to the fourth Generation*: for which *David* was so thankful: *but yet Iehu took no heed.*

Doctrine. All the outward blessings, in the world will never allure an un sanctified heart to serve God in sincerity, unless Gods grace and Almighty Power go with them.

Doctrine. Not to serve God with a perfect heart, after a man hath had experience of the Profitableness of the service, is a wonderful aggravation of his sin. Who would not have reasoned, God hath for one service raised me from a meer man to be the head of all the Tribes of Israel; what will he do for me if I go on to serve him? if a temporal reward be so sweet, what is an eternal if he so far rewards an unsound, what will he do a sincere service, wherein my heart should be perfect with him? surely the Holy-Ghost hath not said in vain, *the merchandize of wisdom is better then silver, &c. Prov. 3.15. and all thou canst desire cannot be compared to it*; and what cannot a man desire? Mountains of Gold, Alps of Gold, shoals of pearl: but yet the trading in it, and the returns by it, are more profitable then any temporal thing a man can employ himself in: yet so blind is the heart of a natural man, that he cannot deduce out
of

of such premises such a plain inference, such an easie connexion.

Behold, first a great engagement: we hold our selves bound to all services that are lawful unto our benefactors ; God had set *Iehu* in the Throne, and then he took no heed, &c.

Secondly, behold a great encouragement : he that hath found one way gainful, will be encouraged to the same again: and he that hath found a service profitable, will afterward in the same service be more abundant : and though he had found one service so gainful to him as a Kingdom, yet he took no heed either he took no care at all to do the service, or else, which is more probable, he took no heed to do it acceptably, *to serve him acceptably with a reverent and godly fear*, as the Apostle speaks, *Heb. 12. 28.*

But I come to the words themselves, and in them to the first part of *Iehus* censure, his inadvertency : *he took no heed* : in the original, *לֹא שָׁמַר* the word signifies to keep or observe with exactness, or the greatest diligence, that may be, *Iosh. 6. 18. and ye in any wise keep your selves from the cursed thing*, *Psal. 130. 3. אִם תִּשְׁמַר דִּי* *If thou shouldest observe, or straightly mark what is done amiss, who shall stand?* and the Septuagint puts *παρατηρησει*, which is commonly used by Christ in the New Testament, for all manner of heedfulness, diligence, and exact observation : *Iehu* did not take heed, he did not observe, he did not strictly and carefully mark what he did in the service of God, that so he might *walk before him with a perfect heart* : Here is therefore, First, an evil thing. he did take no heed, and that was his sin. Secondly, an evil sign, he took no heed, and

therein did manifest his hypocrisie and unsoundness of his heart.

First, it is an evil thing, he took no heed, and that was his sin : now because *omnis negatio fundatur in affirmatione*, & therefore here is the neglected duty supposed also.

And so we have in this *first particular* three things considerable.

First, here is a duty implied, and *that is heedfulness* in walking towards God.

Secondly, a sin reprov'd, heedlessness.

Thirdly, a sign propos'd, and that is, this is made a dangerous sign and note of hypocrisie : A false and unsound heart.

First, the duty implied is heedfulness, carefulness, exact observation in all a mans dealing with the Lord.

The first thing that the Text presents to our view is this ;

Doctoine.

He that will serve God acceptably, must serve him heedfully : we may observe it enjoynd in the two great Ordinances of Hearing and Prayer : in the one God speaks to us, and in the other we speak to God. *Eccl. 5. 1.* the wise man directs us in the performance of all manner of services towards God, specially those that concern his own immediate worship : and the rule is, *look to thy feet*, or keep thy feet, observe thy feet ; for the same word is there used, שׁוּר *consider thy way*, be well advised in what thou doest. *Ponder the path of thy feet, Prov. 4. 26.* when thou comest to perform a service unto God ; this is the general rule : then in particular he descends to the duty of prayer, and saith, *be not rash with thy mouth* ; weigh well thy petitions and the nature of them and grounds of them, before thou venter

to put up any in the name of the Lord : and *do not utter a rash raw* indigested prayer before the Lord : and to this end, look well to thy heart, that is, be not hasty; for it is a hasty Spirit that causeth a man to be rash with his mouth : therefore let thy watchfulness begin there ; for *out of it are the issues of life*:heedfulness in the heart will prove a door to thy lips , and a bridle to thy tongue : So that here is all heed required, keep thy feet, be not rash with thy mouth, let not thy heart be hasty , *let not thy mouth cause thy flesh to err.* The like direction is given concerning hearing, by him that is greater then Solomon, Mark. 9. 23. Luk. 24. 8. 18. *take heed how and what you hear : he that hath ears to hear let him hear :* that is, seeing God hath given his word, and great is the company of his Preachers , seeing also he hath given you ears to hear, and understanding to profit by it, and seeing your ears are allowd to hear such things, let your utmost diligence be seen in it ; come not to hear unless you bring your ear with you : take heed that you hear ; let not the duty be neglected ; and when you hear, take heed both to the matter, and to the manner, take heed what , and take heed how you hear ; and this heed the Apostle expresseth *περὶ σπουδῇ προσέχει*, or more excessive heed, more abundant, least at any time *παροργίζωμεν*, we prove leaking vessels, and so spill such precious liquor, Heb. 2. 1. therefore to press upon you the necessity of this duty : First, the right and serious consideration of the nature of that *God with whom we have to do*, Heb. 4. 13. will much inforce it, if a mans heart were but ballanced with it when he comes to perform the duty.

First, if we consider his greantess and majest. ; where greatness is amongst men (who if compared to him ,

are less than nothing and vanity, yet they expect in services exactness answerable; which is given by Solomon as a ground of it, *Eccl. 5. 2. he is in heaven, and thou art upon earth*; therefore look to thy feet, and let thy words be few: Consider therefore, *he is the high and lofty one that inhabits eternity, that dwells in the high and holy place, Isa. 5. 7, 15. Mat. 18. 10. Ezek. 1. Job 16.* therefore Christ directs us in prayer to look upon God in heaven, *Mat. 6. 9.* that beholding him in his greatness and glory, our hearts may be over-awed, when we come before him in his Ordinances, *Rev. 4. 2, 3.*

Secondly, if we consider his holiness, therefore the Angels are said to be *full of eyes round about*, (that is) as it were made up of nothing but heedfulness and watchfulness in all the services that they perform unto the Lord: and what makes them so to be? it is because they behold God in his holiness and purity, *Isa. 6. 21.*

Thirdly, as a Judge, *Rom. 2. 14. Job. 12. 48. Gen. 9. 15.* and that for this cause *he puts no confidence in his Saints, he charges his Angels with folly, Job 4. 18. Ezek. 2. 13.*

Fourthly, if we consider his special Presence; it is true, that because he is everywhere present, therefore a man should walk before him and be upright, *Gen. 17. 1.* but, when we come do to him service, he hath promised a more special presence: *he walks in the middle of the Golden Candlesticks, Rev. 2. 1. in the Temple, it is said, the glory of the Lord was there, Ezek. 8. 3, 4. there he will meet, and there he will bless, Exod. 20. 24.* and to note his special presence, it is said, *2 Cor. 6. 16. ἐν τοῖς αὐτοῖς, I dwell in them*, and that is not at once and no more, but at all times: Gods special presence: he saith, *I will set them*

them before my face for ever, *Psal.* 41. 12. Now to neglect God when he is present, and to provoke him to his face, that is made a great aggravation, *Isa.* 65. 3. that shews a man hath cast off all fear.

Fifthly, if you consider the jealousy of God, which is the argument used by that good man *Ioshua*, 24. 19. *you cannot serve the Lord, for he is a jealous God*: his scope is not to deterr them from service, for he exhorts them thereunto, as we see *ver.* 15. but he saith, ye cannot serve the Lord; to shew the difficulty, how hard it is to serve him acceptably, that they might do it with the more fear, care, and heedfulness: and the ground of it is, for *he is a jealous God*; Now jealousy is exceeding observant and quick-sighted, takes notice of the least neglects, not only from a Corival, but also from the person on whom God hath set his love; soon takes notice of the least slight and neglect, and having once taken notice of it, we know that it doth make deep impression upon the heart; for *jealousie is cruel as the grave, and is as the rage of a man*; *Pro.* 6. 34 *Cant.* 8. 6.

Secondly, yet to press it further, Consider the rule of this service; for as a Christians service must be spiritual, so it must be regular, *Gal.* 6. 10. *κατὰ τὴν τάξιν*, according to this rule: it must be canonical obedience in a spiritual sense; as the whole service must be reasonable service, so it must be *word-service*, *Rom.* 12. 1. therefore *λογικὸν λατρεῖον*. it may be rendered, either *reasonable service*, or *word-service*: and so the same word is rendred by our Translations. so in *1 Pet.* 2. 2. *τὸ γάλακτι τοῦ λόγου καθαροῦ*, Not the reasonable sincere milk, but the sincere milk of the word, that we may grow thereby; Now Aquinas tells us, that if the Carpenters hand were the rule, he could never strike awry; but because it is not, but he

Qq hath

hath a rule without, according to which every stroke must be regulated, therefore unto that he must take heed: specially, if we consider in this rule these four particulars.

First, it is a straight rule; there is no turning, no defect: for *the Law is holy*, Rom. 7. 12. *perfect*, Psa. 19. 7. it omits no duty, it bears with no sin, it is *a straight gate, a narrow way*, Mat. 7. 13, 14. there is no rule that ever man made, but it hath still been too short, and there hath been something in particular not determined by that rule: its not so here, neither in the actions, words, or thoughts of the heart: therefore *David* saith, *I have seen an end of all perfection*: look upon the most perfect and exact Laws of men, and there be defects in them; a man may be able to look to the end of them, and see where they do fail; *but thy commandment is exceeding broad*; it reaches to all persons, places, times, actions and thoughts; he could see no end thereof wherein it was defective, it had such a latitude, *Psal. 119. 96.* and the more straight the rule is, the more we ought to take heed least we strike aside to the right or left hand: therefore in respect of this rule, if in any thing, that counsel of *Solomon* is to be taken, *let thine eyes look right on, and let thine eye lids look straight before thee*, Prov. 4. 25.

Secondly, it is also a spiritual rule, *the Law is spiritual*, Rom. 7. 12. directs not only the motions of the body, but also of the Spirit; *it is the candle of the Lord*: the Spirit enlightened by this rule, *searching the inward parts of the belly*, Prov. 20. 27. opening the treasures of darkness, *discovering* ἀρυστα τῆς ἀσχορίας, *the hidden things of darkness*, and the counsels of the Lord, 1 Cor. 4. 5. *dividing between the soul and the Spirit, the joyns and the marrow*.

marrow, and is a discerner of the secret purposes and intents of the heart, Heb. 4. 12. Now the soul of man being the act of the body, is far more active then the body, and the thoughts and motions of it are infinitely more in number, and more suddenly and unobservedly break forth then those of the body; therefore he that will keep close unto the rule, had need as the Apostle exhorts, *give heed to it* **Q** Pet. 1. 19.

Thirdly, Consider also the universality, and reality of the Law; the Holy-Ghost calls it therefore *νόμος βασις κτλ*, Jam. 2. 8. that which is in all things the highest Judge: from whence though *quatenus habet rationem fœderis*, there is, yet *quatenus habet rationem regulæ*, there is no appeal; from the Law in the point of the Covenant and curse there is: but in point of obedience there is no appeal: So that there is now but one Law, one God, and one Judge, and one Hell, to the highest as well as to the lowest: and there is no appeal from it; this *Law binds Kings in chains, and Nobles in fetters* as well as the meanest, Psa. 149. 8. Now had not a man need to give heed to such a Law, from whence there is no appeal, but if a man be cast, to the same Law he must still stand?

Fourthly, Consider further the harmony and coherence of this rule; they are like *Ezekiels wheelles*, they do one involve and include another, Jam. 2. 10. *he that breaks one, is guilty of all*: the whole Law, and the same authority is wronged; and the same disposition of heart manifested in one, that would be in the breach of them all: and would surely shew it self if there were occasion, and opportunity to draw it out: and it is the want of this right knowledge of the rule, that makes men set light by many sins, and count them small, be-

cause they look not upon the Law broken in respect of its harmony, and dependence, and so see not themselves guilty of all : but that man that sees the greatest transgression in the least, and sees the whole Law broken in every deviation, will say that he had need take heed that he transgress not in one, least he make himself guilty of all.

Thirdly, yet to press it farther, Consider the person who thou art, that dost perform the service, and if thou be but well-acquainted with thy self, thou shalt see great reason to be exceeding heedful when thou comest before the Lord, and that in these particulars.

*cause
not profit
by hearing*

First, Consider, by sin *we are become unprofitable*, Rom. 3. 12. dross and chaff, fit for nothing; and unto this add our enmity unto God; we are naturally *enemies in our minds, through evil works*, Col. 1. 21. and this takes off a mans heart : that as by sin he is made unprofitable, so he hath no mind to do God service : for he is an enemy in his mind : now what a mans mind is not on, unless he give diligent heed, he will quickly vanish in his own thoughts, and tender to God but his labour and bodily exercise, and no more.

Secondly, in all our services unto God we are full of ignorance : *we know not how to pray, or what to ask*, Rom. 8. 26. therefore Christ offers daily *προσευχὰς ὑπὲρ ὑμῶν ὧν οὐκ ἔμελλαν*, Heb. 9. 7. *for the ignorance of the people in the services that they do perform.* Now the less acquaintance a man hath with any thing, the more heed he had need to take; else immediately he is like to miscarry : for ignorance is the mother of error : no man wonders to see the blind go out of the way.

Thirdly, there is in all our services much forgetfulness in respect of the things we do know : *ye have forgotten*

gotten the exhortation, saith the Apostle, *Heb. 12. 5. I thought good to put you in remembrance : though you have known & been established in the present truth, as 2 Pet. 1. 12.* therefore a man had need recollect his thoughts, and take in the whole rule, that so he may not afterward say, *it was an oversight* ; and his conscience condemn him in his own account.

Fourthly, even in those things that we do remember, and actually Consider, yet there is much dulness, and deadness, and unmoveableness in the affections towards them : *ye are dull of hearing, Heb. 5. 11.* therefore a man had need take the more heed to stir up himself, and to awaken these, as *Deborah* doth, *Awake, awake, Judg. 5. 12.* and as *David*, *Awake my glory awake lute and harp, &c. Psal. 57. 8.* therefore a man had need to whet and sharpen the rule upon himself as well as upon others : See *Deut. 6. 7.* the word signifies to whet, sharpen, to repeate often, and with intention.

Fifthly, there is much rashness and inconsideracy in all things that a man puts his hand unto; specially in the service of God : and therefore *Solomon* well saw it to be an evil, and our nature was prone to evil ; for he would never have given that preventing Physick, *Eccl. 5. 2. be not rash with thy mouth.* Whereas he saith, *the heart of the Righteous teacheth his mouth, Prov. 16. 23. 3.* he speaks that specially, because Gods word in his heart he hath well digested : there is in the best men much precipitancy, many oversights, much inadvertency : *there is folly and madness in the heart of a man whilest he liveth ; Eccl. 9. 3.* and both are hasty : therefore a man had need take heed to himself.

Lastly, there is much looseness and vanity in a mans thoughts, *Ier. 4. 14. how long shall thy vain empty thoughts*

thoughts, that have nothing in them, lodge within thee ! that when a man sets about any duty, his thoughts will not keep to the thing in hand, *he likes not to retain God in his knowledge*, Rom. 1. 28. the mind of man will never leave tossing from one thing to another, till it shift out thoughts of God, and of the spiritual part of duty : also mans mind in a duty conversing with God, is like one that looks through an Optick-glass upon a star, with a palsey hand : it is long before he can ken and discern it, and as soon as he hath found it, so unsteady is his hand that he looseth it again ; and such is the *unsteadiness of our thoughts* in the most serious services. Now seeing it is so, if ever a man will serve God acceptably, he had need serve him heedfully : *take heed how you hear, watch unto prayer*, Mar. 13. 33.

Secondly, here is also a sin reprov'd, and that is heedlessness ; but *Iehu* took no heed, or *did not diligently observe to walk*, &c. hence,

Heedlessness in a mans converse with God, is a provoking evil.

First, It is so by the Lords own sentence and censure, Isa. 29. 13. *This people draw nigh to me with their lips, but their hearts are removed far from me.* Ezek. 33. 31.

Secondly, it is so by the Saints own confession, Isa. 64. 67. *Our righteousnesses are as filthy rags, there is none to call upon thy name, and that stirs up himself to take hold of thee.*

Thirdly, It is so by Gods just Judgement, as in 2 Sam. 6. 7, where *Uzzah* without due consideration did touch the Ark, not being thereunto called, it is said, *the Lord smote him for his errour*, or as the word, *ל-הרהר* for his rashness and forgetfulness, and he dyed before the Lord.

Heedless service

Lord, Now to press this upon you also, I desire that these particulars may be well considered.

First, ordinarily, according to your care and heed in the duty, so will God measure to you grace, and profit by the duty, *Mar. 4. 24. Look with what measure you meet, shall be measured to you again*: that is, look what measure of care and preparation you bring to the ordinance, such a measure of fruit and profit shall you carry from it.

Secondly, when either Judgement shall come, or God thus open thy conscience in sickness, or death, all these services that thou hast heedlessly performed, thy spirit in them will fade away as leaves nipped with the wind, and a man shall have no comfort in them at all, *Isa. 64. 6. we fade away as a leaf in our iniquity*: that is, the iniquity of our righteousness, *the iniquity of our holy things*: whereas the duties of godly men that have life, and care, and substance in them, *their leaves shall not fade, and their fruit shall not be consumed*: *Ezek. 47. 12.*

Thirdly, Consider the oftner a man doth perform duties in a heedless manner, the worse he will daily grow; and what good soever he had in him before, will surely decay, *Luk. 8. 18. Take heed how you hear; for to him that hath shall be given, and from him that hath not, shall be taken away*; he that stirs not up the measure of grace that he hath in the duty, he will surely grow worse after his performance: for in the Scripture sense, *idem est non habere & non uti*.

Fourthly, there is no service that thou performest heedlessly but thou art in danger of some temporal Judgement; we see *Nadab and Abihu* were consumed with fire from heaven, *Lev. 16. 2.* And *Uzzah* *2 Sam. 6. 7.*

6. 7. and who can promise himself security from the same punishment that doth go on in the same sin ?

comes in the person
Fifthly, hereby thou sinnest against a cloud of witness, the blessed example of all the Saints : and it is in some respect a greater Aggravation of sin, to sin against Example then against Precept, because the one hath a stronger hand upon a man then the other ; *præcepta ducunt, exempla trahunt* ; look to *Abraham the Father of the faithful*, see how heedfully he walks with God, *Gen. 18. 27, 30. Seeing I have taken upon me to speak to the Lord that am but dust and ashes* : and then by and by, *Oh let not my Lord be angry, and I will speak, &c.* *Jacob* is humbled that he was not so aware of the presence of God, as he ought to have been, *Gen. 28. 16.* and *David* was afraid when the Lord had made a breach upon them, and cries, *Oh shall the Ark of the Lord come to me !* and durst not remove the Ark till he had enquired of the mind of the Lord, *2 Sam. 6. 8, 9.*

Lastly, it is a sin against great mercy ; thou shouldest be *a vessel of honour fitted for the masters use* ; and in this respect godly men prize their services above their comforts ; And amongst the glorious promises, *Psal. 10. 17. Consider this, he prepares the heart to pray, and causeth his ear to hear* : he will accept the heedful service, and will give much grace : *to them that hear shall more be given, Mark. 4. 24. else Mar. 1. 14. Cursed be that deceiver that hath in his flock a male, and offers to the Lord a corrupt thing, &c.*

Thirdly, this is not only an evil thing, but an evil sign also : and so here made by the Holy-Ghost a sign of hypocrisie and unsoundness of the heart of *Iehu* : hence this Doctrine.

A constant heedlessness in a mans converse with God, is a dangerous sign of an unsound heart, Isa. 29. 13. they draw neer to me with their lips; but even while they did so, they took no care to bring their hearts with them, but they were removed from the Lord: and this heedless performance was a sign of their hollowness and unsoundness: So Christ saith of the Pharisees, their care was wholly about the out-side of the duty, making clean the out-side of the cup: Christ made this a sign of their hypocrisie; for hypocrisie is but an out-side: like 'cloth of Arras, fair and beautiful without, but look to the inside, nothing but raggs and ends: now when a mans constant care is only for the outward performance, and never looks whether the heart answer within, that is an unsound heart: but yet I say, constant heedlessness, for the best of Gods people are many times too rash, and hastie, and inconsiderate in their approaches unto the Lord but it is not constantly so: neither do they rest therein: but that man with whom it is so, surely he hath nothing but a form, 2 Tim. 3. 5.

Now to apply this briefly, there are in it three Directions.

First, Be humbled for the hypocrisie past: so doth the Church, *Isa. 6. 4, 6. they were ashamed of their righteousness: Hypocrisie is so exceeding hateful to God, that he makes all their punishments to be measured out by that; they shall have their portion with Hypocrites, Mat. 24. 51. they shall have their portion with the Devil. and his Angels: to shew none so neer to the Devil as they: no man so hateful unto God or creatures but the Devil: and this is a most common and ordinary way of hypocrisie that can be: this makes the*

Saints groan in themselves therefore *Bradford* did write in his Letters to his friends, *John Bradford* a very hypocrite, a very painted hypocrite: look back with how little preparation, how vain thy thoughts, how thy eyes have wandered, &c.

Secondly, Apply the righteousness of Christ for the pardon of this amongst other evils, *Exod. 28. 38. Christ must have upon his forehead holiness to the Lord, that he may bear the iniquity of your holy things*; a great part of the holiness of Christ is appointed for this, for the pardon of your unholiness in service.

Thirdly, be more heedful for the time to come; and to stir you up to it, consider but only this, how heedful you have been in the waies of sin, *Prov. 16. 30 He shuts his eyes that deviseeth mischief*; a man that will study and be intent upon a thing, will shut his eyes, that so objects from without do not distract his mind, so intent is this man in a way of deceiving, *Iob 17. 11. the thoughts of man are called the possessions of the heart*, whereupon a mans heart doth dwell; now we know upon any sinful projects and thoughts of evil, a mans thoughts are so settled upon them, that a man cannot remove them, but there they dwell; but as for the things of God, a mans heart dwells in them as one doth that is in another mans house, he is alwaies going and taking his leave.

Now let this heed be seen, First, in thy Preparation: prepare with all thy might, as *David* did for the material Temple, *1 Chron. 29. 2.* and say in thy heart, as *Solomon* did, *the house must be great and magnificent, for it is for the Lord, 2 Chron. 26. 6. Isa. 12. 3.* Come to the Ordinances as wells of salvation, as breasts of consolation, *Isa. 66. 11. to see the face of Christ, and the go-*
ings

ings of the Lord : Come to them as *the ministration of the spirit and a Deal of spiritual gifts*, Rom. 1. 12.

Secondly, when thou art come, take heed in the performance, *be not rash with thy mouth, let not thy heart be hasty*, Eccl. 5. 1, 2. when thou dost, *do it with all thy might*, as David did, 1 Chron. 29. 17. act all graces, stir up all thy affections, *awake my glory*, &c. else when thou hast done, there will be an out-side of service, but yet they will not be *τὰ ἔργα πεπληρωμένα*. They will be empty works, hollow, no inward grace, or strength, or affection to fill them out.

Thirdly, to shew that thou canst never take heed enough, after every service go and humble thy self before God for thy want of heed and watchfulness; say with Abraham, *I that was dust and ashes did take upon me to speak to the Lord*: and with Iacob, *How dreadful is this place, it is the house of God, the gate of Heaven*: God was here, and I was not aware, &c.

Lastly, and to enable thee so to do, get the fear of the Majesty of God thoroughly planted in thy heart, and whenever thou comest before God, stir up thy fear, and all those awful considerations that may be; for fear is the watch-man of the soul, exceeding heedful and vigilant that is appointed as the remedy; *be not rash with thy mouth, but fear thou God*, Eccl. 5. 7. and to this end, *walk in the fear of the Lord all the day long*: walk with God in his fear at other times: a special cause why men are no more heedful in Gods worship is, because they give liberty to themselves, and have no eye to his presence at other times, therefore, *be thou in it all the day long*.

1871

1. The first part of the book is devoted to a general history of the world, from the beginning of time to the present day. It is written in a simple and clear style, and is intended for the use of schools and families.

2. The second part of the book is devoted to a history of the United States, from the first settlement to the present day. It is written in a simple and clear style, and is intended for the use of schools and families.

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G O S P E L

E X A L T A T I O N.

MATTH. II. 23.

*And thou Capernaum which art exalted up to heaven,
shalt be brought down to hell: for if the mighty works
which have been done in thee, had been done in Sodom,
it would have remained unto this day.*

THE Lord hath not chosen one fixed place
for the Gospel to reside in, unto which all
Nations that expected any benefit there-
by were to resort, as he did for the Jews at
Jerusalem: that only was *the valley of Visi-*
on; but now its sound is gone forth into all lands,
R r 3 and

and there is beauty in the feet of those that bring those glad tidings, Isa. 52. 7. the Lord hath now made it an ambulatory, an itinerary Gospel, it walks from place to place, and comes home to the doors of those who will scarce go out of their doors to it.

And wheresoever it comes, it brings with it, *εὐλογίας* *πληρεις*, *A fulness of blessing*. Rom. 15. 29. It is to a place as the Sun to the world, a beam of the sun of righteousness, Mal. 4. 2. It is the rain of the earth, Heb. 6. 8. it is a feast of fat things, of fat things full of marrow, of wine on the lees, well-refined, Isa. 25. 6. it is the glory of God, and the glass wherein we behold it, 2 Cor. 3. 18. it is the face of Christ. 2 Cor. 4. 6. the ministration of righteousness 2 Cor. 3. 9. it is the dole of spiritual gifts, Rom. 1. 11. it is eternal salvation it self, yea, great salvation, Heb. 2. 3. Here are garments to cover your nakedness, meat to satisfy your hunger, medicine to cure your diseases, armor to protect your persons, and a Treasure of precious promises and sure mercies to provide for your posterity, that so there may be nothing wanting to make it up, *a fulness of blessing*.

But wherever the Lord sends this Gospel and the Ordinances thereof, he doth send it with a threefold reference.

First as *donum*, with reference to our thankfulness.

Secondly, as *depositum*, which respects our faithfulness.

Thirdly, as *talentum*, which respects our fruitfulness, that we may bring forth fruit meet for him of whom we have received it, that we fall not into the sin, and so become liable unto the censure of the unprofitable servant; now the fruit which the Lord expects where he sends these Gospel-Ordinances, is, Repentance, and

Con-

Conversion; Repent, for the Kingdom of God is at hand, *Matth. 3. 2.* The Lord lights not up this candle, but it is to find the *lost groats*; he goes not abroad in this, but it is to find the *lost sheep*, or to meet some *prodigal son*: And though there may be fruit of an inferiour nature, civility and formality which men may bring forth, yet the Lord counts this nothing unless repentance and conversion go before them; as ciphers they be that stand for nought, if set alone; though they add to the Number, if the figure of conversion go before. Christ saith not unto them, *Auditores, Spectatores, Administratores ni fuissent, virtutem ejus divinam non laudavissent, &c.* saith *Brugens.* plainly manifesting unto us, that all the rest without this is nothing worth in Gods account; because this people was like unto the ground that had drunk in the rain that came oft upon it and brought not forth herbs meet for him that dressed it, not fruit meet for repentance, but rather bare thorns and bryars; therefore Christ shews that they were *nigh to cursing and their end was to be burnt, Heb. 6. 8.*

The words are the *Exprobation* of *Capernaum*, and the sentence which the Lord Christ did denounce thereupon, because they had neither answered the Lords mercy nor expectation. First, he looked for fruit, and there was nothing but leaves; he looked for grapes, and they brought forth wild grapes: he looked for repentance, and behold impenitency; no man repented of his wickedness, saying, what have I done, but they held fast deceit and refused to return, *Ier. 8. 5, 6.* Therefore he that upbraids none *propter inopiam & necessitatem, Iam. 1. 5.* before they do receive mercy, yet he doth upbraid them *propter ingratitudinem*, after they have received: he upbraids none *respectu Dei dantis*, as if he did

did it out of unwillingness to give; but *respectu hominis accipientis*, to shame and fear the man who desires to receive. And to this end is this Exprobation used by Christ in this place. In them we may consider, first a concession, something is confessed and acknowledged, which was that *Capernaum was lifted up to Heaven*: Secondly, a *Commination*; in them we may consider this place, First, in its exaltation, and that is the highest. they were *exalted up to heaven*. Secondly, in its humiliation and abasement, *and that is, they shall be brought down to hell*. Thirdly, the cause of both, the cause or means of their exaltation was the ministry of Christ, and his mighty works, *ver. 20* and the cause of their depression, their impenitency under such a powerful ministry, and such glorious means, which is amplified by a comparison by which Christ makes them to be more incurable then the worst of sinners, *humani generis opprobrium*, the Sodomites; for *if the mighty works that have been done in you, had been done in Sodom, they would have repented and remained to this day*; for that must needs be implied, though it be not expressed.

We have first, *Capernaums* exaltation, and therein we are to consider the place, *Capernaum*. Secondly, the *glory thereof*, thou art exalted up to heaven. Thirdly, the means of this exaltation, the ministerie of Christ and his mighty works.

First, the place was *Capernaum*, situate in *Galile*, a maritime Town neer to the lake of *Genezareth*, and as *Andriconius* conceives, in the half Tribe of *Manasseh*, and bordering upon the Tribes of *Zebulon* and *Naphtaly*; and so that place seems to be understood, *Math. 4. 14.* *ἐν ὁρίσιν, in the borders*: Not in either of those

Tribes,

Tribes, but bordering upon them, and in the Tribe of *Manasseh* : The Lord Jesus was born at *Bethlehem*, and then in his infancy for fear of *Herod*, by Gods direction he was carried by *Joseph* into *Egypt* ; there he spent as is conceived some years, then returning for fear of *Archelaus* the Son of *Herod*, *Joseph* took up his habitation in *Nazereth*, *Mat. 2. 23.* and there Christ abode till the time that he was to shew himself unto Israel in the publike execution of his ministry ; but when he began to preach, though he made choice of that Country *Galilee*, and not of *Ierusalem* and *Iudea*, for to exercise his ministry, and there he spent most of his time and labour, yet he passed by *Nazareth*, and resolveth not to make choice thereof as the place either to preach or live in; he leaving it made choice of *Capernaum*, *Mat. 4. 13.* and if you ask the reason why Christ passed by, and shewed so little respect to the place of his education, the true cause is given, *John 4. 44.* because he knew he could have no honour there in his own Country; therefore leaving it he takes up *Capernaum* for the place of his chief residence and abode, there for to exercise his ministry, and to manifest his power in mighty works unto the world, so that during the time of his ministry, here he lived most, and here he preached most, and manifested forth his glory.

Secondly, this place though in that dark Country *Galilee* of the Gentiles, yet I say this place was exalted up to heaven : which expression in Scripture notes the highest degree of Honour and Exaltation, as *Deut. 9. 1.* *Their Cities are fenced up to heaven* ; that is, exceeding high : *A rage that reacheth up to heaven*, that is the height and extremity of fury, *2 Chron. 28. 9.* *Ezra 9. 6.*

So *Isa. 14. 12.* how art thou fallen from heaven O great *Lucifer*? Its spoken of the fall of the King of *Babylon* from the top of all earthly honour, in that day when Judgement should overtake him, and he is said to fall from heaven. So that his meaning is, that *Capernaum* was exalted to a transcendent and a superlative degree of honour.

Thirdly, by what means was it thus advanced? How came this Town in this obscure Contrey of *Galilee*, to be so highly honoured, rather then *Jerusalem*? it was only as the glory of the second Temple was greater then the former, the Temple of *Solomon*, *Hag. 2. 9.* not in the frame and fabrick, not in the curious stones and goodly building thereof; in this the glory was of *Solomons* Temple, which made the old men to mourn, who had seen the beauty of the former House; yet the Lord saith it should be greater, that is, greater by reason of his Presence that is King of glory, *Mal. 3. 1.* *The Lord shall speedily come into his Temple*: So here it is true that *Jerusalem was the joy of the whole earth*: *Babylon the Lady of the world.* *Rome* τῆς βασιλέως ἐστὶ τοῦ κόσμου, yet *Capernaum* an obscure Town in *Galilee*, which very name was a reproach, advanced above them all, by the presence, ministry, and miracles of the King of glory; so much is intimated in the two former verses. Christ did upbraid those Cities, because in them most of his mighty works were wrought, that is, there he had mainly exercised his ministry; for though the miracles only are named, yet the ministry also in them is included, and this was the ground of their honour, by this means it was exalted up to heaven.

Doctrine.

The Ordinances of the Gospel being set up in their Power and Purity, are a great honour and advancement

ment unto the meanest people and the obscurest places.

For this cause Gods Ark is called *the glory of Israel*, 1 Sam. 4. ult. and the Land of *Juda* therefore called, Dan. 11. 16. *the glorious Land*, and this is made one end why God did set up the Temple and the Ordinances therein amongst the Jews (as some interpret it) Ezek. 7. 20. *the beauty of his Ornament, he set it up in Majesty*, *יָסִיף אֶדְוָתָא* *ad excellentiam, ad magnificentiam*, &c. that is, not only that there God might manifest his own glory, and there he might be glorified by the Church, but also for the glory, honour, and advancement of that people above all other Nations under Heaven: but where the Ordinances were corrupted, the place is polluted, Jer 32. 34. and when they were removed, the Land was defiled, Ezek. 7. 22. And if it were so amongst the Jews, who had onely Typical Prefigurations of Evangelical Ordinances, we may safely conclude it with the Apostle with a πολλῶ πλεον. *How much more must these needs exceed in glory?* 2 Cor: 3 9. Rom. 1. 8. *Their faith was spoken of throughout the world*: there seems to be as one hath observed, *tacita antithesis fidei & imperii*: and the Apostle seems to intimate that they were never so honoured by their Nation, as they were by their faith, throughout the world: as this is the wisdom, so this also is the glory and honour of a people in the sight of the Nations, Deut. 4. 7, 8.

If you ask me wherein doth this advancement consist that a people have by *Ordinances*? I answer, it doth consist in these six particulars, all of them matters of great honour to a people.

First, it is a great honour to any people for the Lord to avouch them publicly to be his people; this is the

honour of the S^c at the last day; when the Lord breaks up the House keeping of this great world, he will leave the lumber of it, take it who will, but the Lord will himself own his *Jewels*, and he will take them and avouch them for his own before the world, *Mal. 3. 17.* and this is the advancement of a people by the Ordinances; *I entred into Covenant with thee, and thou becamest mine, Ezek. 16. 8.* upon this ground the Lord is pleased to speak of them as a people that he did specially own: and of them as a people that had special interest in him; therefore he is pleased to stile himself *the God of Israel, the Rock of Israel, the hope of Israel*, and all by reason of the Covenant that he had made with them, and the Ordinances that he had stablished amongst them: Bnt when once by sin the Ordinances are either corrupted, or removed, the Lord owns that people no longer; *Call them Loammi, for they are not my people, I will not be their God, Hos. 1. 9.* In a common calamity it is said, *Isa. 4. 1. that seven women shall lay hold upon one man and say, we will eat our own bread, and wear our own clothes, only let us be called by thy name to take away our reproach*: if it were a reproach amongst men not to be called by the name of a Husband, what is it when the Lord shall as it were give a people a bill of divorce and say, call them *Loammi*, they are not my people, I will be stiled their God no more.

Secondly, it is a great honour and advancement unto a people to have God present with them, and as it were to reside amongst them; this was the advancement of the Jews, *What Nation is there so great who have God so nigh them as the Lord our God is in all that we call upon him for? Dent. 4. 7.* there the Lord doth promise his presence, and his divine blessing: *In the place where I record*

record my name, I will come unto you, and there I will bless you, Exod. 20. 34. And the Lord did never manifest his presence so gloriously as he hath done in the Ordinances of the Gospel, *2 Cor. 6. 16. Therein we behold as in a glass the glory of the Lord. 2 Cor. 3. 18.* What is this glass but the spiritual administration of the Gospel, and the Ordinances thereof, the vail of carnal stupidity being taken from the heart, and we know *Quod videtur in speculo imago non est*; they are the reverberated species of the thing it self, and therefore seeing in a glass is the clearest way of vision, next to face to face: yet thus God vouchsafes his presence to a people in Gospel Ordinances. And in these we have the presence of Christ also; *he walks in the middle of the Golden Candlesticks, Rev. 2.* whensoever you seek him, be sure *he is gone down to the Gardens of the beds of spices, to feed in the Gardens, and to gather Lillies, Cant. 6. 2.* inasmuch that the Gospel and the Gospel Ordinances thereof are called *the face of Christ, 2 Cor 4. 6.* that is, that which doth as lively represent his presence unto us, as if he were present with us in the flesh: so that when a man shall come to behold him in glory, and to see him as he is, he shall be able truly to say, this is the face that long since hath in the Gospel been exhibited unto my faith. What shall be the advancement of all the Christians in glory? it shall be only the beatifical Vision, when they awake to be satisfied with his likeness, to see him as he is; now if this be begun here in the Ordinances, that may be well counted the advancement of a people; that is unto them as it were the beginning of eternal glory.

Thirdly, fruitfulness also is unto a people great advancement; and on the contrary, barrenness is a re-

proach, *Gen. 30. 23. The Lord hath taken away my reproach*; but they were never so much honoured by the fruit of their bodies, though in that God made good his promise to encrease them as *the stars of heaven, and as the sand upon the Sea-shore*, yet I say they were never so much honoured by the fruit of their bodies, as they were by the fruitfulness of their Ordinances: They are therefore called *the Bed* wherein Christ doth embrace his Church, and wherein souls are begotten to the Lord, *Cant. 2. 16. Our bed is green; glorious things are spoken of Zion the City of God*: what be they? I will make mention of *Rahab, Babylon, Philistin, Tyre with Ethiopia*, it shall be said this and that man was born in her, &c. that is, though they were strangers unto *Zion* in their first birth, and so children of other Countries; but yet for their second birth, their new birth, they shall know it to be in *Zion*, by means of the Ordinances, and she shall be called the mother of them all: and this is made the glory of a Church *under the Gospel, the dew of thy birth is of the womb of the morning, Psal. 110. 3.* that is, multitudes shall be born unto it as the drops of the dew that are *begotten in the womb of the morning*. But when the Ordinances are either corrupted, or removed, Christ meets his Spouse in this bed no more; when the son of righteousness with-holds his beams, this dew is not exhaled, and a man shall not find a drop falling from the womb of the morning; this is a great reproach unto a people: *Cant. 4. 2. Thy teeth are like a flock of sheep coming up from the washing; they bear twins, and not one is barren amongst them*: by the teeth of the Church some understand the Ministers, *quos aliis erudiendis Christus praecepit*; for the office of the teeth is to chew and to prepare the meat that it may

may be fit nourishment for the rest of the members, so do these. *Brightman, Dividendo, distinguendo, nodos solvendo, obscura illustrando, dentium funguntur munere, &c.* *Brightman* These for their purity are like a flock of sheep newly washed, and for their fruitfulness, they bear twins, and not one is barren amongst them, but by their labours they bring forth much fruit, and they bring home many a soul to the Lord; but if once God withdraw his Ordinances, his people become barren: as it is in the Church of the Jews; and it is true of the seven *Asian Churches*, and many other forsaken Churches of the Gentiles; *the barren hath born seven, and she that had many children is waxen feeble, Isa. 25. 4.* *1 Sam. 25.*

Fourthly its a glory to a people to have store of all things in it, so that they may be able to communicate to others in their necessities, but need not borrow of any: this was the advancement that the Lord promised unto his people, *Deut. 28. 12. you shall lend unto other Nations and shall not borrow*; this is that wherewith God hath exceedingly honoured this Nation of ours, and when that we many times vainly boast that we need not for outward things be beholding to any people; but much greater is this glory in things spiritual, and all this is by the Ordinances; if the embryos in the womb of the Church want nourishment, *her Navil is like a round Goblet that wants not liquor*: and by it the children in the womb are nourished unto life, *Cant. 7. 2* if babes want milk, they may suck and be satisfied with these *breasts of Consolation, Isa. 66. 11.* if the children want bread, *the belly of the Church*, the Sacrament of the Lords supper, the belly which receives the sustenance for the rest of the body, *is like a heap of wheat set about with Lillies, Cant. 7. 2.* if strong men want meat, it is to
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be had in them, *Heb. 5. 12.* and if they need water for their spiritual refreshment, *here are the wells of salvation, Isa. 12. 3.* and that you may not think that in the daies of drowth these will be drye, the Lord tells you, that there are springs to feed them; *all my springs are in thee, Psal. 87. ult.*

But when the Lord takes away the Ordinances, then the tongue of the sucking child cleaves to the mouth for thirst; then the children cry for bread, and there is none to break it to them; then they that fed delicately upon the purest Ordinances, they are desolate in the streets, and they that *were brought up in scarlet imbrace dunghills*; it is spoken by the Prophet of a bodily famine, *Lam. 4. 5, 6.* it is much more true of a spiritual famine, when *men shall run from Sea to Sea to seek the word of the Lord, and shall not find it, Amos 8. 12.* this is not only a misery, but also a dishonour unto any people.

Fifthly, its a great advancement when the Lord makes a people flourish in outward things, *making them the head and not the tail*, as the Lord promised, *Deut. 28. 13* and how comes it to pass that a people do not flourish? all the outward prosperity that we have, in which we so much glory, it is only by the Ordinances, *2 Chron. 7. 19, 20.* the Lord threatens that if they did forsake his Ordinances, and serve other Gods, then *he would remove his Ordinances from them; and the House that I have sanctified for my name, I will cast out of my sight, &c.* And what follows? then saith the Lord, *I will pluck them up by the roots out of the land that I have given them*: when the Ordinances were removed, and the Lord called them *Loammi*, all their outward prosperity did quickly vanish, *Hos. 2. 9. I will take away my corn in the*

the time thereof, and my wine in the season thereof, and I will recover my wool and my flax given to cover thy nakedness, &c. Ezek. 16. 39. I will break down thine eminent place : that is, the Temple, where they did play the Harlot, and set up the Image of jealousy before the Lord, Cap. 8. therefore the Lord will remove the Ordinances; and what then? then they shall strip thee of all thy cloathes, and leave thee naked and bare: we therefore that count our outward prosperity our glory, consider we hold it by the Ordinances.

Sixthly, its a great advancement to a people to be well fortified, so as to be able in danger, both for defence and offence to secure themselves, not to fear their enemies; this was the glory that God did vouchsafe the Jewish Nation, and was sometime the glory of the English also, *the fear of thee shall fall upon all Nations round about*, Deut. 2. 25. These are spiritually the *Towers of Zion*, Psal. 48. 12, 13. that we are bid to tell, and the *bulwarks* that we are willed to mark: it is because of this that the Church is described to be *terrible as an Army with banners*, Cant. 6. 10. that is, because the weapons of our warfare in them are not carnal, but *mighty through God*: therefore they are as great a dread unto the enemies, as an Army set in battle-array. But as they are either corrupted by a people, or removed from them, so doth their defence depart, as the Lord threatens, Isa. 5. 5. *I will take away the hedge thereof, and it shall be eaten up; I will break down the wall thereof and it shall be trodden down*. Now what was this hedge and this wall? nothing else, as *Musculus* interprets it, but the Ordinances, the Word, and Sacraments, &c. which did serve for two ends, as a hedge and a wall *ad separationem & ad munitionem*: therefore when the Lord took

Musculus.

away the Ordinances, their defence departed from them; and as men corrupt them, so they break the Hedge and pluck down the wall of our protection; it is true, it may not fall at once, but one picks out one thing, and another another, till at last they make a plain way for the Beasts of the field to break in upon the Vineyard of the Lord: In all these respects, and in many more, the Ordinances of the Gospel in their purity and power are a great advancement to a people.

Surely then they are in an error that esteem the Ordinances in their power to be a matter of disgrace, a note of indignity upon any place or person. First, make it your glory. Secondly, walk toward it as your glory: for that which is so great an advancement to a people, must needs be an honour to a person also; yet such is the enmity and the folly of our nature, that we are apt to glory in any thing (yea many times in those things that are our shame) *the wise man in his wisdom, the strong man in his strength, and the rich man in his riches, &c. Jer. 9.* and pass by that as an aspersion, which indeed would make us truly honourable, and in comparison of others advance us up to heaven: for any thing else to be pointed at, men count an honour, *pulchrum est digito monstrari, &c.* there goes a rich man, a wise man, a great Schollar, &c. but to be pointed at, there goes a holy man, a diligent hearer, a constant frequenter of the Ordinances *in the place where Gods honour dwelleth*: this is an imputation, and a matter of disgrace: and this especially in any of the higher and the greater sort: It is that which *Salvian* in his time did complain of, *p. 113.* that if any Noble man or great man begun to be religious, *statim honorem nobilitatis amittit; quantus in Christiano populo honor Christi,*
nbi

Salvian.

ubi religio ignobilem facit. The same is the disease of the present times, that dishonour some men for no cause but because they do honour God, of whom the world may truly say, Thy God hath kept thee from honour.

It will appear in the consideration of these things: First, what a man counts a matter of honour, he will not be ashamed to appear to be: *Paul was not ashamed to preach the Gospel, but was abundant in it, laboured more than they all: why? because he counted it the matter of his glory, Rom. 15. 20.* *πλεονεξῶν ἐν αὐτῇ, ἐργαζόμενος ἐν αὐτῇ,* it was so his labour, that he counted it his honour too, and that made him so abundant in it, he was willing to appear so to be: the Martyrs in the Primitive times counted Christianity their honour, and therefore they were not ashamed to profess with triumph before their cruellest persecutors, *Christiani sumus, &c.* but amongst us we find men are loth to be taken notice of for constant preachers, for diligent hearers, &c. because they count it will be a blemish to their names, and may be a stop to their honour, and preferment in the world, &c. Thus many a man is by this means kept off from the Ordinances which would be his glory, & *quodammodo mali esse coguntur, ne viles habeantur*: they must be evil, or else they say they shall be vile: if they be not wicked, they say they shall be men of no esteem: Surely, all those that are ashamed to appear, or to be thought holy, they count the Ordinances of God their disgrace, and not their honour: for a good man is that *Seneca, Epist 81. Seneca. boni viri famam perdidit ne perderet Constantinus*: let every man look into his own heart whether it be so with him. I accuse none, but as *Salvian* saith, *si quis in Salvian. se esse novit quia loquor non à mea sibi hæc lingua dici æstimet:*

sed à conscientia sua : not my tongue, but his own heart is his accuser.

Secondly, what a man counts his honour, that he will have recourse to, or fetch comfort or encouragement from it in disgrace, or any other calamity whatsoever. When *Mordecai* refused to bow to *Haman*, unto what did his heart recoil in this contempt, as he conceived? *Hest. 5. 10.* it is said, that he told his friends of his glory, riches, multitude of children, and all the things wherein the King had promoted him, and how he had advanced him above the Princes, &c. and with this he bore up his own Spirit. So it will be with the Ordinances; if a man make them his glory, as the Lord himself tells his people, *Isa 30. 20.* though they were not freed from outward afflictions, though they were fed with the bread of affliction, and the water of trouble, yet their Teachers should be removed into corners no more, but their eyes should see their Teachers, &c. and with this the Lord strives to uphold their hearts against all their outward calamities; they should be sure of plenty of the bread of life, though they did want the staff of bread; when a soul is able to turn in upon himself, and in any calamity uphold his spirit herewith; It is true God feeds me with the bread of affliction, but yet my eyes do see my Teachers; and can he be hungry that is fed with the bread of life? can he fare meanly that is alwaies at a feast of fat things? No surely; brown bread and the Gospel is rich provision. Can he thirst that may at pleasure draw water with joy out of the wells of salvation? Can he be poor unto whom is daily offered the unsearchable riches of Christ? Can he be sick to whom the Sun of righteousness doth arise with healing in his wings? and can he be alone, who is come to the innumerable company of

of Angels, or the general assembly and Church of the first born which are written in heaven, & to God the Judge of all? &c. Thus we are by Gospel-Ordinances, *Heb. 12. 22, 23. Matth. 9. 2.* Christ saith unto the poor man sick of the Palsey, *Son, be of good chear, thy sins are forgiven thee*: A poor man in sickness and in pain, how could he be of good chear? yea there is sufficient in the Gospel, and the Comforts and Ordinances thereof, to chear a mans heart, and to bear him up against all the outward sorrows, and calamities in the world; if a man do make the Ordinances of the Gospel the matter of his honour, then they will be his chiefest joy in the best times, and his only joy in the worst.

Thirdly, a mans honour, and that which he glories in, he will lay all at stake to defend; the people of Israel counted *David* a great honour to his Nation. as indeed he was, and therefore they called him *the light of Israel*, *2 Sam 21. 17.* and being in battle, there came *Ishbebenob* the Giant, and would have slain *David*; but *Abishai* the son of *Zeruiab* interposed himself, rescued the King, and slew the Philistine. Now when the Giants of the world strike sometimes at one Ordinance, sometimes at another, and think surely to *quench the light of Israel*; Where is the man that hath interposed himself, and born the blow that he might succour the Ordinances? Where is the man that is of Saint *Bernards* mind, *Malo Bernard. in nos murmur hominum quam in Deum; bonum est mihi, si Deus dignetur me uti pro clypeo.*

But when you have said all, the world will never count these Ordinances an honour, nor those that do frequent them to be honourable men, but either men of mean parts, or mean fortunes, the instable multitude, &c. or what ever a man was before, he shall never be

Salvian. so esteemed afterward, *Si honoratior quispiam religio ni se applicuerit : illico honoratus esse desistit*, Salvian. p. 113.

Answer. But consider, First, though the world will not so count it, yet there is an honour that comes from God only, *Iohn 5. 44. and there is circumcision in the heart, and in the Spirit, whose praise is not of men, but of God, Rom. 2. ult.* There are indeed two great rate Books, or counts in which all the persons and actions of men be valued; Go's book, and the worlds; and they set up-on persons and actions different rates, for that which is highly esteemed amongst men, is an abomination in the sight of the Lord, *Luk. 16. 15.* and there is many a mans person and actions when they are weighed by the world, are conceived to be great weight, and yet when the Lord comes to weigh them, are found too light, and it is his Sentence must stand : he is praise-worthy, and that man is honourable, not whom himself, nor whom the world, but whom the Lord commends, *2 Cor. 10. 18.*

Secondly, for the world, we know it is unacquainted with, and therefore unable to esteem either the comforts or the honours of the Ordinances : for *they are men of another Generation, Luk. 16. 8.* In estimation a great deal of wisdom and art is seen, and that cannot be expected in those whom the Scripture doth every where brand for folly: every man may see a precious stone, but he must be a Lapidary that knows how to value it ; every man sees the Sun but he must be an Astronomer that shall be able to measure it, and take the quantity thereof : they that know no honour but the *praise of men*, its no wonder if they be not able to judge of the praise of God, *Act. 17. 11.* whatever the world

world counts of honour and descent, the Lord saith, they of Berea ἄλλοι ἦσαν ἐυγενέστεροι, *they were better descended then the rest of Thessalonica, in that they received the word with readiness of mind, and searched the Scriptures daily, &c.*

Thirdly, though they should count it a disgrace, yet look upon the Ordinances alwaies as thy honour, and value not the Judgement of such men; say, *its a small thing to me to be judged of you or of mans day*: let it appear that you as much undervalue their Judgement, as they do your waies; this was *Luthers* resolution, *Non ego opprobrium Bohemici nominis metuo quæ gloria est coram Deo. Ita concurrimus utrinque; illi extremo furore, ego summo contemptu; & vincit mea audacia in Christo*: for that thing and that person is honourable, and none else, who is precious in Gods eyes; since thou wast precious in my eyes, thou hast been honourable, but never till then. Luther.

Strive so to walk towards the Gospel and all the Ordinances thereof, that you may make it appear to the world you count it your honour, glory, and highest advancement in the world: *This concerns*, First those that have it not. Secondly, those that have it. Use 2.

First, you that have it not, strive to get it at any rate, for your self, for the place in which you live: for it is a *pearl of great price*, and therefore you may do well to *sell all that thou hast to buy it*: in other things men will spare no cost to satisfy their ambition, give any thing for their honour, but in this men have no ambition. *Infelix prorsus ambitio quæ ambire magna non novit*, *Bernard*. Bernard.

You that live in the dark places of the earth, and
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are like to *Ferico*, where it may be the Land is pleasant, but the waters bitter, count it now not only the matter of your misery, but also of your dishonour; stir up your ambition in this respect, to have the Ordinances of the Gospel, that may exalt you up to heaven, and what difficulty so ever may seem to stand in the way, let them not deter you, *animo magno nihil est magnum.*

Bernard.

What? God will bless your riches, honour and advancement in outward things: do not you live without this; it was the complaint of *Bernard* of some, *purpura induuntur cum conscientia pannosa, fulgent monilibus, & moribus sordent*: it is the very condition of many places in this Kingdom: a special ground of it is want of the Ordinances in their power: Nay if you have good hearts, all these outward things will do you no good if this be wanting: the poor woman, *1 Sam. 4. ult.* though they told her, Be of good comfort, thou hast born a Son; yet she answered not, neither did she set her mind upon it, but called his name *Ichabod*, the glory is departed from *Israel*: the Ark of God, a type of Evangelical Ordinances, *Evangelium sub velo*, the Ark of God is taken. And not only for the places you your selves live in, but strive to propagate the Gospel unto others also. Not only your duty to God and to the Gospel, your love to the souls of your brethren, but your reference to the Land it self calls for it: it is every Christians duty to raise the Age, and as much as in him lies to ennoble and honour the Land and Nation where he lives: this is the only way to make this Land to become the glorious Land, and to name it *Iehovah Shammah*, the Lord is there, *Ezek. 48. ult.* You will say herein, what shall we do?

First

First, Consider and strive to be seriously affected with the misery and dishonour of those that want these Ordinances, *Cant. 8.8. we have a little sister, and she hath no breasts.*

Secondly, Enquire, study, set your thoughts on work about it, whether you may relieve her; *What shall we do for our sister in the day that she shall be spoken for?* Can we do nothing by our pains by our purses, by our friends? &c.

Thirdly, resolve thou wilt do thy utmost as they do: *if she be a wall, we will build upon her a Pallace of silver; if a door, inclose her, &c.*

Fourthly, when you have done all, *pray to the Lord of the Harvest to send forth Labourers, Mat. 9. 37.* pray that the Gospel may run and be glorified, as it will: that it may go forth with speed and strength, prevailing over difficulties and conquering all opposition; that it may go forth, *as the Sun when it goes forth in its strength.*

Secondly, you that enjoy the Ordinances of the Gospel, and by them are exalted up to heaven,

First, prize it as highly as you do your highest honour, it is worthy of all acceptation to be received, *μετὰ πόνου ἀπολαμβάνει, 1 Tim. 1. 15. Acts 17. 11.* Say as *S^c Chrysostoms* hearers, *Satis esse ut sol non luceat quam ut non doceat Chrysostomus, &c.*

Secondly, preserve it and defend it as you will do your honour: if men seek to take it away, or to hinder the Gospel in any kind *contend earnestly for the faith that was once given to the Saints, Jude 3.* for the Gospel is committed to the custody of the Pastors of the Church to preach it, but to the Princes and people of the earth to defend it, to be a guard about it against all the opposi-

tion and malice of the enemies : little do they consider what the cost of our poor fore-Fathers was to transmit the Gospel, and the Ordinances thereof unto us ; the blood of Martyrs spilt, the blood of Ministers spent, and all was to transmit it to your hands ; *Rom. 3. 2. Rev. 13. 16, 17.* take heed through carelessness and cowardliness we betray not the trust committed unto us : but that we also by a publike profession, and an earnest contention, in its purity, convey it unto our posterity ; you take care that they shall inherit their Fathers Liberties and Honours, be as careful that they inherit their Fathers Ordinances also ; else contend by prayers, put in thy stock for them there also, *Rom. 15. 20.* say not that it is too late now, *1 Kings 8. 42.*

Thirdly, honour it, *Adorn the Doctrine of God and our Saviour in all, Titus 2. 16.* it is but reason that we should honour it which doth so highly honour us. First by studying it, despise all other knowledge in comparison of it, with *the Angels stoop down to pry into it.* Secondly, prefer it above all your own counsels, set it up in your hearts as the only rule to walk by. Thirdly, have recourse to it upon all occasions as your only refuge, as the Anchor of the soul in every spiritual Tempest, as a staff to lean upon in your greatest darkness, *as the ministration of righteousness*, for thy Justification, the Instrument to convey grace for sanctification, *as the Golden pipes to convey the oyl of grace from the two anointed ones, Zac. 4. 14.* by looking into which glass thou art transformed from glory to glory, *2 Cor. 3 ult.*

Fourthly, walk worthy of your honour, as it becomes the Gospel, *Phil. 1. 27.* great honours stand not with base

base courses; *sedes prima, vitaima: dignitas in indigno, quid est nisi ornamentum in luto? Salvia.* It is not agreeable to your honour who are exalted up to heaven, that you should walk as if you lived in hell: not for you that are honoured as Christians, to live as Heathens: for know, the Lord is now come nigh unto you; for his truth, his Gospel, and the honour thereof, if you walk not answerable, will make your sins more filthy: it is like a Taper in the hand of a Ghost, which makes him appear the more gastly: it will ripen them the sooner, *they are like to summer fruit, Amos 8. 1.* and all the glory of it will be unto you but as pitch to the barrel, it will make you burn more fiercely in those eternal flames.

Fifthly, strive to have the excellency of every Ordinance; there is a special power in every one: powerful preaching, *1 Cor. 2. 4. 1am. 5. 16.* Content not thy self with the Letter without the Spirit; be of *Elisha's* mind, here is the mantle, but where is the God of *Elijah*? they are *wells* that must be drawn, *Isa. 12. 3.* *breasts* that must be sucked, *Isa. 66. 11.*

Sixthly, be sensible of the spiritual absence of God: the Ordinances continued, and they saw nothing, but the Prophet saw the glory of the Lord departing, and he departed not all at once, but by degrees; a soul should strive to be sensible of each degree of his removal; when the waters encrease, a soul should take notice, and so when they decrease and grow low amongst a people, *Ezek. 47. 34.*

Seventhly, Lastly take heed of those sins that may cause your glory to depart, and may provoke God to remove the Candlestick; take heed of all; but there are

some sins in a special manner, *That cause God to go far from his Sanctuary, Ezek. 8. 8.*

First, when men corrupt the Ordinances with humane inventions, *Ezek. 10. 4.* set up the Image of jealousy.

Secondly, when the Ordinances become a burden to a people; *this is the burden of the Lord, Jer. 33. 33.*

Thirdly, when men set up their lust against them, *Psalms 78. 58, 59. The Lord was wrath, so that he greatly abhorred Israel, and forsook his Tabernacle in Shilo.*

Fourthly, unprofitableness and unfruitfulness under Ordinances: even *that ground that drinks in the rain, and brings not forth fruit answerable, is nigh to cursing, Heb. 6. 8.* even those sins which may seem small in mens account for them, *God will come and remove the Candlestick except you repent; Rev. 2. 5.* for know this in Conclusion, The foundation of all true peace and tranquillity in a Common-wealth, is from the Gospel, and from them that shew forth the power thereof; and therefore if by sin you provoke the Lord in the Gospel to depart from you, you must expect it will not depart alone, but all prosperity with it, *Rev. 4. 5. Out of the Temple proceeded Lightning, Thundering and Voices;* the Lord saith, *Ezek. 10. 2.* before the destruction of Jerusalem, *fill thy hand with coals from between the Cherubims, and scatter them over the City* the Jews gloried in their Temple, and they thought *Ignem Sacrum tantum valere ad scelera expianda*, that it did serve for nothing but to expiate their sins, but the Lord will manifest also that it will serve to burn the City.

The



The two COVENANTS.

Preached in Bartholomew Lane,
June 22. 1652.

G A L. 4. 21, 22.

Tell me you that desire to be under the Law, do you not hear the Law? For it is written, Abraham had two sons, the one by a bond-maid, and the other by a free-woman; which things are an Allegory, &c.

IT was sometime the complaint of one *Drex.*
de cultu. consc. that this is a misery that be-
falls us in the Ministerie above all other
callings whatsoever, that we can never
find our work as we leave it: let a Plowman sow his
seed,,
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seed; and as he leaves his field, so he finds it after; *dolubra semel dedolares*, &c. let a Joyner plain a board, and when he returns he sees the fruit of his former labours; but if a Minister sow the seed of the word, after his departure *the enemy comes and sows Tares*; let him take never so much pains to plain and fashion a people, yet after a while he finds a rough-cast of corruption over them: let him take never so much care to lay firm the principles of the Doctrine of Christ, yet he shall find them soon *moved away from the truths of the Gospel*.

It was the Apostles case here; he had with much labour and many travelling pains planted this Church, but after his departure, *there arose men of corrupt minds, speaking perverse things, defaming his ministry, and opposing his Doctrine*: In this Epistle the Apostle justifies his person against their calumnies, *Chap. 1. 2.* and confirms his Doctrine against all their Cavils, *Chap. 3. 4, 5.*

The principle that they oppose, is, Justification by the righteousness of Christ, without an addition of the works of the Law: for it hath ever been the manner of false Teachers, they have loved mixture: This principle the Apostle labours to confirm them in, in these words, by setting before them the miserable condition that they must needs be in that are under the Law in matter of Justification; they thereby become *subject to bondage, children of the bond-woman, and forsake the liberty wherein Christ hath made them free*: and this he proves by setting before them an antient and known history, wherein he tels them a spiritual mysterie was contained: the history this; *Abraham* had in a manner two wives of different conditions, the one bond,

and

and the other free, and by these he had two sons of like condition with their mothers; for the rule is, *partus sequitur ventrem*; the son of the free-woman was a free-man, and the son of the bond-woman was a bond-man. This, the Apostle saith, is not to be taken barely as the letter sounds and no more, but there is something else meant then the words themselves do represent unto a man *ἡ ἡμετέρα ἐστὶν ἀλλοτρίωμένη* that is, *continua*, or *perpetua Metaphora*, that is, this is more then a bare historical narration: but here the Holy Ghost had an intent to make these things in nature types and resemblances of something answerable in the work of grace.

And the mysterie is this, the two mothers are types of the two Covenants the Covenant of works, and of grace, *ἡ πίστις γὰρ ἐστὶν, doctrina non est mater*: the two sons are a type of two sorts of men living in the Church, the one proceeding from the first, and the other from the second Covenant; the one born after the flesh, and the other born by promise: the one regenerate, and the other unregenerate man.

The condition of these sons answerable to the condition of their mothers; the one bond, and the other free; that is, all unregenerate men, being the children of the first Covenant, they are bond-men, in a state of bondage; for since the fall this mother hath ever *gendered to bondage*, that is, who ever were begotten and born by this Doctrine, they were alwaies in a state of bondage.

But all regenerate men that are born of the Covenant of grace, and are under it, they are free-men, and in a state of freedom, because born of a free mother: for all a mans freedom or bondage doth flow from, and depend upon the Covenant under which he stands.

Would

Would you see an example of both these sons, the bond and the free? if you would see an example of *Ismael* the son of the bond-woman, look upon *Ierusalem that now is*, that is, the people of the Jews as they then stood affected, who did seek Justification by their own righteousness, and expected eternal life by the works of the Law, and therefore they being under the first Covenant, which genders to bondage, they were in bondage also: see an example of *Isaac* the son of the free-woman; look upon the Church planted by Christ and the Apostles, in the daies of the Gospel, which dare not stand upon the righteousness of the Law for Justification, but embrace the righteousness of Christ alone, and trust perfectly in the grace that God hath revealed in his Son; and this is called *Ierusalem that is above*; as *Heb. 12. 22.* because begotten from above, and have above their conversation; and of all free men, all regenerate men, this is acknowledged to be the mother, and they sons of this Church in *Ierusalem that is above*.

Some Interpreters I know say, that these two Covenants are not two in substance, but that it is meant of the Covenant of grace diversly administred under the Old Testament and under the New: in the one they were under Tutors and Governors, and so in bondage till the time of liberty came that was appointed by the Father.

I confess that this bondage is also spoke of in the beginning of this Chapter, *v. 2, 3, 4.* under the ceremonies of the Law, the rudiments of the world. and in comparison of the Ordinances and liberties of the Gospel, *beggerly Elements*; but here the Apostle cannot speak either that those sons, or those mothers signifie the

the Covenant of grace diversly administred for these two reasons.

First, he speaks of men under the Law as a Covenant under the same Covenant that *Ismael* was, being as he was the *son of the bond-woman*, that did seek Justification by the works of the Law, according to the promise of this Covenant, *This do and live* : But the people of God under the Old Testament, sons under Tutors and Governors in their minority, and under the pedagogy of *Moses*, did not seek to be Justified by the Law, nor desire to be under it, neither were they under the same Covenant that *Ismael* was, therefore it cannot be meant of the sons of God under the Old Testament. And this forceth *Calvin* to reject this interpretation, and to say, *Fateor Paulum hic de talibus filiis non loqui* : therefore it is spoken of two distinct Covenants, the Covenant of *Ismael*, which was a Covenant of works, and the Covenant of *Isaac*, which was the Covenant of grace. Ca.

Secondly, the Apostle speaks of such as being in the condition of *Ismael*, were to expect no inheritance, but to be cast out at last : *Cast out the bond-woman and her son, vers. 30.* Now this is not true of those that were under the Covenant of grace under the Old Testament; for though they were for a time *under Tutors and Governors*, yet they were *children of the free woman*, as well as we under the Gospel, *the Church of the first born written in Heaven, Heb. 12. 23.* and therefore *were to abide in the house for ever* : and though not without us, yet *together with us they were to be made perfect, Heb. 11. ult.* taking the two mothers therefore, not for the Covenant of grace diversly administred; but for the two several Covenants that God hath made with mankind,

the Covenant of works, and the Covenant of grace : the purpose of the Holy-Ghost here I will set down in these propositions, worthy to be studied and enquired into.

First, there are two several Covenants that God hath made with mankind, one of works, before the fall; and the other of grace, which since the fall God hath established and revealed to the Church.

Secondly, all those that live in the Church are the children of one of these Covenants (that is) they be under them; for *Abrahams* family was a Type of the Church, and there were two mothers and two sons. All carnal unregenerate persons are *scoffing Ismaels*, are the children of *Hagar*, they are under the first Covenant, the Covenant of works: all godly and regenerate men, are the children of *Sarah*, that is, *born of the promise*, and under the Covenant of grace.

Thirdly, all the liberty and bondage that a man stands in, proceeds from the Covenant under which he stands; he that is born of the bond-woman, whatever his pretences and priviledges be, he is a bond-man; and he that is born of the free-woman is a free-man.

Fourthly, the Covenant of works, though it was at first given as a Covenant of liberty, and *Adam* under it was a free-man, yet unto man fallen it is a Covenant of bondage: and all unregenerate men that be under it are bond-men; but on the contrary, the Covenant of grace is a Covenant of freedom, and they that are under it are free-men.

Fifthly, to stand under the Covenant of works *which genders to bondage*, is unto all unregenerate men a desirable condition: *they desire to be under the Law*.

Sixthly,

Sixthly, the Law it self which God delivered upon Mount *Sinai*, though God did publish it there with Evangelical purposes, and had no intention to set it up as a Covenant of works, but only as a hand-maid, an appendix unto the Covenant of grace: and therefore the Apostle saith, *whereto serves the Law, if it were not set forth as a Covenant by which man should attain life?* Gal. 3. 19. he answers, *πεποιτισμένη*, it was added, or put to, not set up by it self alone, as a distinct Covenant, but added as a hand-maid to advance the glory, and to further the ends of the second Covenant; yet even this Law unregenerate men in the Church make unto themselves to be nothing else but a Covenant of works, and so though it were not given for bondage, yet in them it genders unto bondage.

Seventhly, no man can stand under both Covenants: no more then he can be born of two mothers; he that is born of *Hagar*, cannot be naturally the Son of *Sarah*; and therefore if a man be under the first Covenant, there must be a translation, and that supernatural, or else a man can never be a son of the free-woman, can never be under the second Covenant.

All unregenerate men, men in a state of nature wherein they were born, are all under the first Covenant, the Covenant of works; they be all the sons of Hagar the bond-woman: Ismael is a Type of all unregenerate men. Doctrin

A Covenant is a mutual agreement between two, voluntarily binding themselves upon certain conditions each to other.

Man is bound unto God by a double bond: First, by the bond of Creation. Secondly, by the bond of stipulation;

lation; the one natural, and the other voluntary, that so the Lord may bind the creature to him by all imaginable ingagements to prevent future apostacy: *for the Lord knows our frame and whereof we were made*: by the former we are only bound unto God; but by the latter God also is bound unto us, and as before I said, he did it to engage the creature: so he doth this to encourage the creature to obedience: The Lord hath, as Creator, absolute and unlimited authority, and therefore might have commanded duty without reward: *for when we have done all that is commanded, we are but unprofitable servants*: or if he had intended a reward, he might have reserved that unto himself, and have told the creature, you shall trust unto me: if I think fit, I will reward you: but however I will be free: But the Lord doth not: but that man might not think much to be bound unto obedience, God himself is pleased to be bound to recompence: *Hast thou served God for nought?*

Now this agreement between God and man is two-fold, answerable unto the two-fold state of man; First, in the state of integrity God made with man a Covenant expressing mans duty, and promising a reward unto his obedience, and this was *fædus amicitia*: because God and man were not at variance, like that between *David* and *Jonathan* for the confirmation of their mutual loves.

Secondly, in a state of corruption after the fall, God entred into a new Covenant to take man into friendship again, after God and man had by sin been set at variance, and this was *fædus misericordie*, a Covenant of reconciliation.

Thirdly, these two Covenants were made with two several heads: with the *first* and with the *second Adam*;
for

for under these all mankind are included ; and in them the Lord looks upon the whole nature of man ; therefore the Apostle speaks as if there were but two men in the world, 1 *Cor.* 15. 47. *the first man, and the second man* : because they are as the two common heads of all mankind.

The first Covenant was made with the *first Adam*, *Gen.* 2. 9. *God gave Adam all the Trees of the Garden for meat* : but one was given as *pabulum animæ* : called therefore *non ab effectu*, the tree of life: not because of any natural power in it, either to beget or continue life: but, à *significatione quâ erat Sacramentum & Symbolum vitæ* : as a sign signifying, as a seal ratifying and confirming to him the assurance of that life which God had promised unto his obedience: Now this was not a seal set to a blank: therefore it must needs be given upon supposition, and for confirmation of a fore-going Covenant.

The second Covenant was made with the second *Adam* ; he saith not unto seeds, as speaking of many ; but unto one, which is *Christ*, *Gal.* 3. 16, 19. he is called *the seed* unto whom the promise, and with whom the Covenant was made : for as *Adam* was *Caput cum fœdere* ; so is *Christ* also, therefore the Lord promiseth that he will give him *as a Covenant to the Nations*, *Isa.* 4. 2, 6. for in this *Adam* was a *Type of him that was to come*, *Rom.* 5. 14.

Thirdly, the first Covenant was a Covenant of works, so called from the condition of the Covenant: which did require personal and perfect obedience ; *this do and thou shalt live*, *Ezek.* 20. 13. and that under a penalty of a curse for the least deviation, *curst is every one that continues not in all things written in the book*

of the Law to do them, Gal. 3. 10.

Fourthly, this Covenant was made not only with *Adam*, but with the whole nature of man in him, for *Adam* was a publike person, a representative head; and the tree of life was not a personal Sacrament, but a natural, which did belong unto the nature, and therefore the Covenant was made with the nature, and not with any particular person only; which doth appear plainly, because the Covenant being broken, the curse of the Covenant doth seise upon the nature, Gal. 3. 10. for the duty of the Covenant must needs be as large as the curse of the Covenant; therefore upon whomsoever the curse doth come, unto them the duty did belong, and none were bound unto the obedience of the Covenant, but they that were *fæderati*, persons with whom the Covenant was made.

Fifthly, this Covenant is not abolished by the fall, but remains and stands in force. Not to give life and salvation; that indeed it cannot do, because *it is become weak through the flesh*, Rom. 8. 3. but it commands duty now, as perfectly as it did of *Adam*, and that must be personal and perfect obedience: And if a man fail in the least degree, it threatens the curse also. God speaks unto *Cain* according to the tenure of this Covenant after the fall, Gen. 4. 7. *if thou dost well, shalt thou not be accepted? &c.* It is by vertue of this Covenant that the curse comes upon men here in a degree, and in perfection hereafter. there is no reason, that because we have lost power to obey, therefore God should lose his power to command.

Sixthly, Lastly all unregenerate men since the fall, do stand under this Covenant with the Lord: it must needs follow from the principles already laid: for if this
Covenant

Covenant were made with *Adam*, with the whole nature of man, and if it stand in force since the fall, then wheresoever the nature of man is, because every man is a Son of the first *Adam*, he must needs become bound unto the terms and condition of this Covenant; for it was made with the nature of man, and therefore it must be universal; yet that since the fall all unregenerate men are under this Covenant, I will further prove it by these Arguments

First, it will appear from the conveyance of the guilt of *Adams* sin, *Rom. 5. 12.* *As by one man sin entred into the world and death by sin, so death came upon all; because sin came upon all:* how so, seeing there be many dye that do never sin? The Apostle answers, though they have never sinned in their own persons, yet in him as a publike person they did sin *in whom all have sinned*: we were all in him, and therefore we all sinned in him: now how were men in *Adam*? they were in him two waies.

First, legally by vertue of the Covenant which God made with him, we were parties therein; we were as well bound to the duty, had as true an interest in the mercy and life promised, and were as liable unto the curse that should follow upon the breach of the Covenant as he, and therefore all mankind fell at once.

The Covenant it seems, that God made with the Angels, he did not make it with the whole Angelical nature, and therefore some of them fell and others stood, but ours being made with the whole humane nature, and we being all involved in one Covenant, when in *Adam* our Covenant was broken, we all fell in him, and therefore speaking of this Covenant, Saint *Chrysostom* tells us, *χρὴς γραφὸν πατρὶν ἡμῶν ἐστίν*, the hand writ-
ing,

ing of *Adams* Covenant was ours, as truly as it was his.

Secondly, naturally, and so we bear the Image of the earthly, receiving from him the same nature that he had, 1 *Cor.* 15. 49. if he had stood, he had conveyed unto us an undefiled nature, and we have from him a corrupt nature by the fall : so that *whatever is born of the flesh, is flesh*, *Joh.* 3. 6. now seeing his sin is conveyed unto us, because we stood under the same Covenant with him, it must needs follow, that so long as a man stands guilty of *Adams* sin, so long he stands under *Adams* Covenant, and that must needs be till this sin be done away in Christ.

Secondly, to be freed from the Law as a Covenant of works, is in Scripture made a special favour, vouchsafed unto none but them that are in Christ, *Rom.* 6. 14. *we are not under the Law, but under grace*, *Rom.* 7. 1, 2, 3. *the Law is brought in as a dead husband*, that hath command over a man no more, but it is *Christ that cancels this hand-writing*, *Col.* 2. 14. *it is a liberty wherein Christ hath made us free*, *Gal.* 5. 1. Now how hath Christ made us free from the Law ? how is it done ? and how are we not under the Law ? the Law hath in Scripture divers uses ; *Est instar Padagogi, regula, frani & speculi*, now in all these respects believers are under the Law : it is not a *hand-writing cancelled* in either of them, but *sub ratione pacti* : so they that are in Christ, are not under the Law, but under grace, that is, either for righteousness, or life, for *Christ is the end of the Law for righteousness to every one that believeth*, *Rom.* 10. 4. If none are freed from the Law as a Covenant, but they that are in Christ, then all unregenerate men who are without Christ, they stand under the Law as a Covenant still.

Thirdly,

Thirdly, God deals with all unregenerate men according to the terms of the first Covenant : for God deals with and dispenseth himself unto men according unto the Covenant under which they stand : and therefore we shall find the dealing with those, and with believers is exceeding different, according as they stand under different Covenants.

First, he expects perfect obedience in their own persons : indeed the Lord requires perfect obedience still, and wherein we come short in the least degree, we sin : but yet because the perfection is not to be found in us, it is made up in the second *Adam* in the obedience of *the beloved* : for there is *commutatio personæ*, but not *Justitiæ* : but this is not vouchsafed unto any unregenerate man : neither a change of his righteousness, it must be perfect : nor of his person, for it must be personal righteousness : for this Covenant admits no Mediator : so that of all the obedience of Christ, not any goes to perfect their obedience, and of all his sufferings not a drop of his blood goes to take away one of their sins off the score, for they are *without Christ*, *Eph. 2. 12.* and it is *in him alone that God is well pleased*, *Math. 3. 17.*

Secondly, he rejects their most glorious works for the least failing in them ; See it in *Jehu*, *2 King. 10. 30.* God saith of him : *He had diligently executed what was right in mine eyes : and hath done unto the house of Ahab according to all that was in my heart :* and yet in *Hos. 1. 4.* he saith, *I will visit the blood of Jezreel on the house of Jehu :* and in them, *Isa. 1. 11, 12.* though they were things commended by God, yet *he abhors them ; if thou dost evil, sin lies at thy door*, *Gen. 4. 7.* whereas it is not so with them that are under the Covenant of grace :

I perswade my self many of their works are rewarded that have had (if you look upon the thing it self) as great imperfections as there have been in those works that unregenerate men have been punished for ; if there be a *willing mind*, though the work be not answerable, yet it shall be accepted, *2 Cor. 8. 12.* and the good Lord will pardon a man though he be not cleansed according to the purification of the Sanctuary, *2 Chron. 30. 18, 19.*

Thirdly, he hates their persons for their works sake, *Gen. 4. 7. if thou doest well, shalt thou not be accepted:* the person's cursed for the works sake, *Gal. 3. 10.* but under the new Covenant it is the love of the persons that makes their Services be accepted : *Abels* offering was offered with sin as well as *Cains*, yet *Gen. 4. 4. God had respect to Abel, and then to his offering :* but he respected not *Cains* offering because he had no respect unto his person : the weakness of *Abels* person made not his services rejected, but so it did *Cains* : God is angry indeed at the sins of the one: but there is *ira simplex, & ira redundans in personam*: he doth never hate their persons when he is angry with their works : but he deals with the wicked under the first Covenant, hates their services for their persons sake.

Fourthly, all things are turned into a curse to them that are under the first Covenant ; for this Covenant deserves nothing for the breakers thereof but the curse, *Gen. 2. 17. and they are cursed in the Basket and in the store Deut. 28. 7. their Table made a snare. Psal. 69. 22. curse their blessings, Mat. 23. 2.* That Covenant being broken brings forth death : And these temporal Judgements are but the *praeludia judicii futuri* : but under the Covenant of grace, unto them all things are turned into a blessing, *Rom. 8. 28. all things work together for good,*
by

by their Covenant; *all things are yours, whether life or death, &c.* 1 Cor. 3. 22. Now this dealing of God with men living in the Church under the same Ordinances, and enjoying the same priviledges being so different, there can be no reason given of it, but meerly the different Covenants under which they stand: for God hath been and is *alwaies mindful of his Covenant*, and according to it, doth alwaies dispence himself to the creature.

Let it awaken every natural man to seek for a translation: Thy misery by sin stands in two things: First, that thou art under *Adams Covenant*. Secondly, that thou bearest his Image: now we many times see our misery by the one, the evil of our waies: but few are sensible of the other, the evil of our state; and that is the greatest: for this makes thee a *bond-man* whilst thou livest: for *the Covenant genders unto bondage*, and it cuts thee off from all hope of an inheritance hereafter: for *the bond-woman must be cast out with her children*.

This is the translation which the Apostle speaks of, *being translated into the Kingdom of his dear son*, Col. 1. 13. *this is the passage from death to life*, Iohn 5. 24 in this passage of a man there must be a double change. First, *mutatio moralis*: a Relative change, as when of a bond-man, a man is made a free-man: of a servant he becomes a son. Secondly, *Physica*: a natural change: that is, when of a sick man he is made sound; the first is the change of a mans Covenant, and the second a change of his Image: the one is done in Justification; and the other in Sanctification: and by both these, *old things are past away, all things do become new*, 1 Cor 5. 17.

This translation all the people of God that ever went to heaven had experience of; and this is that I desire all men in a natural state may be awakened to seek after. But you will say, who be the men that stand under this first Covenant? I hope there be none such amongst us. You may judge your selves by these two rules.

First, he that is under the second Covenant, hath an interest in him who is *the prince of the Covenant*; he that was *given as a Covenant to the Nations*, Isa. 42. 6. for we heard before that the two Covenants were made with two different heads; and it is union with them that brings a man under either Covenant; it is *being in Adam* that makes a man stand under the one: and *being in Christ*, that gives a man interest in the other: for a man must be in Christ as he was in *Adam* (that is) in him *legally standing under his Covenant*: and in him *naturally, that is bearing his Image*.

Now if a man would know whether he hath an Interest in Christ or no, let him take the Apostles rule, and lay it unto his own soul impartially, 2 Cor 5. 17. *he that is in Christ, is a new creature*: he is not barely new dressed, or hath gotten a new out-side, but he is *within renewed in the spirit of his mind*: he hath a new understanding, new apprehensions of persons and things; and those things which before *he counted foolishness*, now he doth know them to be his only wisdom; and those persons that he looked upon as the scum and off-scouring of all things, these they judge to be *the excellent ones of the earth*; and those dark and carnal apprehensions of the waies of God, and the mysteries of Godliness, that he had before, they are now done and past away, they have no affection to them: for it is not enough for a man to have new words, and new actions:
there

there is many a man abstains from the practise of many sins that their hearts love : and many a man for some respects takes up the practise of some duties that his heart hates : but such a man now loves that which before he hated, and he now hates that which before he did love : that which before was to him the only matter of his joy, now becomes the only object of his sorrow : thus *he that is in Christ, is a new creature.*

If so, then surely they cannot take themselves to be new creatures, that have not so much as renewed their actions : that were drunkards and so continue : were Sabbath-breakers, and Swearers, and Userers, and Scoffers, and so continue still, the comfort of whose lives comes in by evil : it is their meat and drink : *they eat the bread of wickedness and drink the wine of violence, Prov. 4. 27.* Its their cloathing : *Pride compasseth them as a chain, violence covers them as a Garment, Psal. 73. 6.* and it is their recreation : *it is a pastime for a fool to do wickedly, Prov. 10. 23* and there be no recreations that have any pleasure in them unless they be sweetened by sin : surely thus walking in their old waies, it is impossible they should be new creatures ; and not being new creatures, they are not in Christ, and not being in Christ, the Prince of the Covenant, they have no interest in the new Covenant.

Secondly, he that is under the first Covenant, is a bond-man as *Ismael* ; whereas he that is under the second Covenant is the son of the free-woman, and receives from the Lord by that Covenant a free Spirit, *Psal. 51. 12.*

First, he is in bondage by earthly engagements, he can have no engagement but it is a snare to him : The

false Prophets were honoured by some of the Kings of Israel: therefore they could not speak the truth to him, neither to reprove his sin, nor to discover the mind of God. I must do such a thing though it be against my conscience, to give such a man content: I must not reprove such a sin, because it will displease, &c. the Prophet *Michaiab* had a dis-engaged Spirit in this respect.

Secondly, in bondage unto sin and under the power of their own lusts, that though they may see many evils in themselves, and confess it, yet when occasion and opportunity serves, and the lust represents it self, they are no more their own, they cannot resist: *Eyes full of Adultery that cannot cease to sin. 2 Pet. 2. 14.* and as men use to say, they cannot choose, &c.

Thirdly, in bondage unto the creatures under the power of them, *1 Cor. 6. 12. one man cannot live* without his honour, another without his minion, another without such an estate: and all the thoughts of their hearts run out about such things, and are wholly busied about meat, and drink, and cloathes, and money, and play, and this wholly drinks up their spirits.

Fourthly, in bondage under the guilt of sin, and slavish and servile fears; they go all their life long with a galled conscience, filled with fearful apprehensions of death and Judgment: for *they all their life long for fear of death are subject to bondage, Heb. 2. 15.*

Consider seriously of these particulars: and unto such men I speak, as being as yet under the first Covenant, and I exhort them to seek to be translated.

I speak not this to make the first Covenant which God made with *Adam*, vile in your eyes.

For first, it was a great favour that God would be pleased

pleased to make a Covenant with the creature : for we did owe him service, though he had never promised a reward.

Secondly, the person with whom this Covenant was made, was the most excellent of any meer man : never any so full of perfections as he : so fit to be a head, and so likely to convey grace unto us, as *Adam* was ; and therefore the Lord made the best choice for us for the establishing of this Covenant : for had we our selves been to chuse, seeing his perfections, we would rather have put the keeping of our happiness into his hands, then have kept it in our own.

Thirdly, there were great things promised by this Covenant, *Gen. 2. 9.* all the good things of this life, and eternal happiness with God in the life to come.

Fourthly, it was the same Covenant that God made with the best of the creatures, even the glorious Angels: they stood by it, and owe their happiness to it at this day : which appears by Gods dealing with the Angels that fell: *he cast them off for one transgression, Jude 6.* and they that stood, stood by vertue of the same Covenant which they broke that fell: and by vertue of that Covenant being now confirmed in their estate, *they daily behold the face of your Father which is in Heaven.*

Fifthly, to put an end to all: it is the same Covenant that the Lord Christ himself stood under: *for he was made under the Law, Gal. 4. 4.* that is, not only the Ceremonial and Judicial Law, as a Jew, but as a man also under the moral Law, *Gal. 4. 4.* being bound to his obedience, and to suffer the curse thereof: *for he was our surety, Heb. 7. 22.* and the surety is bound in the same.

same bond with the principal ; and therefore *he was made a curse for us*: which is the proper fruit of the Law as a Covenant of works, *Gal. 3. 13.* in all these respects it was a glorious Covenant

But men should be awakened to seek to be translated, whether we look upon this Covenant, and mans standing under it in his state of innocency , or in the state of sin.

First, in the state of innocency, so if he had stood , he might well have desired to have been translated out of this Covenant, if we consider it and compare it with the Covenant of grace.

Secondly, this was a Covenant made with a mutable head ; *Adam*, though he were an excellent creature , yet he was but a creature : and it is true of all men, that *they were given to change*, *Prov. 24. 21.* now for a man to have all his happiness inbarked in a creature daily subject unto change, must needs imply an imperfection in their condition : but the Covenant of grace is made with Christ an unchangeable head, and therefore *because he lives, we shall live also*, *Ioh. 14. 19.*

Thirdly, the Covenant it self was a changeable Covenant , and therefore by reason of sin there is a change thereof unto all that believe : and the Lord hath introduced a *second and a better Covenant* ; but the Covenant of grace is an *everlasting Covenant*, *Gen. 17. 7.* a *sure Covenant*, *2 Sam. 23. 1, 2.* so that nothing can arise *de novo*, to disannul it.

‘ Fourthly , the promises of this Covenant were far
 ‘ inferiour unto those in the Covenant of grace: it is a
 ‘ *Covenant established upon better promises*, *Heb. 8. 6.* in
 ‘ this indeed God did promise life here and hereafter,
 ‘ but he did not promise, *I will be thy God : I will give thee*

‘ *thee my Son : and I will give thee my Spirit ; I will be thy*
 ‘ *God : that is, all the Attributes that be in me, shall be*
 ‘ *as truly thine for thy good, as they be mine for my*
 ‘ *own glory : thou shalt have my wisdom to direct thee,*
 ‘ *my power to protect thee ; if thou sin, thou shalt have*
 ‘ *my mercy to pardon, my grace to rule, and my glory*
 ‘ *to crown thee.*

Fifthly, the righteousness of this Covenant was a far less glorious righteousness; for it should have been *the works of righteousness that we had done*, Tit. 3. 5. but the righteousness of a creature: but the righteousness of the second Covenant is the righteousness of God himself, 2 Cor. 5. 21. not the essential righteousness of God; but a righteousness answerable unto the Law, unto which the God-head gave both efficacy and excellency, Heb. 9. 14

Sixthly, the Condition of this Covenant was less glorious: for it was Doing; but the Condition of the 2^d was believing; and this is most glorious, because it sets a man upon the highest way of glorifying God; for all acts of obedience in *Adam* did but glorifie God in his Law; but this is glorifying of God in his Son; which is the highest glory, Job. 6. 29

Seventhly, Lastly, the power of performance was far inferiour: for that was to be done by man alone by the strength of grace received without any farther supply; and grace unassisted, what can it do? but under the second Covenant, though the work be to be performed by us, yet the supply of strength is Gods; *it is God that works in us both to will and to do*, Phil 2. 13.

Thus if we look upon man in his integrity under this Covenant, he hath reason, seeing the new Covenant is offered, to desire to be translated.

Secondly, but if we look upon man as fallen, then all those that stand under this Covenant have reason to be awakened, to be transplanted.

First, by vertue of this Covenant, sin is imputed and laid upon a mans own score; *Noxa sequitur caput; the soul that sins shall dye Gen. 4. 7. Sin lies at thy door*; so that though thou hast heard talk of the death and suffering of Christ: yet, not a drop of his blood shall go to take off one sin, or one torment from thee: for thy Covenant admits no commutation.

Secondly, it is a Covenant without a Mediator: for then there needed no middle person; *no daies-man to lay hold upon both, Job 5. 9.* so now since man is fallen, all that stand under this Covenant converse with God immediately, they have no Mediator to bear their sins, or to offer their sacrifices.

First, to offer their sacrifices, so that in all their services they come unto God immediately; First, thou hast none to bring thee into the presence of God, whereas by the second Covenant we have *ἐμπροσθεν τοῦ προσώπου αὐτοῦ*, boldness and access, Eph. 3. 12. we have a manuduction to the Father by him

Secondly, when we come to God we have no Priest to offer our sacrifices, and so they can never be acceptable unto the Lord; for whosoever should offer a sacrifice of himself without a Priest, *that soul was to be cut off from his people.* Yet this is your condition under the second Covenant.

Thirdly, there is none to perfume them, and take away the failings of them; *to bear the iniquity of your holy things, Exod. 28. 38.* to perfume your prayers, to wash your tears: *Lava lachrymas meas Domine.*

Fourthly, if Satan object any thing against thee,
thou

thou hast none to make answer for thee, for thy Covenant admits no advocate.

Lastly, if any services be required, thou hast none to help thee, but thy own might; no *Christ to strengthen thee*; no *Spirit to help thy infirmities*, *Rom. 8. 26.* as it is with the people of God in the Covenant of grace.

Secondly, none to bear thy sins, or sufferings; and so wrath must needs come upon thee immediately; it comes upon the godly under the second Covenant, and Christ the Mediator stepped between, & *he bare the curse, being made a curse for us*, *Gal. 3. 13.* but when the Lord shall come to pour out his wrath upon thee, thou maiest rather hope to prevail with the *Rocks* and the *Mountains*, then with Christ; he will not appear for thee, but thou must wrastle it out with the wrath of the great God for ever; and *it is a fearful thing to fall into the hands of the living God*, *Heb. 10. 30, 31.* there must needs be *judgement without mercy, and fury without compassion*, when the Lord will stir up all his wrath, and none step in to bear one drop of this storm for thee; for thy Covenant admits no Mediator.

Thirdly, it is a Covenant under which unto man fallen there is no hope of reparation; First, it promisethto repentance after sinning: it belonseto the second Covenant, that *Christ shall give repentance unto Israel*, *Acts 5. 31.*

Secondly, it promisethto no space to repent, but *Gen. 2. 17. the day thou eatest thou shalt dye*; and so they had, had not Christ stepped in, *Rev. 2. 21.* space to repent is not from the first Covenant.

Thirdly, if a man did repent, this Covenant promisethto

eth no acceptation upon repentance ; it saith indeed, *Gen. 4. 7. if thou dost well thou shalt be accepted :* but it saith not, if thou dost evil thou shalt upon after repentance be accepted : therefore this is a mans miserable condition , and this it must be by this Covenant for ever . therefore the Devils are in a hopeless Condition, because the Covenant under which they stand offers them no mercy after sinning: and God hath not revealed unto them any other Covenant ; and the same is the condition of every man by this first Covenant: only men have this privi'dge, that they have a second Covenant offered unto them, upon which they may lay hold with hope of mercy : therefore neglect not these glorious offers : *seek the Lord while he may be found :* close with the grace in the new Covenant ; *know the day of thy visitation ;* for if thou be found at the last day under *Adams* Covenant and untranslated, thou must expect no other, but to bear thy own sin and shame for ever.

Let this awaken you to seek , first for a change of thy Covenant; and then afterward for a change of thine Image: many men labour to change their waies, and to abstain from many sins: but whilest thou art under this first Covenant , thy Covenant promiseth no grace to perform duties; thy Covenant promiseth no acceptance; therefore the first thing that a soul should set upon, is to seek to God to be translated out of that Covenant , that bondage under which by nature he stands.



F L E S H
S I L E N C E D
B Y
Gods arising.

A Sermon Preached before the Lord Maior,
Aldermen, and Commons of *London*, on a Thankf-
giving day at *Christ Church London*, July 26. 1651.

Z A C H. 2. ver. ult.

*Be silent, O all flesh, before the Lord, for he is raised up out
of his holy habitation.*

T is the great honour of the Saints, that
they are made the Temples of the Holy-
Ghost, and the Priests of the most high God,
that they may offer to him spiritual sacrifices
acceptable to him through Iesus Christ. The sacrifices of the

Z z 3

Jews

Jews were of two sorts. Some were *propitiatory Sacrifices*, for the obtaining of pardon, and peace, and reconciliation after sins committed : there were other sacrifices that were *peace-offerings*, a returning unto God of thanks and praises for blessings received. When God did put into the hands of his people *a cup of consolation*, for that is the Prophets expression in *Ier. 16.* then did they *take the cup of salvation*, the cup of benediction, and returned unto God again, *Psal. 116. 13.* You have both these sacrifices in the spiritual sense of them under the *Gospel* ; and the Lord delights in each of them in their seasons : Sometimes the Lord calls his people to mourning, and it is dangerous to deceive the expectation of God. Sometimes he calls them to rejoice : Consider in *Heb. 12. 23.* you are by the Gospel taken into Communion with Angels, and your Communion with the Angels in a great measure doth consist in bearing a part with them in your praises ; it is the action of heaven, and requires hearts in heaven to joyn with it : therefore the hearts of the Saints are so described, *Rev. 19. 1. I heard a voice of much people in Heaven, saying, Amen, Hallelujah* ; it is spoken of the Saints upon earth : it is usually in that book styled the Church of God in heaven : but how ? when they praise God, they are a great multitude in Heaven. The Countries that have most staple commodities in them for exchange, you know they have the freest and the fullest traffique : The most glorious intercourses between heaven and earth, is in mercy : and the most glorious return between earth and heaven, is in grace, praises, and the returning of mercies into themselves : *ad locum unde exeunt gratie revertantur*, saith Bernard : it is a returning of mercy into the same fountain, the same bosom

bosom of love from whence it flows : it is indeed the habitation of God, that next to heaven he delighteth to dwell in : *he inhabiteth the praises of Israel*. These considerations I desire to premise, that you may a little observe of what weight and importance the services that you now go about are.

For the words that I have read to you, that you may find out the meaning and scope of the Holy-Ghost in them, it is necessary that we look into the story, the context, and the connexion of the verse, which I shall briefly give you, and I intreate you diligently to mark: The Babylonian Monarchie having trodden down the City of God, the holy City, and laid wast the Temple, and worship of God for seventy years : that time being expired, the Lord according to his promise, *delivers his prisoners out of the pit in which there was no water*. Deliverance was proclaimed by *Cyrus* the first King of *Persia*: this liberty some of the Jews undervalued, and they still chose rather to abide in the Land of their captivity: to them is the speech directed in the 6. ver. of this Chapter, *Ho, saith God, come forth, and flie from the Land of the North*: they might have had liberty, but they embraced their former bondage : those that did accept of deliverance, and returned into their own Countrey, they were no sooner returned, but there rose a *Samaritan faction*, their neighbours, thole that were neither Gentiles by profession, nor Jews by religion : these did labour to their utmost to retard the settlement of this people newly returned into their own Land again, laboured to keep the City and Temple in their ruines, and to that end by their interest and power in forraign Nations, they had engaged against them even the whole authority of the *Persian Monarchie*. Now, when

Calvin.

when the hopes of the enemy grew high, and when the hearts of the Saints fell low : what is the way God takes to remove them now ? why now a Prophet must go to them, he sendeth *Zachariah the Prophet*, and bids them, *Return to your strong holds ye prisoners of hope* : your strong holds ? why, their City was laid wast, their Temple burnt with fire : strong holds they had none : *satis presidii, in uno Deo, Calvin.* There is enough strength in one God, even then when walls and fortifications fall. Why now, that the Lord might bear up their Spirits in this condition, he reveals his mind (as the manner of the Lord was in those times) unto his Prophet by several Visions : in an especial manner in this Chap. and the latter end of the former Chap. he doth it in a double vision. In one, the Lord tels him, that be the powers of the enemy what they would be, though they saw no help, none to oppose them : yet the Lord would raise up an adverse power that should break them, though they knew not whence it should come : And he tels them in the 21. ver. of the former Chap. *there were four horns that did push Ierusalem* : and the Lord saith, *I will raise up four Carpenters, and they shall beat them in pieces* : equal to the horns, so shall the Carpenters be.

In the next place, in this Chapter, the Lord shews him another vision, *a man with a line in his hand taking measure of the City Ierusalem, and of the Temple*, as the manner of Builders and Artificers is to do. Jesus Christ doth usually appear to his people according to those great things that he is about to effect for them : when the people were to be carried into Captivity, Jesus Christ then appears *cloathed in linnen, with a writers Inkhorn by his side, Ezek. 9. 1, 2. and when the instruments*

ments of vengeance come, Jesus Christ comes in the midst of them: the man with a writers Inkhorn was in the midst of them: what to do? to mark those that were written to life in Ierusalem. First, before the instruments of vengeance can stretch out their hands against any, the man with a writers Inkhorn will set his mark upon those that are written for life: But when the people returned out of captivity, now Jesus Christ appears with a line in his hand, for he is that must build the Church: so you have it in the 6. Chap. 12. ver. *Behold the man whose name is the Branch, he shall build thee, he shall build the Temple of the Lord: no wonder then, that when the Temple and City is to be built, Jesus Christ appears with a line in his hand. This is the Vision.*

Now observe in this Chapter three things, that I may bring you home to the words read to you.

First, you have the Vision it self: *the man with a line in his hand.*

Secondly, you have the interpretation of the Vision: *Ierusalem shall be built, and the City shall be inhabited.*

Thirdly, you have a threefold Apostrophe that the Lord infers from this.

First, directed unto the Jews that yet continued in Babylon, the Lord calls them; *deliver thy self Oh Sion, that dwellest with the daughter of Babylon: It is barrenness and lowness of spirit not to accept deliverance: it is pitty but those men that say they love their Task-masters, they should have their ears bored, as a token of perpetual service. The Lord calls upon them, Oh Sion that dwellest with the daughter of Babylon, deliver thy self.*

Tertul.

Secondly, the next is to the enemies that were their neighbours : the truth is my Brethren, it was a good observation that of *Tertullian* unto the Church ; there are *tot hostes quot extranei* ; all that be strangers, be enemies ; now the Lord speaks unto these, and tells them , *I will shake my hand against you, and they that spoyl you, they shall be a spoyl to their servants* ; their own servants shall spoil them.

The third and last branch of this Apostrophe is in the words that I have read unto you ; the words of the Text, and it refers partly to the enemies ; and partly to the people of God that were returned out of captivity : *be silent Oh all flesh: for the Lord is raised up out of his holy habitation* : Let the enemies silence their murmurings, silence their slanders : *Be silent Oh all people.* Let the Saints silence their frettings, silence their doubtings, *for the Lord is raised up out of his holy habitation.*

You have then in the words two things.

First a Proposition ; *The Lord is raised up out of his holy habitation.*

Secondly, an inference by way of Exhortation, or Command thereupon : *Be silent before the Lord, Oh all flesh.*

The Proposition is first in nature, though it be last in place : and therefore I must first speak of that, and then afterwards of the Application.

First then, the Proposition is this : *the Lord is raised up out of the habitation of his holiness.*

Here are two things to be explained before I can come unto those points that I purposed to commend to you.

First,

First, I must shew you what is meant by *the habitation of his holiness*: And,

Secondly, I must shew you how the Lord is said to be *raised up*.

The habitation of his holiness is used two waies in the Scripture. It is sometimes put for heaven; in *2 Chron. 30. ult.* it is said, *their prayer came up to his holy habitation*, even unto heaven. So in *Isa. 63. 15.* look down from the habitation of thy holiness, and thy glory: why then the habitation of the holiness of God, is *Heaven*.

Secondly, it is many times put for the *Temple*, the place of Gods presence amongst his people, manifested in Ordinances: so *the Tabernacle* is called *Gods habitation*, in *1 Sam. 2. 29.* And the Lord is said to be at *Ierusalem*. *Brusius* interpreteth it of the former. *Mr. Calvin* *B. u. us.* of the latter; we may very well by way of subordina- *Calvin.* tion take in both, for I conceive the sense will be made up with both: all the Churches deliverances, as well as all the enemies destructions, they come out of heaven: *the sword is bathed in heaven before it comes down upon the people of Gods curse in Iudgement*, in *Isa. 34. 3.* and yet all these, whether deliverances, or destructions, are obtained by the prayers of the Saints in *the Temple*: so that you may well ascribe it to both. Observe I beseech you, and it is a mighty truth: the Saints have as glorious a hand in the Government of the world, as they shall have an eminent hand in the Judgement of the world. There is a threefold Authority that was erected by Christ when the government was taken into the hand of the *Son as Mediator*. First, a Government of Angels: *the spirit of the living creatures is in the wheels*, *Ezek. 1. 20.* Had not Jesus Christ had the

Government in his hand, the Angels should never have been *principalities and powers*; their authority came in with the Government of Christ.

Secondly, the Authority and Government of Magistrates and Ministers came in with the second Covenant. *August.* [*nant : istud nomen culpa meruit non natura : so Augustine.* But there is, another kind of Government.

And that is, the Saints being taken into Covenant with Christ, they have a great hand with him in the Government of Christ: in *Rom.* 10. 18. the Apostle saith, *their sound is gone forth into all the earth, and their words unto the ends of the world.* This is spoken of the *Sun*, in *Psal.* 19. how can this be applyed to the preaching of the Gospel? I conceive the accommodation runs thus: As the great God hath stretched out the *Expansum calis super mundum naturalem*, the heaven over the natural world, so he hath stretched forth the glorious *Expansum verbi super mundum rationalem*, the word over the rational world: Now be pleased to consider, when the people of God put Prophecies and Promises in suit, beholding the several conjunctions & aspects of them in the world, truly, those things that are done by Gods power, they are done also by their prayers: they have a strange hand in the Government of all things. There is a double voice in the Book of the *Rev.* *vox e throno : vox e templo* : You read of a voice out of the Throne : and a voice out of the Temple : Mr. Brightman I remember puts this difference, and hath this hint, *vox e throno*, saith he: is that, *quando immediate aliquid à Deo proficiscitur*, when any thing comes from God immediately : But *vox e Templo*, *quando precibus sanctorum aliquid impetratur* : that is, when any thing is obtained by the prayers of the Saints, that is a voice in the Temple.

Bright.

Temple. Now I intreate you to observe, this is the first thing : This *holy habitation* is heaven, in the Text. The Lord setteth so high a price upon the services of the Saints, that they have a very great hand with him in the Government of all things. It is *Augustines* speech that I have met withal sometimes in *Luther* : he professeth, *aliquid bonum opus licet agreste & sordidissimum est pretiosius calo & terra* : the meanest good work of the Saints, be it never so poor, never so ordinary, he saith, it is more precious then Heaven and Earth. there is more in it, because it hath so great a power with God : it is no wonder then if the Lord be said to be raised up in his Temple. Well, that is the first thing.

August.

Secondly, but how is God said to *be raised up* ? how can it be said that God should rise ? the word in the Original that is here used *וַיַּעַר* it signifies *E somno excitari*, for a man to be raised up out of sleep ; the very same word that you have used in *Psal.* 44. 23. *יְהוָה עֵרָה* *Awake Lord, why sleepest thou ? awake Lord, or arise Lord* : for it is such a rising as is after an awaking out of sleep. How can God be said to sleep ? and how should God be said to awake and rise ? The cessation of acts of providence is Gods sleep : the putting of them forth is Gods arising, Gods awaking : as when a man sleepeth, sleep bindeth up his senses in reference to their proper objects, that they cannot act : why so ? when the Lord doth not act, doth not appear for his people, then is the Lord said to sleep : when he doth act for them, and providence puts forth it self gloriously, now the Lord is said to be raised up, God is awake. Now observe I pray you : when the Lord breaketh the designs of the Churches enemies, when he bloweth upon their counsels, smiteth them in the hinder

parts, puts them to a perpetual shame, why then doth the Lord arise as a Giant refreshed with wine, *Psal. 78. 65.* So that now the meaning is this, When the Lord doth appear for his people as a return of their prayers, when the Lord ariseth gloriously for them for their deliverances, and their enemies overthrow, then it is said, *the Lord is raised up out of his holy habitation.* But I must hasten.

The Observations that I shall give you from hence, are two.

Doct. 1. The first is this, *The great comfort of the Saints in all their straits and difficulties lies in this, when they see God ariseth for them;* for here is that now that they have pitched upon to comfort themselves with. I say, the great comfort of the Saints in all their straits and oppositions, and difficulties, is in this, when they see God arise for them in his providential actings.

Doct. 2: Secondly, *Experiments of Gods rising in acts of Providence are great grounds to his people to stay their faith, that God will go on, he will bring his work to perfection:* for both these, (I conceive) are intended in the Text: *God is raised up,* therefore fear not, though you have no men rising; God already hath manifested that he is raised up; do not doubt but he will carry on the work. These two things I conceive the Lord intendeth in the words: And this I mean to make the Doctrinal part of this Sermon. I pray observe them.

I will begin with the first: It is the great comfort of the Saints in the midst of all their difficulties and oppositions, to see God arise for them in his providential actings. In the opening of it I shall speak to three heads.

First, there is a time when God seems to sleep: when the

the Lord seems to set still as a mighty man that cannot save; you know in *Zach. 3. 9.* the vigilance of providence is compared to *seven eyes*: and sometimes the Saints of God do even think that all these seven eyes are asleep together: but yet you must know, *he that keepeth Israel never slumbereth nor sleepeth*: but as it is said of the Saints (*I sleep, but my heart waketh*) in their spiritual failings; So likewise it is true of the Lord in his providential actings, his heart awaketh towards his people, even then when every eye seemeth to be asleep. There is a time when God will bring his people low, and he doth it in design. Observe it, *Jerusalem* is sometimes put into a cup ready to be drunk off, that the enemy should think, it is no more to devour them then it is to drink, as you use to say to a proverb, *I can do it as easie as to drink*. The state of the Church is brought unto that low ebb: But now mark, *then saith the Lord it shall be a cup of trembling*: there is a time when God seems to lay all his power aside, *Rev. 11. 16, 17. he hath taken unto himself his great power*; God is alwaies omnipotent; but for a great while the power did seem to be in the enemies hands, as if God had put all power out of his hand: I, but he can reassume it when he will: *he takes to himself his own great power*, and raiseth himself: it is a most glorious Scripture, and full of all consolation, that in *Zach. 1. 8* Jesus Christ was on horseback, he had an Army following him in battle array all in a readines; the Church saw no succour all this while: the enemy came on: none appeared but the enemy: *he was behinde the myrtle trees in the bottom*, saith the text: the Lord many times seems to sleep, appeareth not, when yet notwithstanding his heart is on the business: as I say the Saints sleep, but their hearts wake in their
spiritual

spiritual failings, so doth the Lord towards his people in his providential actings. Well, that is the first thing for the opening of the Doctrine.

Secondly, The great labour of the Saints in all their straits is to awaken God, *that God may arise*; their business is not to raise armies, and forces, powers of men; no my Beloved; their great business therefore is to raise up God, *Psal. 68. 1. Let God arise, and let his enemies be scattered*: whether any body else rise or no, that is nothing: *Let God arise*; in *Psal. 44. 23. Awake Lord, why sleepest thou? stand up for my help, lay hold of the spear: (I, God must do it) and stop the wayes: O, stand up for my help*: the great business of the Saints hath alwaies been to raise up God; *Awake, awake, put on strength, O arm of the Lord*, that is the Churches prayer. *Art not thou he that didst cut Rahab, and wound the Dragon?* it is spoken of the destruction of the King of Egypt: the great business of Saints hath been alwaies to get God to arise. There are two things commonly awaken God: two things cause him to rise up presently. The one is the prayers of the Saints; *Because of the cry of the poor, and of the sighing of the needy, I will rise, saith the Lord, Psal. 12. 5.* the truth is my Brethren, God cannot sleep when you pray: it was a golden speech that of *Tertullian, Deum orationibus ambimus, calum tundimus, & misericordiam extorquemus: ἀγανακτεῖται τις διὰ τὸν πλεονέκτησιν*, *Basil.* We knock at Heaven gates, we environ God, beleaguer God by our prayers, we as it were wrest mercy out of his hands. Be pleased to consider this is one means: when the Disciples were in the storm at Sea, what was their great business? their great business was *to awaken Christ*, and then immediately the storm was over, and there followed a great

calm,

Isa. 51. 9.
Jer. 50. 10

Tertul.

Basil.

calm, and they were at the Haven where they would be : God is awakened with the prayers of the Saints.

Secondly, the Lord he is awakened likewise by the blasphemies of the enemies : truly, you have many times, even my Brethren, beheld how that the very end of Gods rising for you, was because of the rage of the enemy ; *I will awake and set him at rest from him that puffeth at him*, because of the rage of the enemy : the enemies cruelty doth cry loud in the ears of God, as well as the Saints prayers. Now this being the great end that the people of God propound, truly when God ariseth they are satisfied : let God arise, and they can sit down secure, be the difficulties and oppositions what they will be : *in fine acquiescit appetitus efficientis*. It was a strange spirit that possessed *Steven* you will say, that he was able to lie down to sleep when the stones flew about his ears : *having so said, he fell asleep* : what is the reason ? why, *I see heaven opened, and Jesus standing at the right hand of God* : Christ was up for him : Christ standing ; why, Christ is said to sit at the right hand of God ; how doth *Steven* see him standing ? standing *tanquam sui iudex, & vindex*, as one that would judge, and one that would avenge his quarrel ; and truly he could lie down and sleep securely. *Lord Jesus receive my Spirit ; and when he had so said he fell asleep*. The great business of the Saints then in all their difficulties is to get God to arise : that is the second thing.

In the third place : The consolations of the Saints must needs be very great from the arisings of God for them in his providential actings ; though men do not rise, though Armies do not rise, yet I say, they are mighty consolations to see God arise. And that

upon these three grounds, Observe them I pray you.

In the first place : When the Lord doth arise, whatsoever standeth in opposition must fall : God will rise up alone that assure your selves ; whatsoever stands in opposition I say must fall ; yet many times poor creatures we look upon Armies, and multitudes of men, and we think now, Oh alas, here is now no hope, but the Church will presently be overwhelmed : mark ; you have seen sometimes a black smoke arise out of a Chimney, that you would think it would threaten even to darken the Sun in its orb : but mark, in *Isa. 13. 3.* *I will scatter them saith God as smoke out of a chimney* when you see Nations and multitudes combine, they are *confederate as thorns* : when you see them confident, drunk with confidence *as the Drunkard*, then shall they be *consumed like stubble fully dry*, *Nahum 1. 10.* it was a good intimation that of *Cyprian. ne attendas numerum* : never observe the number : they be so many thousands, and so many thousands : certainly when God ariseth, whatsoever stands in opposition must fall, for God will rise alone ; that is the first ground of the Saints consolation.

Cyprian.

Secondly, when God ariseth, he over-ruleth the spirits of men, over-ruleth the malignity of the spirits of men, so as they shall effect and accomplish his end : so you may see, *Psal. 76 9, 10.* *When God shall arise to Judgement, the wrath of man shall praise him : verily, and the remainder of wrath thou shalt restrain* ; my Brethren, though we consider little of it, yet we owe very much to restraining grace ; I say we owe very much to restraining grace : in the Saints indeed I conceive restraining grace and renewing grace to be one and the same

same habit, as Justifying faith and Historical faith is ; the Saints owe very much to restraining grace ; that in their own persons ; but they owe much to restraining grace in reference unto others. This is exercised two ways.

There are restraints upon mens actions , and there are restraints upon mens lusts : God restrains not the Devils lusts, he lets them out to the utmost, but he restrains his actings: but for men, the Lord sometimes restrains their acts, and sometimes their lusts : *No man shall desire thy Land* : God would lay a restraint upon their lusts : now when God ariseth, then I say , he so orders the spirits of men , that so much of their rage shall be let out as shall accomplish his ends , *and the remainder he will restrain.*

In the third place, the Saints have a great comfort in Gods rising for them upon this ground ; when God ariseth, he hath abundance rise with him : I say, if the Lord did rise alone, he is able to do it ; but whensoever he ariseth, he hath abundance rise with him : *When the Lyon roars, all the Beasts of the Forrest tremble* : Observe I pray you: when the Lord comes to Judgement against a people, if he doth but say, *cause the instruments of vengeance to draw neer, they come every man with a slaughter weapon in his hand immediately* ; Ezek. 9 1. so when the Lord riseth up to execute vengeance upon an enemy : I will give you but one place; but it is a very glorious Scripture, observe it I pray you , *Dan. 10. 20.* there is an Angel come to comfort Daniel, and instruct him, and he tells you : now saith he, *I go forth against the King of Persia, and when I am gone forth, the Prince of Grecia shall come* : mark, *God riseth up*, as the Text tells you (for it refers to the same) when God riseth up

once, then truly there is an Angel up, and together with him, all the power of the Grecian Monarchie; *When I am gone forth* (saith he) *then the Prince of Grecia shall come*; mighty wars there were between the Grecian and the Persian, until the Persian were subdued before him: Now, how came it to pass? the Angel went out first to fight against the King of Persia: when God riseth up, then I say there be abundance rise with him. These are the grounds of the consolation that the people of God did take from the rising of God in his providential actings for them. There is a word more that I would speak to. A question will rise now in every one of your mouths.

Oh, But how should a people know? when by his spiritual eyes can he discern that God is raised up? we see men rise, an arm of flesh: but how shall we be able to say, *God is raised up out of his holy habitation*; that were comfort indeed, if we could conclude that: but what if men rise without God?

Why now, in answer to that, I intreate you give me leave a little. When God is raised up for a people, he useth to cause *magnam conjunctionem*, a great combination as it were, and a joyning together of these five things (observe them, I beseech you) and truly I think we may speak it with thankfulness to the glorious praise of our God they have very far concurred in the Lords rising among his people in *England*.

In the first place, When the Lord is awakened by prayer, that is the first thing; prayer is Gods way by which he is raised up, *Iob 8. 5, 6. If thou make thy supplication to him, he will surely awake for thee: If thou make thy supplication to him*; what is the reason that God was raised up for his people here? he was raised up by prayer:
look

look into *Zach. 11. 12, 13.* the Lord Christ he comes, and prayeth, *how long will it be ere thou have compassion upon Ierusalem, against whom thou hast had indignation these three-score and ten years? why now what is the return? The Lord answereth the Angel with good words, with comfortable words, I am jealous for Sion: as soon as ever Christ prayeth, my Brethren, he prayes your prayers: if ever prayer arise, God ariseth: I am jealous for my people.* That is the first. You shall know when God ariseth, if he be awakened by prayer: and truly, we had cause to hope in the beginning of our troubles, that the Lord did pour a large measure, a plentiful measure of the Spirit of prayer upon his people.

Secondly, when the Lord defeateth the counsels of the enemy, turns their plots upon their heads: I beseech you observe; *the Lord is known by the judgements that he executeth, when the wicked is snared in the work of his own hands*; when the Lord takes men, and burns them like Bees in their own Hive: truly that is an argument God is up; men could not do that: God brings mens waies eminently upon their own heads: you have a Scripture very remarkable, *Micah 4.* (for I dare speak nothing to you, but what I have a word for) the enemy say, *that they would come together, and they would thresh Sion*; why now saith God, *they know not the thoughts of the Lord*; these are their thoughts: I, but they do not know mine; why, what were Gods thoughts? Gods thoughts were to make their coming against the people of God, to be the means of their own ruine: their own counsels should destroy them; for so he saith, *they shall be gathered together as sheaves in a flore. arise and thresh O daughter of Sion*; they thought to come together to thresh the Church: I, but saith

psal. 9. 6.

God, they themselves shall be threshed; they shall be gathered together as sheaves to be threshed; it would be horrible ingratitude for any of us to overlook the manifold appearances of God in this kind in these latter daies, and not confess the Truth. That is a second ground, how we may know whether God arise for his people.

In the third place; when the Lord takes away the hearts of his enemies; truly, my Brethren, the discipline of Spirits is not in men, but in *the Father of Spirits*; when it shall be truly said, *the men of might have not found their hands* when that shall befall them that the Lord threatneth in *Nahum 3. 17. their Captains shall be like the great Grass hoppers in a Sunny day: the Sun ariseth and they are gone; when their strong holds shall be like ripe figgs falling into the mouthes of the Eaters*; when God shall make the very names of men terrible to the enemies certainly God hath the Discipline of Spirits: when it shall be said, *the sword of the Lord, and the sword of Gideon*; and that as it is said, *a Barley Cake shall overthrow the Tent, this is the Lords doings.*

Certainly, God doth arise, In the fourth place, when the Lord acteth the Spirits of his people unto high, and noble and invincible resolutions; draws them out to resolutions more then men; when he guides their strength, when he guides up their spirits to the business: in *Zach. 4 6. Not by power, nor by might, but by my Spirit*: how did the Spirit of God do it? truly, it is the Spirit of God working in the hearts of men, raising up their hearts to encounter with the greatest difficulties, to look a thousand deaths in the face with boldness, and elevating the spirits of men beyond what ordinarily is in men, this is the Lord, the Lord riseth when it is so.

And

And then in the last place, when the Lord goes on in waies of mercy, and draws out his loving kindness, sometimes the Lord may step forth for his people; and he may withdraw himself again, and then the misgivings of their hearts will be ready to say, it is the Lord is upon us: but when the Lord holds on a continual tenor of mercies, when it shall be said as it was to *Ioshua there is no man shall stand before thee all the daies of thy life, I am with thee*: Is it so my Brethren? then all men must conclude, surely *the Lord is raised up out of his holy habitation*: And this is the first point.

The second I shall speak a little to, but very briefly that I may come to the second general in the Text: I am loth to trespass, or to straighten him that succeeds in the service. The second Doctrine that I propounded to you was this, *That the experiments that the Saints have of the rising of God for them in some Providential Doctrines.* *actings are a sure pledge to their faith that he will go on: he will not leave the work till he hath brought it to perfection*: so observe: I will give you but one Scripture, *Psal. 74. 14. he smote the head of Leviathan in the water, and he gave him to be meat to the people inhabiting the wilderness*: the Lord here doth encourage them against those great difficulties that they were to meet withal in the wilderness after they came out of *Egypt*: why now what is the use that they must make of the affliction of *Pharaoh*, and his Army called the head of *Leviathan* there, his power, his policy, his strength? the Lord brake the enemy: Why, the text saith *he gave it to be meat to the people*: Why, did the people of *Israel* in the wilderness feed upon the dead bodies of the Egyptians? No, that is not the meaning of it: but this; he gave it to be food to their faith, not to their bodies; for their faith to feed

feed upon in all those ensuing difficulties that they were to meet withal in a howling wilderneis: *in decretis sapientium nulla est Litura*, Wise men make no blots: when the Lord hath begun, he useth to go on: if he open the *first seal against Rome Pagan*, he never leaves till he comes to the *seventh seal*. If he sounds the *first Trumpet against Rome Christian*, he goes on to the *seventh*. So having begun to pour out some of the *Vials against Antichristian Rome*, surely the Lord will never leave till the last vial be poured out. So it is a great encouragement to the Saints, the great experiments they have had of the Lords rising for them in his providential actings, that the Lord certainly will go on.

Oh but will you say to me, If we could be assured of that: but what if the times should turn? *there are changes in the right hand of the most high*: what if we should see a new face upon things? I know these are the suppositions of every heart here: Now I intreate you consider: I confess there is an *ultima clades adhuc metuenda*: there is a great cloud that yet hangs over all the *European Churches*: pray observe what I say: the *killing of the witnesses* I cannot look upon as past, because I cannot find *the time of the prophesying in sackcloth and ashes* to be expired; and *Rome Antichristian*, as well as *Rome Pagan under Iulian*, shall have its three years and a half; but yet for your comfort let me tell you, the experiments that you have had of Gods providential actings may secure your hearts that they shall never prevail, so as to put out that *light of the glorious Gospel* that God hath set up among you, they shall never prevail so far. *Rome* hath a time of seduction, and a time of persecution: the time of *Romes* seduction is over, though

though it is true, the grand persecution is to come. *Augustine* (I remember) tells us that there is a three-fold persecution that the Church of God should undergo. *August.*

The first is *violenta*, by force.

The second is *fraudulenta*, that is in a way of heresie.

A third should be *& violenta, & fraudulenta*; there should be a deceit mixt with force. Now I intreate you be pleased to consider: there be these three arguments that I have looked upon as a great stay to my own thoughts in this respect; I shall crave leave to propose them to you.

In the first place, the Apostle *Heb. 12. 27.* tells us, *that the Lord doth shake the things that are made, that the things that cannot be shaken may remain*: he shaketh the things that are made, that they may be removed, that the things that cannot be shaken may remain: then the end why the Lord hath shaken in Church and State whatsoever is of man, what the Lord will not have to continue, it is that he may remove it. Why now this is the great end then that the Lord hath, *that things that cannot be shaken should remain*: Whatsoever Jesus Christ hath removed, all the power of men shall never exalt: for he did shake it to that very end, *that he might remove it*: I say, what the Lord hath removed, as a thing made moveable, all the powers of men shall never be able to establish again. Jesus Christ will maintain the ground he hath won. That is the first Argument.

Yea,

In the second place: when *Christ rides forth for to Conquer*; he conquers not at once, but *he will go on to conquer*: that is another argument: you may see him

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Luther.

going forth, *Rev. 6. 1, 2. he rideth forth conquering and to conquer*: he did not conquer all at once, but he carries on the victory. *Luther* (I remember) said when he began, *brevi efficiam ut Anathema sit esse Papistam*: it shall not be long faith he, but by the grace of Christ I shall bring it about that it shall be looked upon as a cursed thing to be a Papist: God hath carried on the work still, and I remember it was the speech of *Latimer* one of our Martyrs when he came to be burnt, *I hope I shall kindle a fire this day in England shall never be put out, Romanum nomen de terra tolletur*: Certainly, the Lord Christ will carry on his work, for he conquers not all at once, *he goes on conquering, and to conquer.*

In the third place: Consider I beseech you, *the ten Kingdoms shall destroy the whore*: that is my third argument: the ten Kingdoms are the Instruments God will use. Antichrist riseth in a double beast, *Rev. 13.* in his civil power; so he makes up one beast with the ten Kingdoms. In his Ecclesiastical he makes up his ten Kingdoms in the Clergy: that is *the Beast that hath two horns like a Lamb: he speaks like a Dragon*. Now observe I beseech you; these ten Kingdoms the Lord will make use of to destroy the Whore: therefore he must reserve a considerable party: Nay, a major party, *that shall hate the Whore*: who shall become *chosen, and faithful*: the Lord hath been pleased to make this one of the ten Kingdoms: certainly the Lord will uphold a major party here: *those that shall keep themselves, that be Virgins, not defile themselves with the fornications of Antichrist*: and the Lord will raise them up for this great service: and *they shall stand with the Lamb upon Mount Zion*. Consider I beseech you this: and then
when

when you look about upon those glorious providential acts of God for you, truly, you may comfort your selves with this, *the Lord is raised up out of his holy habitation*: he hath begun, and he will carry on the work. And so much now for the first branch of the Text; the Proposition: *the Lord is raised up out of his holy habitation*. The inference that followeth upon it, I shall speak but briefly to: only I pray you lend me your diligent ear, and with that I shall conclude. I would be loth to trespass in respect of time.

The Lord is raised up out of his holy habitation: what then? *be silent Oh all flesh before him*. That is the inference: *be silent O all flesh before the Lord*. These words Interpretets referr both to the Churches enemies, and to the people of God who were returned from the Land of their captivity. The particle, *Interjectio est silentium Imperans*, Ierom. Oh, that is here used, is a kind of *Jerom.* Interjection by which the Lord commandeth silence, and not a silence of the tongue only, but silence of the soul: *My soul keep silence unto God*: There is a double silence in the world.

Some men keep silence in policy, because they would not discover themselves till a convenient time. But all the people of God that will approve themselves, they must keep silence in duty: Well,

First then: Let us look upon enemies, and as it is a direction to them, a command laid upon them, *Oh all flesh be silent before the Lord*. There is a double ground of all ungodly mens silence; and I find it used so in Scripture.

First, there is a silence from shame, *Psal. 31. 19. let the lying lips be put to silence, that cruelly and despihtfully speak against the righteous*; silencing may be by shame.

Secondly, there is a silencing of men with fear, and astonishment, *Psal 107 41. he setteth the poor on high with Princes; the righteous shall see this and rejoyce, and all wickedness shall stop their mouth;* men shall be amazed to see it. There is a silence from shame, there is a silence from fear: then it is as if so be the Lord should have said, unto all the Churchs enemies, for shame, or if not for shame, for fear suppress your murmurings; away with your boastings, your censurings, your slanderings. *Keep silence Oh all flesh before the Lord;* why now, give me leave to enforce it a little. All those that are enemies unto Gods actings among his people, give me leave to speak a word to you, if any such are here, as in most of our Congregations it is like there are.

When the Lord is raised up out of his holy habitation, doth gloriously appear in providential actings for his people, then see that you *keep silence*; I say, away with your murmurings, your disputings, your censurings, your slanderings; and let me enforce it upon these four grounds; remember them.

First know, the Lord hears all your murmurings; the Lord takes notice of all your censurings; sometimes men in design keep silence, because they dare not speak out; But remember what the Lord told his people when they murmured against *Moses, Exod. 16.* the Lord tells them, that they have not murmured against thee, at the 7. ver. *they have not murmured against thee, but they have murmured against me.* When God appears in Instruments, and you evidently see the hand of God with them: then, when you murmur at these Instruments, you murmur against God: remember that, and the Lord takes notice.

In the second place : It is a far greater Judgement for a man to be given over to a froward fretful spirit under an affliction, then any affliction that can befall him : I desire that it may sink deep into all your hearts : I say, to be given over under an affliction, to a froward, and a fretful spirit, is a greater judgement then any affliction can befall him : for a man to be *like a wild Bull in a Net, full of the fury of the Lord* ; the cross he cannot bear, and yet he cannot avoid it. I intreat you consider, it is worse then any other judgement can befall you ; it is the Devils sin, and it is the Devils punishment : mark this I say, it is the Devils sin, and it is the Devils punishment : the Lord crosseth him in all his designs, and yet notwithstanding for all that, still his spirit riseth up against all his acting : and so, envy is his sin, and his plague : now do you mark ; it is true all sins are from the Devil, but yet some are from him *per modum servitutis* : others *per modum imaginis* : in some sins you do the Devils work, but in some sins you bear the Devils image : and I beseech you consider : this is the condition of every man, so far as he is given over to a froward, fretful, perverse, discontented spirit under the providential actings of God towards his people. Consider I beseech you, it is this that makes Hell : this makes Hell, when a man is under the hand of God, that yet he cannot bear it, nor he cannot avoid it. It was a good speech of Bernard, *Ubi non est propria voluntas, non erit infernum* : take away a mans self-will, and truly you take away hell : this is that my Brethren makes it be so : when an affliction lies upon a man, all that while his will continually riseth against the dealings of God, and he frets against the hand of God upon him, it is the greatest Judgement could befall him.

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In the third place: This will certainly hinder your repentance. It is a sad Scripture that, & so much the more sad, because it hath an aspect upon the times in which we live, *Rev. 16. 9.* you read of *the Vial poured out upon the Sun*: the highest authority in Church and State: so far as it holds to *Rome*. Now the Text saith, that *men should be scorched*; the same Vial that was poured out upon the Sun: I say now, that men should be scorched, exceedingly fretful, perplexed in spirit: and what follows? why, the text saith, *they blasphemed God that had power over these plagues, and they repented not to give God the glory*. My Brethren, there is not a greater Judgement befalls men in these daies, then through a fretful spirit against the instrument, to neglect the hand of God, and not repent and turn.

Yea, in the last place: that I may draw towards a conclusion: This will provoke the Lord (I assure you) for to bring greater plagues upon you: therefore take heed to it, to keep silence before him when you see Gods hand upon you, *Isa. 26. 11.* *When the hand of the Lord is lifted up, they will not see, but they shall see, and be ashamed*, for their envy at the people, saith the Text. My Brethren, God writeth Judgements in lesser characters at first; and truly if men cannot read it, he will write them in more eminent and capital Letters: small judgements, they will not open wicked mens eyes: truly, neither will they stop wicked mens mouthes; and if they will not do so, assuredly God will have a way for all wicked men to stop their mouthes: therefore if you would not have Judgements encreased, take heed when you see the Lord appearing for his Church providentially acting, the Lord is up then; Say to thy own soul, *Let all flesh be silent before him*: That is the first: looking

ing upon these words as referring to the Churches enemies.

A word I shall add, looking upon these words as referring to the poor distressed Jews who were now returned out of the Land of their Captivity ; but there was a mighty power of the enemy against them : why yet saith the Lord, do you keep silence : silence your doubtings, silence your frettings.

Silence your doubtings. It is said of *Abraham, Rom. 4. 20. & saith he, he did not dispute the business, pro and con; and truly, neither must you ; if God be up, leave the work in his hand : leave off your doubtings, leave off your doubtings upon conjectures and suppositions. That is the first : Let all flesh keep silence ; silence your doubtings*

Secondly, *Let all flesh keep silence : silence your frettings : saith David, Psal. 39. I kept silence, I was dumb saith he, for it was thy doings. A terrible Judgement befell Aaron ; two sons were taken away by an immediate stroke from Gods hand, and Aaron held his peace : his spirit did not rise, and discontentedly fret at the present dispensation ; Oh, ye that fear God, take heed, when the Lord riseth for his people ; keep silence before him : silence your doubtings, silence your frettings. That I press by four considerations, and so I shall conclude ; I beseech you mark them. You that fear God, that know his name, that expect an interest in all that mercy that the Lord intendeth for his people in the latter daies, take heed I say, that ye keep silence before the Lord.*

First, Consider but this : *will you contend with God? will you I say, contend with God in Judgement? the Lord challengeth that ; Who will appoint me a time : who will contend*

contend with me in Iudgement ? Will you dispute the business out with God ? Consider, Gods Judgement is the last Judgement : and his Judgement is an eternal Judgement : from his Sentence there is no appeal : it is the worst course that a man could take, that is to be Judged, to undertake to contend with his Judgement before God: therefore take heed of it you cannot contend with God in Judgement, Job 9 32.

Secondly, should not the Sovereignty of God put you to silence? though it may be all the actings of God be not according to your will, should not the Sovereignty of God (I say) stop your mouthes ? hath not the Lord reserved to himself the power of Kingdoms ? *Deposit Reges, disponit Regna:* he it is that disposeth Kings, he it is that disposeth Kingdoms : now I beseech you observe this seriously ; this did silence *David*; *I was dumb, and opened not my mouth, it was thy doings :* truly, had I looked barely upon man, it was such a thing I could not have born, if I had looked only upon instruments ; but when I looked upon him as my Sovereign and absolute Lord, then (saith he) *I was silent before him.*

In the third place, consider this, A fretful spirit, even in Gods own people, doth strangely blind their eyes that they cannot see the goodness of God in the mercy, but take many times that which is a high and glorious mercy, they take it to be a cross and an affliction : My Brethren observe, envy will strangely hoodwink a man : *when the hand of the Lord is lifted up, they will not see :* why ? for their envy at the people ; they text saith, it is an evil frame of spirit in a Christian ; a froward, discontented, fretful spirit, a spirit ill becoming a Saint: your wisdom should hinder it : *Solomon* tels you,

you, *a man of understanding is of an excellent spirit*, קר-רוּר *frigidus spiritus*, he is a man of a cool spirit, a man of understanding : a great many men will speak of their understandings, and their zeal many times : but know, that *a man of understanding is of a cool spirit*. Consider, the Spirit of Christ comes in the form of a Dove; be innocent as Doves, without gall, ἀκρίτοι, *sine felle*, & *sine dolo* : so the word signifies; the Dove is without gall, as well as without guil; and truly that is a spirit becoming a Christian; and the want of this my Brethren, makes many deny the most glorious actings of God towards his people : when many times, even an Heathen man, a stranger standing by, is ready to cry out as he did : truly, *it is a glorious God, the God of the Christians*. Alas, they will not look upon it, they cannot see it : envy I say, strangely bleareth the eyes, take heed of it therefore.

In the last place, and so I have done : Consider, *doth the wrath of man work the righteousness of God* ? the Apostle S. James tels you clearly the contrary : certainly, you that will maintain Gods cause, you must do it by Gods means; the Lord needs no carnal weapons, no help of any body, no fleshly interest to maintain his spiritual cause; no : I entreat you consider it : when if ever you will carry on the cause of God, let it be done by the means, and with that spirit that God requireth.

I dare undertake you shall find that of Nazianzen a Nazian. good rule, Let us be weak, that we may overcome; I, that is the way, the way to overcome men, or to manage a cause, though you say it is the cause of God : I say it is not to be done by humane heats, and fleshly animosities; therefore this is that I shall leave with you for the present, in these five considerations farther, and

so have done. First, God hath never set up any authority, or way of government, but he hath reserved to himself in his providence a power to change it at his pleasure. *Zach. 2. 1. 26. Remove the Diadem, take away the Crown*: God will shew himself to be *King of Kings, and Lord of Lords*. Secondly, it is his ordinance that there should be a Magistracie; they are called *the shields of the earth: the stay of your tribes; the foundations of the earth*: and it is not good there should be an Anarchie: for *God hath set Rulers over men*: some by providence, some by promise. But yet God sets them over them: that should be enough to restrain men of giddy spirits, who are like *the children of Belial*, without a yoaik: therefore let us not go about to *pluck up our own hedge, and destroy our own foundations*, *Hab. 1. 13.* The fishes of the Sea have no Ruler over them, but devour one another: The *Persians* at the death of their Kings, have *done as they pleased*, on purpose that men might find the evil of it: therefore be not unruly, boysterous spirits, like the raging Sea. But be content to submit to the bounds that God hath set you. Thirdly, though this Government be an Ordinance of God: yet the extent, and specification of it is but an humane creation, *1 Pet. 2. 13, and obedience unto the Lord*, and doth arise meerly from the compacts and agreements betwixt men: *Rex debet esse sub Deo, & sub lege, quia Rex Regem facit, Bracton. 4^{ly}.* It is a Judgement God threatens on Magistrates, *Zach. 11. 16.* that *their right arm shall wither*: they may lose their ruling power amongst men; and that justly, both in reference to God, and men. Fifthly, in all difficult cases it is best to go the safest way, that a whole Nation perish not through their own wilfulness: I shall add no more. When the Lord riseth, *when the*

Lord is raised out of his holy habitation ; then as all unregenerate men, let them silence their murmurings, silence their slanderings, and censurings : So all you that fear God (for you are but flesh) silence your doubtings, silence your frettings before the Lord. And so much now shall serve for this Text; The Lord give you understanding in all things.

The first of the year was a very dry one, and the crops were much injured. The second of the year was a very wet one, and the crops were much injured. The third of the year was a very dry one, and the crops were much injured. The fourth of the year was a very wet one, and the crops were much injured. The fifth of the year was a very dry one, and the crops were much injured. The sixth of the year was a very wet one, and the crops were much injured. The seventh of the year was a very dry one, and the crops were much injured. The eighth of the year was a very wet one, and the crops were much injured. The ninth of the year was a very dry one, and the crops were much injured. The tenth of the year was a very wet one, and the crops were much injured.



THE

Duty and Dignity

OF

Magistrates.

A Sermon Preached at Laurence Lury, Sep. 29.
1651. at the Election of the Lord Maior.

ZACH. 10. ver. 4.

Out of him shall come forth the Corner: Out of him the Nail: Out of him the Battle bow: Out of him every Oppressor together.

HAws. are in Scripture called *the foundations* of the Common-wealth, *Isal. 11. 3.* Magistrates also they are the *Pillars*: when the Lord intendeth to go forth in Judgement against any people, he goes forth against them in both these:

these: *he gives them Laws that are not good; and Judgements by which they shall not live, Ezek. 20. 25.* And he doth send them Magistrates also *that shall establish iniquity by these Laws, Psal. 94. 20.* But when the Lord returns unto a people in mercy, he doth give them righteous Laws, and gracious Rulers. In this Chapter you have the Lord returning unto his own people in mercy. There is a double visitation of God: One of his enemies in wrath; the other of his people in mercy. His enemies in wrath, in the former verse before the Text. *I was angry with the Shepherds, and I did punish the Goats;* it is spoken of those former tyrannical Governors that ruled over them; sometimes called *Shepherds*, in the 11. Chap. ver. 5. *their possessors slay them, and hold not themselves guilty; and their own Shepherds pitty them not.* Sometimes stiled *Goats*: oppressing Governors are commonly so called in the Scripture, *Isa. 14. 9. All the Rulers of the earth*: it is the same word in the Original, all the *Goats* of the earth: for Goats feed high: they are of all creatures most lustful: and yet amongst the creatures very unuseful: *nec ad bellum profunt, nec ad aratrum*: a fit resemblance of Oppressors. This was the Lords visitation now of his enemies in wrath.

Secondly, he visiteth his people in mercy: and though the appearances of God in this visitation were glorious: for he was mightily seen in their deliverance: yet he makes themselves to be the instruments to effect it: God doth it, but he doth it by themselves: *I will make Judah as a goodly horse in the battle*; the excellency of the horse is in the battle, *Iob 39. 21.* he meets, *he goes forth to meet the armed man*: he doth mock at fear, and he turneth not back from the sword, *for thou hast clothed his neck with thunder*; such a goodly horse now doth the
Lord

Lord make his own people to be in the battle : it is ordinary in Scripture for God to resemble his people to all sorts of war-like instruments, *Zach. 9. 13. I will bend Judah for me : and fill the bow with Ephraim : Judah is the bow, Ephraim the arrows :* as there they are resembled to a bow in the battle , so here they are Gods charging-horses, they are my goodly horses. It is true indeed , the Lord is the rider, the motions of these horses are ordered by him: and when the victory is, now it is not the horse wins, it is not the horse conquers, but the rider : yet notwithstanding they are my goodly horses for the battle. Thus you see the Visitation of God. First, of his enemies in displeasure. Secondly, of his people in mercy.

Now the words that I have read to you, set forth a glorious promise that God makes unto his people when they were delivered ; *Out of Judah shall come forth the corner :* for I should not read it as it is in your books : out of *Judah* came forth *נֹכַח* the word in the original is *in futuro*, *out of Judah shall come forth :* this is the promise, when God hath delivered them. *Out of Judah shall come forth the Corner : Out of him the Nail.* Let us look into the meaning, and the difference of these words a little : surely , all Scripture was written for our learning.

First then, the promise is, *Out of him shall come forth the Corner :* what is that ? *נֹכַח* the word in the original is, and is commonly a Metaphor used for Magistrates and Governors : I shall give you several places. Look into *Judg. 20 2. and all the chief of the people came together :* *נֹכַח* All the corners of the people came together, *1 Sam. 14. 38. draw neer hither all the Corners of the people ;* all the chief of the people ; that is, all the corners

ners of the people. *Isa. 19. 13. the Princes of Zoan are become fools, they have seduced Egypt; even they that are the stay of their tribes, you read; it is in the original, they that are the corners of the Tribes: Then by the Corner is here meant Magistrates. And there are three great Reasons thereof, or three things wherein the Analogy doth lie: why the Magistrates should be called the corners of the people.*

First, the corner-stone laid in the foundation, *adificium sustinet*, it upholds the building: the main weight of the building lies in the corner-stone: so you shall find it used, *Isa. 28. 16. behold I will lay in Sion a precious Corner-stone; מוסר מוסר a foundation: the Lord Jesus Christ is made the foundation upon which the building of the Church stands: and there is the main stress in the corner stone, 1 Pet. 2. 6.*

Secondly, the corner-stone doth not uphold the building only, but *parietes conjungit*: the corner-stone joyns and coupleth the wall; it is a uniting stone: so you shall see the Metaphor used, *Eph. 2. 20, 21. Christ is said to be the Corner-stone, in which all the building is fitly framed together, συνεμμελον γεμινον, fitly framed together.*

Thirdly, and lastly, the corner-stone *adificium ornat*, it adorneth the building: so you shall find the Metaphor used, *Psal. 144. 12. Your daughters shall be as corner-stones, polished after the similitude of a Palace; because there is more labour spent in polishing the corner-stone, then in the ordinary stones of the building; Anguli præ aliis adificiorum partibus exornari solent. Meller.* Now in all these respects see how fitly Magistrates are called the corner: the weight of the building they uphold. The several parts of the building they unite. And

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the whole building in both these they adorn. Then this is the first, *Out of him shall come forth the corner.*

Secondly, *Out of him shall come forth the Nail* : What is that ? It is a Metaphor used likewise for Governors. You have that clear place in *Isa. 22, 23, 25.* there is the removing of one bad Governor, and the setting up of a good : *Shebnah* is removed : *Eliakim* is exalted : the Lord saith of them both, they are a Nail fastned in a sure place. *A Nail fastned in a sure place shall be removed,* saith the Lord, speaking of the displacing of *Shebnah* ; and *I will fasten him as a Nail in a sure place* ; speaking of the exalting of *Eliakim*. There is a double Analogy , or proposition in that Metaphor.

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First, *Clavibus connectuntur, & compinguntur inter se trabes* : the beams of the building are fastned, and united by Nails one to another : so that the Corner-stone doth not only unite the foundation : but the Nails they unite the roof.

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Secondly, *vasa suspensa pendent* ; upon the Nails all the Vessels hang, that is the Metaphor used there ; *I will fasten him as a Nail in a sure place ; and you shall hang upon him all the glory of his Fathers house* ; the off-spring, and the issue ; all the Vessels, even from cups to flaggons ; all the necessary Utensils of the house, they all hang upon this Nail : so then the meaning is this ; That out of *Judah* shall come forth a Magistrate, who shall be as a corner-stone to support ; to unite ; to adorn the Common-wealth of Israel. And he shall be as a Nail ; he shall be for union above, as well as a Corner-stone below ; and upon him all the building of the Common-wealth shall hang, even from the highest to the lowest ; *all sorts of Vessels, even from flaggons to cups.*

Thirdly, *Out of him shall come forth the Battle Bow ;*

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the Bow was an Instrument of war, much in use in ancient times, and therefore is here put for all the weapons of war, all their ammunition for and all their discipline of war: now the Lord had said before, *Hos. 1. 5. I will break the bow of Israel*: and then there should be no success in any of their undertakings, there should not be any instrument of war, nor any success in the use of them; and so that *Zach. 9. 10.* its said, *the Battle-Bow should be cut off from Jerusalem*; whereas formerly they had no strength for war, but fell before their enemies continually, and were given to them as a prey; it was the Lord had broken the battle-Bow, and therefore they did hire in the neighbour Nations for to be their strength; and *sometimes they are found in the way of Egypt, sometimes of Assyria*; but when the Lord returns unto them in mercy for their deliverance, they should have strength of their own against all the neighbour Nations; so that *out of themselves should come forth the Battle-Bow*: and they should be successful in war, and *tread down their enemies as mire in the streets*; because the Lord is with them: So, that when the Lord did return to them in mercy, he would give them power for, and success in war also.

Fourthly, Out of him every Oppressor, or Exactor; which I put both together, *שׂוֹרֵק* the word properly signifies an Exactor, or one that gathers taxes or tribute of others, *Isa. 60. 17. I will make thy officers peace, and thy Exactors righteousness*: or else the word signifies to exact a mans work; as is used of *Pharaohs task-masters, Exod. 3. 7. I have heard their cry because of their task-masters*: an Exactor of labour, and of tribute, are both fitly to be understood here: for God doth not only deliver his people from the power of the enemy,

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but doth also put the enemies into their power, so that they rule over them : for, that is the promise, *Isa. 14. 2. They shall take them for servants and for hand-maids ; they shall take them Captive, whose Captives they were : and they shall rule over their Oppressors . Isa. 60. 5, 6. The Rulers of the Gentiles shall come unto thee : the Dromedaries of Midian, and the gold of Sheb-nah: They shall bring Gold and Incense. The sons of strangers shall build the walls ; their Kings shall minister unto thee : and the Nations that serve thee not shall perish ;* so that they shall not only subdue their enemies, but rule over the Nations : this shall be the glorious condition of the Church, when the Lord shall arise and have mercy on Sion : the fulness of which time is not yet come, because the whole mysterie of God is not yet finished : but it is *Lactantius* his observation, *de divin. pram. l. 7. cap. Lactan.*

19. *Cadet repente gladius e cælo, ut sciant Fusti, ducem sanctæ militiæ descensurum.* There is a great sword fallen from heaven amongst all the Nations of Europe, yea even of all the world : which shall be a signal to the Saints, that the Captain of the Lords host shall surely come unto their full and perfect deliverance ; and therefore they are to lift up their heads, for their redemption draws nigh. *Bellum sæpe renovabit Antichristus, & sæpe vincet, donec consecutis omnibus Impiis, debellatus :* it is he hath drawn in all the wicked of the earth in his quarrel : But that is now the work of the Lord that he is doing, making preparation for that great and last battle, the battle *Armageddon* : and you will find a confederacy of all those of the Popish Interest, and that have received the mark, either in the right hand or in the forehead : and they shall some on one account, and some on another be engaged, that they may perish together :

and, then the Kingdoms and Dominions under the whole earth, shall be given to the Saints of the most high: But that is not until the fourth Beast be destroyed: *The God of heaven shall set up a Kingdom by it self*, and after the destruction of the fourth monarchy: and therefore that which now doth hinder the setting up the Kingdom of God in the world, shall be destroyed with an utter destruction. This I conceive to be the meaning of the words.

You have then in these words the state of the people set forth after their deliverance, what it shall be, and that is double.

Look upon them first *in statu Politico*: and afterwards *in statu Polemico*.

First, in reference to their Politick state: so (saith the Lord) they shall never want a Governor, a faithful Magistrate: but he shall be to them *as the Corner, and as the Nail*: their enemies shall rule over them no more, *the Scepter shall no more depart from Judah*: they shall have those of their own that shall be able to uphold the Government, and unite the Common-wealth.

Secondly, look upon them *in statu Polemico*: so he saith: *Out of him shall go forth the Battle-Bow*: they shall have all sorts of war-like provisions in themselves: and they shall be very successful in war: they shall tread down their enemies, and they shall rule over their oppressors. These are the promises that the Lord makes of a glorious estate unto his people after their deliverance. But it is the first only that I am to speak to, as being only proper for the present occasion: *Out of him shall come forth the corner*.

The Observation that I shall deliver to you from thence is this; *When the Lord returns to his people in mercy,*

mercy, he will give unto them Governors that shall support them: that shall be for the supporting, for the uniting, and for the adorning of the Common-wealth: I say, when the Lord returns to a people in mercy, he will give unto them Governors that shall be for the support, the uniting, and adorning of the Common-wealth. Here are but two things that the time will give me leave to speak to; Therefore I shall omit the third.

I shall shew you, that when the Lord returns to a people in mercy, he gives them such Governors as support the Common-wealth; they shall be as the Corner-stone upon which the weight of the building may lie.

Secondly, he doth give them such Governors as shall be as the Corner stone, that may unite the Common-wealth.

I shall begin with the first. First, good Magistrates are as the Corner-stone to support the Common-wealth; it is true, all the stones in the building do conduce to the upholding thereof; for as it is in the spiritual building, so it is in the Politick, *men are built as living stones*; but I say, the main weight of it lies upon the Corner-stone, because the weight of the building, the burden of all lies upon the Magistrate; therefore I say, he is here resembled to a Corner-stone. Now, that a Magistrates business is to uphold the Common-wealth, take notice of these four denominations in the Scripture.

First, Magistrates are called the foundations of the earth, *Psal. 82. 5.* and *Mich. 6. 2.* where he speaks of the oppression of Magistrates, he saith, *all the foundations of the earth are out of course: I have said ye are Gods: why? you that are the foundations of the earth: to pull up Magistracy, is to pluck up all by the foundation.* *βασίλειος ἐστὶν quasi ceteros 78. 1. 28.*

Secondly, they are called the breath of your Nostrils, *Lam. 4. 20. the breath of our Nostrils* : it is spoken of Zedekiah who was an evil Prince, yet he hath this honourable title given him by the Prophet : it is as possible for a man to live without breath, as it is for a Common-wealth to subsist without Magistracy.

Thirdly, they are called *the shoulders* upon which all the weight is born, *Isa. 22. I will give him the key of the house of David: I will lay the key of the house of David upon his shoulders* : a key is *Symbolum potestatis*, an emblem of Government : Now saith the Lord, I will not put the key in his hand, but I will lay it upon his shoulders, *Isa. 9. 6. Unto us a child is born ; the Government is upon his shoulder : Principes mundani onus gubernandi rejiciunt in humeros servorum* : it is but to let you see the weight of Government : therefore it must be laid upon the shoulder, and men must lay their shoulders to it.

In the last place, Magistrates are called *the Arms of the people* ; *the Arms of Moab are broken, Jer. 48. 25. I am not able to bear this people alone*, saith Moses : Moses had not Arms sufficient to bear such a weight. My beloved, the great burden of all, I say, lies upon the Governors; they are the Arms by which the people are born up : *Unus tantum subditus in Civitate Magistratus est*, saith Luther : there was but one subject in a City, and that is the Magistrate : the weight of all lyes upon him And it must needs be so if you take his reason: for he saith, *Ante peccatum Politia nulla fuit, politia est remedium necessarium naturæ corruptæ*: all civil Government was but a necessary remedy, that was brought in for corrupt nature : Now if it be a remedy against corrupt nature, the burdens of corrupt nature are exceeding many : in so much as the Lord himself complains in

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Amos

Amos 2. 13. I am pressed under your abominations as a Cart that is full of Sheaves : therefore I say, the weight of all, the supporting of all lies upon the Magistracy, they are the corner-stone upon whom the weight of the building lies.

But the great enquiry will be : how are Magistrates the corner-stone of the Common-wealth ? how do they, or how must they support the Common-wealth, that their duty may answer their dignity ? that they may indeed prove *corner-stones* ? I shall give you five directions as briefly as I may.

First, that the Magistrate may be a corner-stone to support the building : he must take care that he uphold Religion : that must be his first, that must be his great care, that which should be mainly in our eye in praying for them, should be chiefly in their eye in practising, *1 Tim. 2. 2. Pray for Kings, and those that are in Authority, that you may lead a peaceable, and a quiet life in godliness and honesty ;* peace without godliness, is but a vain, and a mock-peace : but because now this is made a controversy, I shall offer three considerations, which truly are to me unanswerable, that the Magistrate is to take care of Religion : Nay, his great care, his first care is to be of that : pray observe them well, because you are everywhere told now, *Magistrates have nothing to do with matters of Religion.*

In the first place ; every Magistrate ought to rule with God, *Hosea 11. ver. ult. Judah rules with God ;* the throne of the Magistrate is therefore called, *the throne of God.* When *Constantine* was exalted to the seat of the Empire ; it is said, *he was taken up into the throne of God, Rev. 12. 5.* then the great care of Magistrates must be, that they do not rule alone : but that they

they have God to rule with them : it is true , *the most high rules in the Kingdoms of mortal men* , Dan. 4. 17. but he rules but as he doth rule in the Kingdom of the Devils ; he rules but by a way of providence ; but you that fear God, should endeavour that God should rule among you as he rules among his Saints, in waies of grace ; in waies of grace I say : Now I beseech you consider ; let Religion be neglected or corrupted, presently God forsakes that people. Look but into the 10. and 11. Chapters of the prophesie of *Ezekiel* ; it is true, the Lord doth not remove all at once : *but the glory of the Lord goes up first from the Cherubims to the threshold of the house , from the threshold of the house to the midst of the City , and from the City to the Mountains* ; my Brethren, if the glory of God leave your Ordinances once, be well assured , he will leave your City next ; the next move is that : therefore whatsoever you do, if you would rule with God , take heed that by this means he be not provoked to depart ; for a Magistrate ruling alone , and a Minister preaching alone is much alike : the one will never convert a soul : and truly the other will never subdue a people : Nay mark what the Lord saith ; to convert souls, and to subdue hearts is his work. *David* acknowledgeth it , *Psal. 18. 47. Thou art he that subdueth the people under me*, saith he ; *truly if a man in his person neglect Religion, he lives without God in the world ; and if a Magistrate in his Government neglects Religion, he rules without God in the world.* That is the first argument : and I never expect to have it answered, I look upon it as an unanswerable consideration.

The second is this, and pray mark it, for you had need endeavour to strengthen your thoughts against such

such delusions as these are, that are everywhere suggested: I wish it were not in men in high places. In the second place: A Magistrate ought so to rule, as that God may not break in, in Judgement upon a people: Pray mark it: you ought to rule so, as God may rule with you Secondly, you ought so to rule as that God may not in Judgement break in upon the people: my beloved, you that are Magistrates, you are *the shields of the earth*, called so, *Psalm 47. ult.* the shields of the earth: Now consider, I humbly pray you: a Shield is a defensive weapon, that the main protection of the people lies in: you are not only to protect them from injuries among men, but you are to protect them also from Judgements from God: and therefore when wrath goes out from the Lord, *Moses stands in the gap*; when *a plague is gone forth from the Lord*, *David intercedeth*: *Hezekiah prays for the people*: the Magistrate is to be a Shield to them. But let the Magistrate in his Government neglect Religion: what then? the Judgement of God breaks in upon the people immediately: look into *Ezek. 10. 2.* *Go, saith the Lord, take fire from between the Cherubims, & scatter over the City*: here is a fire now to burn the City; whence comes it? out of what? Ordinances neglected; the fire is taken from between the Cherubims, it is taken from off the Incense Altar: it will not only serve to offer the sacrifices, but the same fire will serve to burn the City too; that is a Scripture that I desire you much to observe, *2 Chron. 7. 19, 20.* *If you forsake my statutes, and serve other Gods*, saith he; be negligent in matters of Religion once: and what then? *saith the Lord, I will pluck you up by the roots out of the Land that I have given you*: there be some men now that think to root you by the neglect

of godliness, and to root you by the neglect of Religion; this is not the way to establish you: no, consider, this is the way to pluck you up by the roots, even your Common-wealth before it hath scarce taken root.

In the third place, I beseech you consider: Magistrates ought so to rule as they destroy not the foundations of their authority. You will say he is a foolish man that pulls down his own house with his own hands: then certainly Magistrates must so rule as that they destroy not the foundations of their own Authority. My Beloved, if you uphold not Religion, you do so, *Rom. 13. 5. you must be subject*, saith the Apostle, *not only for fear of wrath, but for conscience sake*: why all Divines give this as a rule, *conscientia immediate Deo tantum subicitur*: Conscience is subjected immediately to God only: then we are to obey the Magistrates, only because it is an Ordinance of God: can any man rationally imagine, that men will obey the Magistrate for conscience sake, who is an Ordinance of God, and to be obeyed immediately, that neglects this Ordinance of God in which this authority immediately is; can any man rationally imagine, I say, that men will obey the Magistrate for God, that do not obey God for himself? my Beloved, this is the way to destroy, and to pluck up by the roots, I say, all authority: it destroys the foundation of all authority: it is the most destructive opinion to Government that ever came into the world: and yet notwithstanding, it is observable too, see how the Jesuites and some others meet in this thing, though upon different grounds: *Mariana* he saith, *Princeps nihil statuat de Religione*; Princes and Magistrates have nothing to do with matters of Religion, saith he: why? because there he would establish the authority

of the Pope : now say some others ; the Magistrate he hath nothing to do in matters of Religion, because though he will cry out against the Pope, yet notwithstanding he will make himself one, he will take such a licentiousness, that he will take to himself the Papal authority : thus I intreate you then to Consider : this is the first thing wherein the Magistrate should shew himself the corner indeed, to support the Common-wealth, let him uphold Religion. That is the first. I shall be more brief in the rest.

Secondly, the Magistrate is to be the corner to support the Common-wealth, in upholding the Laws : *the Laws are the foundations of the earth*; they be so called, *Psa. 11. 3. if the foundations be cast down, what can the righteous do ?* the Laws are the foundations ; it is a note of ignominie set upon Oppressors, *Dan. 7. 25. that they labour to change times and Laws*: they labour to change the times and Laws : the Law is the Rule between the Subject and the Magistrate, that the one may know how to rule, and the other know how to obey : it is the standard between a man and his neighbour, by which all differences are to be tryed : therefore they that are in supreme authority, they ought to take special care to observe the Laws : and they that are in subordinate authority, they ought to take special care to execute the Laws ; for this cause Magistrates they ought to be well acquainted, make it their business to study the Laws by which they are to rule ; the truth is, my Beloved, a Magistrate without the Law, and a Minister without the Bible, they are equal absurdities : a Magistrate unskillful in the Law, and a Minister ignorant in the Scripture. *Job saith, I was an eye to the blind, and feet to the lame, and a father to the poor ; I diligently searched out the cause,*
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saith he, Job 29. 15 I diligently searched out the cause; it may be he had more sense to complain; then he had skill to explain; but *I searched it out saith he*; he that shall do so, must be skilled in the Laws; there are in waies of sin many cunning conveyances. *David tells us, Psal. 58. 2. that there are men that weigh violence in the earth; that weigh violence, that commit sin by measure*; they know how far they may go, and yet how far they incurr danger; by this means an unskilful Magistrate many times *justifies the guilty, and condemneth the innocent*: therefore its your duty I say, to preserve the Laws: it is your duty to be well skilled in those Laws; this is certain, an ignorant Ministry wrongeth many a soul, and an ignorant Magistracy undoeth many a cause; Therefore that is the second. It would be very honourable unto the Governors of this honourable and populous City, that they would apply themselves much these waies, that they may know the rules of their own judgements, and not be acted barely by those that plead the cause; God will judge by Law my Brethren, when he comes to judge; and so should you; *he will judge the secrets of all men according to my Gospel*; he will not judge by prerogative, he will judge by Law, *Rom. 2. 16.* That is the second; uphold the Laws, and you uphold the Common-wealth.

Thirdly, Magistrates are to uphold their own authority, and in so doing they uphold the Common-wealth: I say, you are to uphold your own authority: to what purpose is the Legislative power, if there be not an executive power? the Magistrate is to be *the living Law*; *νόμος ἐνδύμενος*. If once the authority of God fall in the heart of a man, the authority of his Law will quickly fall down: So if once the authority of the Magistracy fall

fall before men, truly the authority of the Law executed by it will quickly come to nothing : therefore it should be your business to uphold your own authority. In *Prov. 20. 8.* it is said, *that a wise Ruler scattereth the wicked with his eye.* It is the Magistrates duty to uphold their authority in the highest, *to scatter the wicked with their eyes.* There is a generation of men that are enemies to authority, and they talk of Levelling all every day : I desire that you would be pleased to consider, support your authority in the execution of Laws ; for if you cannot do that, if you cannot support your own authority, you will hardly be able to support the Law, which is in it self a *dead letter* : true indeed, it is no wonder that the men of *Belial* should be willing to be *sine jugo*, without a *yoke*. It is said, *1 Sam. 10. there were Sons of Belial that brought him no presents* ; it is no wonder I say : for consider seriously. this is that which comes to pass sometimes by the Sons of men, and sometimes by the just Judgement of God. *Zach. 11 ult.* it is said, *the sword shall be upon the right hand of the Magistrate* ; his ruling power shall be taken away, he shall have no authority, his authority shall come to nothing, the sword shall be upon his right hand : my Beloved, if the Lord engage your hearts to uphold holiness among you, there is nothing will strike that awe into the hearts of offenders, of the proudest oppressors, as that will, when Magistrates bear a double image, the image of God in them as men, and the image of God upon them as Magistrates. Uphold your authority ; that is the third.

Fourthly, the Magistrate is to uphold the peoples liberty, and in so doing he upholds the Commonwealth : uphold the peoples liberties : the liberties

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among the *Romans*, were looked upon as sacred things, and of very high esteem, *Acts 22. 28. with a great price bought I this freedom: but I was free-born, saith Paul:* your liberties my Beloved, have cost much more then his could cost: what expence both of treasure and blood? and therefore how great care, what great care should the Magistrate take: those that are *Custodes libertatis*: it is your honours to be Keepers of the Liberties of your City: it is your honour, *aliud est obedire, aliud servire*: it is one thing to obey as a subject, it is another thing to serve as a slave: therefore I say, the liberty of the people, that in an especial manner should be preserved; you must draw them with the cords of a man, drawn from Law and Love: or otherwise, whosoever he be that thinks to ride a people as a Beast, that Beast will with the first opportunity cast his rider: and this is the true reason why so many *stars have fallen from heaven*; this is the true reason why you see at this very day so many *Princes walking like servants upon the earth*; for surely that Authority which entrenches on the peoples liberty, is not lasting; *nullum violentum est perpetuum*; its the liberty of the people that equal Justice be towards all, and that all have equal access to it: and that it be administred *ὡς ὁ πρὸς πάντας*, without respect of persons, or to servants, or friends: do not put a difference in the case, out of partiality to any man: for all men should have the same interest in the Magistrate as a Magistrate: and all particular respects in Judgements should be put far away the most upright and wary Magistrates may sometimes distribute unevenly: for the Ballances do seldom hang even, when some personal respects are put into one end: Consider that I beseech you. That is the fourth particular.

In the last place, and so I have done with this first Branch, (I am sorry the time hastneth so.) The Magistrate must uphold the propriety of the people, and in so doing he upholds the Common-wealth: he must uphold their propriety, *that every man may sit down under his own Vine, and under his own figg tree*, Mica. 4. 4. that men may have something that they may call their own: not only their own in reference to the Subjects, but their own in reference to the Magistrate: for we are to consider, *universa sunt in Regis imperio, non in patrimonio*; though you come under the Magistrates command, yet all is not the Magistrates patrimony; he may not dispose of the subjects estates at his pleasure: it is a dangerous thing when Magistrates prove *Nimrods, mighty Hunters before God*, when they hunt many for the estates of the people: it was a sad complaint, *Hab. 1. 14.* Lord, saith he, *why hast thou made men like fishes of the Sea that have no Ruler?* where the great ones shall devour the less without controul. These are sad complaints when they come up before God: this is that that hath buried many a State in its own ashes, that the propriety of the people hath not been preserved; for *Augustine* complains of old, that *mundi regna*, what were they saith he, *sed magna latrocinia*, the governments of the world what be they? why truly, but great Robberies. Now I humbly desire you to consider: then is the Nation, then is a Common-wealth supported, then do Magistrates prove the Corner, when the Liberties, when the Religion, I say, the Law, the Authorities, the Liberties, the Proprieties of the people are preserved: and remember the promise: and we may look out for the time, in *Ezek. 45. 8.* *My Princes* (saith God) *shall oppress my people no more: my Princes they shall give*

shall give unto their people their portion in my Land: saith he, they shall not take all to themselves, but they shall be contented with their own portion: & they shall be contented that their Brethren shall take their portion; My Princes shall oppress my people no more: Now, my Beloved, then shall you that are Magistrates prove the corner-stone to a Nation, or to a Common wealth, or to a City, when you do thus uphold them. And that is the first thing: The Corner-stone, *adificium sustinet*; it upholds the building.

I would I speak something of the second, the Corner-stone *adificium continet*, it unites it: Magistrates are not only to sustain, and to uphold, but they are to unite: Magistrates be called *Healers*. *Isa. 3. 7.* they must bind up the wounds of the people. The Lord Jesus Christ, it is his glory and work, *καὶ συναγάγεται, he doth unite them all under one Head: things in Heaven, and things in earth, Eph. 2. 20, 21. in Adam nos omnes unisumus, Prosp.* that as in the first *Adam*, so it is true in the second *Adam*, it is in him they are made one and united: The Corner stone is to unite as well as to support.

Oh, But you will say to me: It is union that we all long for: we are a divided people; shall we alwaies eat the flesh of our own arms? shall Ephraim be against Manasseh, and Manasseh against Ephraim, and both against Judah still? The staff of bonds is broken amongst us: shall it alwaies remain broken? what way is there that there might be a healing in this, that this breach might be made up?

Why truly, the hand of the Ruler must be first in this thing: that the mercy may be called by his name, the hand of the Ruler must be first in it: you that are the Corner stones must unite the building: you talk of
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perswading the people to unite ; I say the hand of the Ruler must be first in the union.

I, but you will say : how can that be ?

I beseech you, let me give you a few directions, and then I shall from all make a short Application, and conclude. The waies of union are these five : and I desire you that are in Authority to lay them to heart.

In the first place : Religion is the great bond of union : therefore I say, let it be your great care that there be a unity in Religion ; the greatest breach is in that, *Odia religionum sunt acerbissima* : no breach like that. You shall see what began a breach between *Israel* and *Judah* : it was Religion upon a Politick respect, when God rent the Kingdom from the house of Rehoboam ; but observe, the Politick difference might have been made up, and *Feroboam* out of his Devilish subtilty foresaw it, *1 King. 12. 27.* he saith, *if the people go up to Jerusalem to worship, their hearts will turn again to the house of David*, saith he. The Politick difference would have been made up : therefore saith he, *I will make them two Calves, one in Dan, and the other in Bethel* ; and this shall set them at a perpetual distance : the difference, the Politick difference might have been made up, the State difference ; but the difference in Religion would never : therefore this was the way to divide them perpetually. If ever you will unite the people, there must be your foundation : So the Lord begins when he will unite his people, *Zach. 14. 9.* *Iehovah shall be one, and his name one* : you shall have but one God, and you shall worship him one way, by one name : Now you have many Gods, and many names : *Iehovah* shall be one and his name one, *Ier. 32. 39.* *I will give them one*

heart, and one way ; one way : in what one way ? in Religion, that is the main thing he speaks of : or as the Prophet saith, *Zeph. 3. 9. They shall serve the Lord with one shoulder.* I desire therefore, that no man would take delight in keeping up differences in matters of Religion: take heed of it, either upon this ground, because you look upon it as policy to uphold parties, or else it may be, because you dare not displease either party: take heed of it I say, *be valiant for the truth upon earth* : in this, *contend earnestly for the faith once given to the Saints* : usually a girdle was an ornament belonging to the Magistrates in former times : it is fit for those that are Rulers to wear it still : *have your loins girt about with truth*, *Eph. 6. 14.* Beloved, it is true, I expect not that all men shall be of one mind, one judgement. I know men see with different light : and I know, *that while the smoke of the Temple lasteth*, as it shall be during the pouring out of the Vials, *Rev. 15. I know the Sea of glass will be mingl'd with fire* : but in this you should be of one mind : you must be in the *fundamentals*, that without which there can be no Religion, no Christianity : he that speaketh against these, openeth his mouth wide against Heaven. Neither say I, that the Magistrates judgement in this should be the rule, as some men suggest, *then you will have the Magistrates judgement to rule in matters of Religion* : No, we have a *sure word of prophecy* : and we know this *sure word of prophecy is not dark in that, in things necessary.* The Apostle tels us plainly, *there is a pattern of wholsom words, to which we must keep* : *1 Tim. 4. 16.* and though it is true, the grossest errors in the world would shroud themselves under Scripture, and flie thither for a refuge : saith *Iustine Martyr*, *Quæst. 185. ymagus* such a man expounds the Scripture,

Scripture *secundum sensum non quem legit, sed quem Attulit, August.* they would offer violence to the Scripture: they would flee thither for refuge; but upon examination it would appear that the Scripture gives no such shelter. Well, that is the first thing, if you would unite the great body, unite in Religion; *Let Iehovah be one, and his name one.* August.

Secondly, if Magistrates would unite the people, then take heed: agree amongst your selves, if you would have union amongst the people; I say, agree amongst your selves: if the Corner stones once fall asunder, you may easily expect many cracks in the building: differences amongst Governors must needs cause strange distractions among the people, for they are generally led by parties and personal respects: therefore if you would heal this breach now which you all seem to complain of, begin with your selves, *Physician heal thy self*: heal your own differences first, all divisions amongst your selves; this is the way the Lord takes in *Hos. 1. ult.* he saith, *they shall appoint to themselves one Head*: they should have many Governors united all under the Lord Jesus Christ, they should be all under one head: I beseech you consider it: how comes it to pass then, Governors in their Politick meetings meet with as great confusion, as they did in their Church, Ecclesiastical meetings, *1 Cor. 14. 26.* *how is it* (saith the Apostle) *that every one hath a Psalm, and every one a Doctrine, and every one hath a Revelation, and every one hath an Interpretation: let all be done to edifying*: every man did seek to shew his gifts, and to lay out his own parts, without all respect to the edification of the Church: So many times it proveth in Politick meetings too. It is good advice to Magistrates, though it be given general-

The duty and dignity of Magistrates.

ly to Christians ; *My Brethren be not many masters*, saith the Apostle, in *Iam. 3. 1.* When a masterless disposition bears sway in Rulers , truly then if their pathes in every thing be not trodden, they are so far from being Counsellors , that they are themselves uncounsellable. My desire therefore to you is this ; that such Breaches amongst your selves may be made up, that amongst you there may be none such, if it may be. But I should further desire, that if any such be, you would with more wisdom keep them amongst your selves then you do : if such differences and breaches, whatsoever they be amongst you in counsels, come abroad, they cause great divisions amongst the people, and great animosities in the hearts of the people, some one way , and some another, as their party, or their fancy leadeth them.

In the third place, labour for union amongst the Ministers ; that should be one thing that the Magistrate should take special care for : endeavour a union amongst the Ministers of the Gospel : they will have still, and God would have them have a great influence upon the people. If there be jarrs between Paul and Barnabas , it is no wonder then , if *one be for Paul, and another for Apollo* : people presently fall to parties : therefore I desire you to consider, in a special manner, let it be your care that the Ministers be united : far be it that they should be men to stir up strife: and that they should cause divisions, or nourish them amongst the people : surely , it is your duty, *Rom. 14. 19* to follow after the things that make for peace ; and those that will edifie one another. It is an observation that Bullinger hath, I remember in a Tract that he hath written *de persecutionibus Christianæ Ecclesiæ* , he saith : that whensoever the Church had peace,

Bullinger.

peace, *auſta ſunt diſſentiones præcipue inter Episcopos & Doctores quibus populus nihil edificabatur* : by and by there aroſe differences amongſt the Miniſters, and by this means the people were not edified but deſtracted : and what then ? then the Lord gave them to ſuch a perſecution, and then to ſuch a perſecution, *ad abſtergendam æruginem* : and thoſe of us now that cannot pray together, nor give thanks together ; no, by no means, we can neither pray for the ſame mercy, nor give thanks for the ſame deliverances : truly then we may go together in the ſame priſon, and it may be die at the ſame ſtake ; far be it therefore from the Miniſters of the Goſpel, I ſay, that they ſhould cauſe diſſiſion. or uphold it : but if ſuch a thing be, it was *Nazianſens* laſt request to the Emperour before he left the Court, that he would uſe all the Authority he had to reconcile the Miniſters, *πῶς οὖν οὐκ ἐπιδέσσει*, Cauſe that diſſention, cauſe that war to ceaſe.

N. zianz.

Oh, But you will ſay, how is it poſſible we ſhould do it, how can it be ?

Truly, the Apoſtle hath a Rule, if it were well underſtood, and as well practiſed, would reach very far in it : you have it in *1 Cor. 14. 32. the Spirit of the Prophets is ſubject to the Prophets* : the Spirit of the Prophets is ſubject to the Prophets : the Spirit of the Prophets, that is, the Doctrines which they did profeſs to ſpeak by the Spirit, this Doctrines is ſubject to the Prophets ; how ? *prophetarum cenſuris*, to their examination, and to their cenſure ; they were to try it by the rule of the word, whether it were the word of God or no ; Now, if the Spirit of the Prophets be ſubject to the Prophets, then certainly if men were to undergo ſuch a trial of Doctrines, they would not be ſo venturous both

in the Press and in the Pulpit, as now every where they are; but it is for want of this rule not being observed, the spirit of the Prophets is subject to the Prophets. That is the third direction. Reconcile the Ministers, and you will unite the Nation.

In the fourth place. I will but add a word of the rest. Take away all oppression, and all partiality in judgement; there will never be a union till then; while there is oppression there will be division: it is a sure rule; *Ubi desinit judicium, ibi incipit bellum*; war begins where judgement ends: a sure rule; hold the reins of Government with an even hand: I say do not hold them strait upon some, and loose off upon others: for if you do, there will be a *heart-division that will arise*: take but that Scripture (but mark) it is a notable Scripture, *Job 34. 17. Shall he that hateth right Govern?* saith he: the word is יִחַבֵּשׁ shall he that hateth right bind up? so it is in the Original, shall he that hateth right bind up? truly that man that doth not administer judgement righteously in his Government, that man will never bind up the breaches of a Nation: he that hateth right will never bind up the sore.

In the last place: pray for this mercy, you that are Magistrates, pray for it: it is not only your duty to rule the people, but to pray for them. *Hezekiah prayed for the people*; and you find upon every occasion, *Moses his hands were up*: and *Samuel saith, God forbid I should cease to pray for you*, saith he. And God hath promised to hear the prayers of the Magistrates in an especial manner; you pray *ex officio*; you pray as men in office: their prayers are more then the prayers of any private and particular man, if they be godly. Consider, I humbly beseech you: as it is in Church-Officers, *James 5.*

14, 15. saith the Apostle, *If any man be sick, let him send for the Elders of the Church, and let them pray over him : why not for the Brethren as well as for the Elders ? The Lord hath special respect to men in office : and in an especial manner let your prayers be by strength of arguments of faith drawn from those great promises, I will give them one heart, and one way : the two sticks shall become one in my hand : and by this means the Lord may make you the healers of the breach : the Corner-stone to unite, as well as to uphold the people. This is the dignity and this is the duty of Magistrates, that as Corner-stones they uphold the building ; and that as Corner-stones they unite the building.*

Now I have a word of Application suitable to the present occasion, and I have done. The Use that I shall make of it is unto you, my Beloved, that are to vote in this Election : it is a great trust that the Lord hath committed to you : the good, and the publick welfare of this great, rich, and populous City : I say it is a great trust that the Lord hath committed to you. You are now to make choice of a *Corner-stone*, to rest the weight of the building upon ; a Corner stone in whom the several parts of the building be united. You see what manner of person he ought to be. You see what the office is to which he is called. I shall now in the Apostles words give you a *charge before God, and the Lord Iesus Christ, who shall iudge quick and dead at his appearing, and in his Kingdom*, that you do this without partiality, without respect of persons : making choice of such a one, or such persons as may be fit, and best suitable in your consciences unto those great ends that have been named, *to support and unite the building.*

I, but you will say, What manner of persons must they be, what manner of men must they be now that will be fit for this great work?

Truly, I shall but make choice barely of that direction laid clearly down, *Exod. 18.21.* the common rule for Magistrates, which I shall briefly offer to your consideration, and conclude. They were to choose Governors under *Moses*, because he could not bear the people alone: now saith he, *chuse you able men, fearing God; men of truth, hating covetousness*: mark ye: First, I say, make choice of *men fearing God*, have not respect to riches so much, or to seniority so much, where there is not piety: Let that be the great thing you have in your eye: For I beseech you consider, they that have not *given themselves unto God*, they will never govern for God; they will never give up themselves to the publick good, who have not in that great work of Regeneration denied themselves; they can never do it: and therefore I say, it is the greatest wrong you could do such a man to chuse him to an eminent place: for what do you do? You do but put into his hands a far greater occasion, an opportunity of sinning. Besides (I beseech you consider) if they have not the fear of God in their hearts, they will not have the presence of God in their Government: I say, if they have not the fear of God in their hearts, they will not have the presence of God in their Government: and surely they will never rule well, that rule without God: in stead of being a Corner to support the Common-wealth, truly they will be a means to destroy it. Therefore that is the first thing; have respect unto godliness; let them be men fearing God; those that have first given themselves to God,
and

and then when they have given themselves to Gods service, they will give themselves to yours: but never else.

Secondly, The second direction that is there given, is, they must be *men of courage*; *able men*, you read it; it is חיל in the Original, it signifies strength either of body or mind; they must be men of stout and resolute Spirits. Magistrates meet many times with matters of great difficulty: sometimes they be ill looked upon by them that are above them: sometimes they are ill spoken of by them that are below them. Now I say, this will require a stoutness, and resolution of spirit, that a man shall not flatter the one, nor he shall not strive to please the other, but go on in his duty, and not turn aside neither to the right nor to the left hand. I told you, Magistrates are called *the Shields of the earth*; a Shield is a venturous weapon, receiveth all the Darts: and I say he had need be a stout-spirited man that must undertake such an employment: he must be a man of courage, that he may not for fear of them above him, nor that he may please them below him, he may not step by, or beyond his duty. He may dispise the murmurs of the multitude, and he may say, *Bene facere & male audire regium est, Seneca.* It is the property indeed of a noble Spirit: for if you should chuse now a weak-hearted man, one that is not able to encounter with difficulties, but is afraid of the appearance of every danger, when any opposition presents it self, his heart faileth, and he will be ready to turn with every wind; you have seen woful experience thereof: therefore I say, the next thing, as to be *a man fearing God*, so in the next place, let him be *a man of courage*, a man of strength and resolution of Spirit.

In the third place ; let him be a *man of truth* : chuse men of truth : that is, not only men that love the truthes of God, *and are valiant for the truth upon earth* in that respect, but men that love truth in judgement : men that love *to execute true judgement*, as the expression is. My Beloved, a false Judgement is a lye to Authority, and therefore the greater transgression : I say a wrong Judgement is a lye to Authority, and therefore the greater transgression : there is a great deal of Art not only in sinning, but in concealing, *Micah 7. 3. So they wrap it up* ; sometimes the forgery of a witness ; sometimes the subtilty of a pleader, there is a mist cast before the eye of the Magistrate : and truly by this means many times wrong judgement proceedeth from him : which now if he be not a man that loves truth, he will never be diligent to search out the cause ; and therefore that is the third thing : Chuse *men of Truth*.

And then in the last place, Let them be *men hating covetousness* : hating covetousness ; not only he must not be a covetous man, but must be a man that hateth covetousness : Certainly my Beloved, *that man that is greedy of gain, will transgress for a morsel of bread* ; the poorest circumstances will turn this man out of the way of Judgement ; *a gift blindeth the eyes, Deut. 16. 19.* truly, the man cannot see with his own eyes, he cannot see with the eyes of the Law, nor he cannot pronounce the Sentence of the Law : surely men will never take care for the publike profit, so long as their eyes are set upon their own private gain ; it was an old observation of *Salvian* : *Dives potestas pauperem facit Rempublicam* ; a rich Magistrate commonly makes a poor Common-wealth ; who make it their business to
serve

serve themselves upon it. Therefore in an especial manner these are the directions I give you, and I lay it upon your consciences *in the name of the Lord*, that you make choice of such a one, and that will serve for those high and glorious ends that hath been mentioned to us, *to support and to unite the building*: by this means (my Beloved) the Lord shall be with them , and with you in their Government: and by this means, *your City shall be called a City of righteousness, a faithful City.* And so much now shall serve for the opening to you this first branch of the Text, *how to support, and unite.* Let us look up to God for a blessing.





Perfect CLEANSING.

2 COR. 7. 1.

*Having therefore these Promises (dearly Beloved) let us
cleanse our selves from all filthyness of the fl. sh and
spirit, perfecting holiness in the fear of God.*



THE Apostle having in the former Chapter exhorted the believing *Corinthians* to abstain from all Communion and fellowship with Idolaters : and having pressed the Exhortation with divers Arguments , he comes at last to mention those exceeding great and precious promises, of which by their holy calling they

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did

did partake in, *ver. 16. 17, 18.* having therefore these, he exhorts them to look upon them either as means of holiness, or as motives to perfecting holiness in the fear of God. First, as means of holiness; the whole word of God is operative, and doth produce real effects: *I speak the word saith Christ, but my Father in heaven doth the works, Joh. 14. 10.* therefore not a word spoken, but *the word written, Heb. 3. 8, 9.* leaving upon the soul answerable dispositions, not barely an informing, but *a transforming word, 2 Cor. 3. 13.* a word ingrafted: the change of the stock into its own nature: not a transient, *James 1. 21.* but *an abiding word, 1 Pet. 1. 25.* if you receive these promises aright, they will thus make you *partakers of the Divine Nature, 2 Pet. 4. 4.*

Cameron.

Holiness here, as *Cameron* hath interpreted, *ad modum creatura, &c.* in blessedness hereafter, having such promises that will transform you, *Matth. 11. 5.* *the blind receive their sight, &c.* and *the Gospel is preached to the poor: εὐαγγελίζονται*, the poor are Evangelized: that is both to the poor is the Gospel preached, and the poor receive the Gospel, and be transformed therein, *the poor are Evangelized*; therefore *cleanse your selves, perfecting holiness.*

Secondly, As motives to holiness, and that considered three waies: either, First, As an honour put upon a man; and dignity should engage a man to duty: *monstruosa res est gradus summus, & animus Infimus: Nehem. 6. 11. Dan. 4. 17.* therefore having such promises, let us cleanse our selves, and stand upon our dignitie, as they did. Secondly, as an assurance that whatsoever God promised he will also accomplish; for *omne promissum cadit in debitum*; therefore, *Matth. 10. 7.* it is said

matth 7. 24 there,

there, *he will perform his truth to Jacob, and his mercy to Abraham*: The promises (it is true) their ground is now *in fieri*: but it is truth *in facto esse*: surely therefore *faithful is he that hath promised and will also do it*. Having therefore such promises, let us cleanse our selves, &c. Thirdly, as rewards; for so it is true, most of the promises are rewards for services going before: and as the Lord in his punishments doth usually punish sin with sin: so in the waies of mercy he doth usually reward grace with grace: *to him that hath shall given*: for *recte fecisse merces est*; and knowing that a godly man desires no greater reward, but even that which comes in *keeping the Commandment*: and the Lord doth proportion the reward unto the work: *he will reward every one according to the works here*: For as hereafter in glory, so he doth it in the life that now is: answerable to a mans service in reference to the promises, such shall the reward from the promise be: *For he will not forget any of the works and labour of Love, it shall not be in vain in the Lord*. Having therefore such promises, let us cleanse our selves, &c.

Here then is first a duty pressed, which is perfect sanctification, which consists of two parts. 1. Perfect cleansing. 2. Perfect holiness.

Secondly, here is the means and motive unto both; sanctifying truths; *Having such promises*; secondly; sanctifying graces; *in the fear of God*.

The Observations that might be gathered are divers, as;

First, Sin is filthyness; that is, First it includeth in it all loathsome evil; there is *malum turpe*, as well as *malum triste*. Secondly, it is so in its essence, for it is in the abstract: & *abstractum denotat essentiam*. Observ. I.

Second.

Observ. 2. Secondly, it is an universal defilement both of life and spirit: it is an over-spreading leprosie, so that men have not only *fleshly members*, but also *fleshly minds*, 2 Col 18. *Vainly puffed up by his fleshy mind.*

Observ. 3. Thirdly, this universal defilement remains in a great measure, even in those that have believed through grace; they must cleanse themselves also; they have not already attained, neither are they also perfect, *Phil. 3. 12.* the *Apostle saith*, *Not as though I had already attained, neither was already perfect, &c.* But I shall pass these by, and pitch only on those things which the Apostle doth in these words mainly intend: which is to press them to perfect sanctification, having promises made unto them of the great perfection: the Doctrine which we shall therefore speak is this.

Doctrine. As perfect holiness hereafter shall be the Christians Crown, so striving to perfection here is the Christians duty. *perfecting holiness in the fear of God.*

Here I will shew you two things. First, what holiness is: Secondly, what perfection of holiness is, and so come to prove this point. First, to begin with the first: What holiness is? The holiness of God being absolute and independent as all his other Excellencies are, cannot as I conceive consist in relation, but must be an absolute and positive thing: which I conceive to be nothing else but the purity of the divine nature: but now holiness in the creature being a dependent excellency, having its principle from another, and its pattern in another, that is in God, and in the Law: it must consist in conformity unto another, as the truth and goodness of the creature doth: so that the holiness of the creature is nothing else but a conformity of the creature

creature unto the purity of God, manifested in his Law. I do not say the holiness of God as in himself, but the holiness of God as in the Law: in conformity whereto the holiness of the creature doth consist. Before the fall, the holiness required was only positive, consisting in a conformity to the duty commanded: but since sin, there must be a cleansing from the sins forbid: it was before only a conformity to the precept, but since it is a conformity to the holiness of God in the prohibition also: so that as in the Justification of a sinner, there is more required then was required to justify the Angels, or *Adam* in innocency; not only a doing the duty, but a suffering the curse: so in the sanctification of a sinner also, there is more required to make us holy, then there was to make *Adam* holy: It is not now barely a *creation of the new man*; but also a *mortification of the old*, and a destroying of the *body of sin*; not only sanctification and dedication to what is holy, but a purification and separation from what is unclean: therefore here the Apostle sets down both parts of holiness; purification and dedication, a *cleansing of a mans self from all filthyness, and then a perfecting holiness in the fear of God*. Secondly, the perfection of holiness therefore consists in three things. 1. *Perfectio gradus*; when corruption is perfectly cleansed, and all filthiness, and in all degrees, and in all faculties, both of the flesh and of the spirit. 2. *Perfectio essentia*: when grace hath attained its full pitch unto which it is appointed, *the measure of the age of the stature of Christs fulness to all might* in every grace and every faculty. 3. *Perfectio operationis*: when those perfect graces have their perfect works as the Apostle speaks, *James* 1. 4. *Let patience have its perfect work*; that you may be per-

fect and entire, wanting nothing : so that the point hath in it those three branches.

First, perfect purification, which shall be hereafter our glory is in this life our duty : in that every one that is *an heir of the promise, is to purge himself from all filthyness* : and this perfection of purification consists in three particulars. First, in being purged from all kinds of sin, all filthiness, *Col. 3. 5. Mortifie therefore your members which are upon the earth, fornication, uncleanness, &c. Now the lusts of the flesh, the lusts of the eye, or the pride of life, can be dispenced with; neither sins of ignorance, or sins of knowlede; sins of omission, or sins of commission; neither in thought, word or deed : nay it shall rise so high, that a man should strive not only that sin might not rise, but that sin might not be; answerable to that prayer of the Apostle, I pray God that you do no evil, 2 Cor. 13. 7.* When a mans labour in purging holds correspondency with the purity of the Law : and is of equal latitude : *thy Law saith David, is very pure, thy Commandment is exceeding broad, Psal. 19. 40. & v. 96.* when a man hath an inward principle of purity answerable to the exact purity of the Law, and as broad as the Law, that a man *hates every false way: I was also upright before him, and I kept myself from mine iniquity : because it is the stumbling block of their iniquity, Psal. 19. 28. Psal. 18. 23. Ezek. 7. 19.* Secondly, from all degrees of those kinds of sin : so to be cleansed, *as that he may be presented not having spot or wrinkle, or any such thing, but that he may be holy and without blemish, Eph. 5. 26. 27.* when a man doth strive, *in the Spirit, not only to purge, but to pull out the old Leaven, that a man may be in all things a new lump, 1 Cor. 5. 7.* and this is required not only that a man should not lie in wickedness as the world

word doth, 1 *Joh.* 5. 19. that is to be wholly in the power of *the wicked one*, as that phrase, ἐν τῷ πονηρῷ, doth import : but also that a man keep himself unspotted of the world ; not a spot of sin shall be upon him : sin shall not seize on him in any degeee, *James* 1. 27. *he keeps himself unspotted from the world.* *Eph* 5. 3. *but fornication, uncleanness and covetousness, let it not be once named among you as becometh Saints.* And see how a godly man is described in reference to the least defilement of sin, *Isa.* 33. 15. *he despiseth the gain of oppression, he shaketh his hands from holding bribes, and stoppeth his ears from hearing blood, and shutteth his eyes from seeing evil ; he keeps himself that the wicked one toucheth him not ;* 1 *Joh.* 5. 18. *he may, tactu simplici :* and so he did *Adam*, and so *Christ* also, and a man cannot avoid it ; but not *tactu qualitative*, as a load-stone toucheth a knife to leave an impression of its nature, to enable it to draw iron : as it doth to leave an impression of the same evil and devilishness that is in him : *so he that is born of God, keepeth himself that the wicked one toucheth him not.* Thirdly, and that in the whole man, when a mans purging reacheth to all filthyness of the flesh and spirit , when a man makes it his business to have his heart cleansed as well as his hands, *James* 5. 8. *hate a corrupt mind as well as an unclean conversation : the wills of the flesh,* as well as *the lusts of the flesh :* to have a mans conscience purged from dead works, as well as his waies, *Heb.* 9. 14. *And put off the old man together with his deeds.* *Col.* 3. 9. *When a man puts off all his filthy garments ;* will not leave a rag behind-upon any part, *Zach.* 3. 4. *when a mans care is that his Spirit and soul, as well as his body, may be preserved blameless unto the coming of the Lord Jesus,* 1 *Thes.* 5. 23. this is the perfection of purification,

cation, and we see it enjoined in all these particulars; and he that strives unto this, *he doth purifie himself, even as God is pure*, 1 John 3. 3.

Reasons.

Now the reasons of the point, to mention some of many that might be brought.

First, because of the filthyness and spreading nature of all sin. 1. Because of its filthy nature, *it is an open Sepulchre, and the stink thereof*, Rom. 3. 13. Ezek. 24. 11. *it is a scum, it is a vomit*. 2 Pet. 2. 20. *it is dung*: Nay to expresse it to the highest, it is, *παντα τῆς κακίας, the very excrements of naughtiness*; so that if there could be any thing worse and more filthy then naughtiness it self, that is sin: *I am*. 1. 21. *Wherefore lay apart all filthyness and superfluity of naughtiness, &c.* What ever is loathsom in the world, it is all too little to give names to sin: and if sin be so in it self, if filthyness in its essence, then all the parts of it is filthyness: and though there be but the remainders of sin in the godly, yet this is their nature; for every spark is of the same nature with the fire: and every drop with the water, because it is *corpus homogeneum*, so is the body of sin also. Secondly, and it is not more filthy then it is spreading: therefore *it is rottenness*, Isa. 1. 6. *from the sole of the foot to the head, there is no soundness in it*; it is a leprosie, a gangrene, 2 Tim. 3. 8. *it is the plague*: the most infectious disease, 1 King. 8. 38. *it is a poison*, Rom. 3. 13. and therefore so long as any remains, so long there will be a continual infection: if a man hath but one lust in his soul, this will speedily conceive and bring forth all sin: for the birth of sin is monstrous, it will not only bring forth lusts after its kind, but lusts of divers, nay of a contrary kind, *covetousness is the root of all evil*, 1 Tim. 6. 10. if there were but that one lust in the soul, all sins would

would grow out of it, even its contrary corruptions.

Secondly, Because Christ hath perfectly bought off all sin, in every kind and degree, and he is as well a *fountain for the filthiness of sin to wash it*, Zach. 13. 1. as a *Sea for the guilt of sin to drown it*, Mich. 7. 19. And to this end, *he gave himself that thou mightest be without spot or wrinkle, or any such thing*, Eph. 5. 25, 27. And should not a man strive to have all the price out of the blood of Christ? consider the perfect cleansing was the price of blood: it is a great undervaluing of the blood of Christ, and not the least pitch of prophaneſs, not to seek after that which our high Priest hath purchased at so dear a rate; should it not grieve man to see lust possessing that which he so dearly bought? *Impius has segetes*? Nay let the Spirit of Christ come and take a full possession of what he hath purchased. I might mention divers other reasons which will be brought in to the answering of this Objection.

This is to put men upon seeking impossibilities, *Objection.* which was never promised, never attained, but as we know in part, and prophesie in part, so our grace is but in part, and our purification in a measure: *Who can say, I have made my heart clean? I am pure from my sin?* Nay the best men have those sores running upon them, and therefore have need of the *balm of Gilead*: the best are *clad with filthy Garments*: and need that the Lord should say, *Take away the filthy Garments, and I will cloath you with change of rayment, as in Zach. 3. 4, 5.*

First, perfect purity is commanded both in nature and *Answer.* life: the Law condemns each uncleanness with a curse

*To him that continues not in all things, Gal. 3. 10. which are written in the book of the Law to do them; neither did Christ come to abolish the Law; but a justified person is as strictly bound to the Law for duty as Adam was, though not with such evil consequences: he is bound under danger of contracting sin, though not under danger of concurring death: he that came to redeem men from sin, did never come to privilege men to commit sin: he that was made a curse for sin, never came to be a cloak for sin: therefore, Mat. 5. 18. Christ saith, not a title of the Law shall pass. One observes, that the expression notes *Absolutissimum legis complementum*: the Jews superstitiously conceived, that there were strange mysteries in every point and prick in the letter of the Law: Christ saith, I am so far from destroying the Law in regard of duty, that if the smallest letter, and the least tittle of the Law had such hidden mysteries in it as you teach and conceit, yet every such title, and the mysteries therein shall be fulfilled and perfectly accomplished: for this perfect purity we had in Adam, Eccl. 7. 29. *God made man upright, but he sought out many inventions*; our inability to obey, doth not take away Gods authority to command: and therefore he requires not the same duty only, but the same power. Luk. 10. 27. *Thou shalt love the Lord thy God with all thy might*: that is not, thou shalt love him with all the strength thou hast: and thou shalt resist sin withal the strength thou hast: but with all the strength that I have given thee, and which thou wast to have: so that the ability comes under the commandment, as well as the duty, and therefore want of ability to resist sin perfectly, is both thy sin and thy punishment. Secondly, Because God hath commanded absolute perfection, to be perfectly freed from*

from sin : therefore the godly have prayed for it : Christ taught them so to do, *Matth. 6. 13. And deliver us from evil.* And Paul, *2 Cor. 13. 7. I pray God that you do no evil.* *Heb. 13. 21. The God of peace make you perfect in every good work to do his will ; the God of peace sanctifie you throughout ; and I pray God that your whole spirit, soul and body, may be kept blameless, &c.* *1 Thes. 5. 23.* for I conceive, that the whole will of God is the ground of prayer, *if we ask any thing according to his will, he heareth us*, *Joh. 5. 14.* therefore the precept is as well as the promise; only the precept requires perfection, because it is the rule of obedience required under the first Covenant, though not made subservient to the second : but the promise is not of perfection here, because it answers only to the grace which the Lord intends to bestow in the second Covenant. I know that these prayers of the Saints were never fulfilled here, but the best men have departed hence have souls imperfect, much wanting of this purification : perfection is reserved for time to come, *Heb. 12. 23. And to the spirits of just men made perfect*, that is only in heaven : yet such prayers and endeavours be not vain, and all such strivings after perfection is not to no purpose. First, because here a man manifests his displeasure against sin, and his love to the Commandment : and though he hath brought upon himself a miserable necessity of sinning, yet notwithstanding the evil that he doth he hates, and therefore cries out, *Oh miserable man : Who shall deliver me from this body of death ?* *Rom. 7. 15. 24.* Secondly, hereby a man manifesteth the abundant sincerity of his heart towards the Lord Christ : That he would not only not have sin to reign, but also that it should not be ; that not only his waies, but

but his nature also should be conformable to the Law in all things : and not only that Christ should rule, but also that he should rule in him without resistance and controul : he would not have the Kingdom of Christ amongst his enemies here, but over his enemies : that *every thing might be brought into subjection*, 2 Cor. 10. 5. *That he might tread every enemy under foot*, 1 Cor. 15. 25. Thirdly, hereby a man doth his duty in striving to perfection, *Phil. 3. 12. Work out your salvation Phil. 2. 12.* *ἀγνοῦντες ἑσθὲ, ῥῆμ ῥυδὲμ & ἰνφὸρμὲμ ἐξπολῖρῃ :* and so by doing his duty he makes his heart perfect with the Law, even in the imperfection of his obedience : for the Lord accepts the will for the deed : the duty belongs to us, the success to God : and he takes it exceeding kindly that men should be willing, not only to, but, beyond their power, 2 Cor. 8. 3. *Abraham* did his duty in praying for *Ismael*, and the Lord did graciously manifest the acceptance of his person and prayer, when he did deny the particular request he asked of him. Fourthly, Though such prayers and endeavours be not answered in perfection, yet they shall be answered in degrees, and if God add but a further degree, it is not lost, for Gods usual manner is to make one mercy to his people an answer to a former prayer, and an encouragement to beg a further mercy : and it is not in vain if God in any degree give a man his hearts desire, *and do not deny him the request of his lips*, *Psal. 22. 2, 3.* for as formerly Prophecies were truly fulfilled, though by degrees : so prayers and endeavors are truly answered, though but by degrees, yet so as still an answer in a degree is a sure pledge that God will in his due time fulfil all our petitions. Fifthly, those prayers and endeavours are not lost, which are for things not to be accom-

accomplished in this life : for as Christs righteousness is an everlasting righteousness, because it is offered unto God by an eternal Spirit, Heb. 9. 14. so I conceive the prayers of the Saints being sacrifices unto God, because they be offered with publick intentions, and by a publick and eternal spirit, are eternally accepted, and of an everlasting efficacy, though after a mans death to be accomplished in this world, or in that which is to come.

David puts up a prayer by the spirit against Judas, Psal. 69. 8, 9. and it took effect upon him many hundred years after he was dead, and had seen corruption.

psal. 109. 7, 8, 9.

God hath promised to bring forth Judgement to victory, and to present you without spot or wrinkle : your prayers and endeavours, for this shall add to your glory : and these promises shall be accomplished in the Lords time : and then your names shall be recorded in those mercies, as those that were co-workers with God, and preparing your own glory here for hereafter : and then you shall rejoyce in them not only as Gods mercies, but also as an answer to your prayers : all the prayers of the godly are not for present fruit, yet so as they bring a harvest many years after ; and then when it comes, a man hath the sweetness of the mercy, and the answer of the prayer, all come in together : if the Spirit that indites prayers doth so here in this life, how will it do hereafter when he shall dwell in a man for ever without grievance ? how will a mans joy be great, when his joy shall be as the joy of harvest ? oh how full will a mans joy be then !

Let it therefore stir us up to the practise of this duty, which is here exhorted, and that is perfect cleansing : And now to awaken us to it the more, I will give some

Rules by which men may judge, that they have great need of this exhortation, and that the work of cleansing is very imperfect in them : Consider these six particulars.

First, To sin much against knowledge, is an argument of a very unclean spirit, whether it be against principles, as *Rom. 1. ult. Who knowing the Judgement of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them* : or against repeated admonitions, as *Judas and Pilate* did : or against the secret instructions of a mans own conscience, *the chastisement of his reins*, as *Darius and Herod* did against *Iohn the Baptist*, *Mark. 6. 22.* or against truths professed, as *Saul* against *Witches* : and truths gloried in, as the Apostle saith, *Thou art called a Jew, and makest thy boast of God, and gloriest in the Law; through breaking the Law dishonourest thou God?*

Secondly, The more speedily lust takes away the man, the more unclean that man is; therefore the expression is, *A man soon angry*, *Prov. 14. 17. A man of a hasty spirit*, *Eccl. 7. 9.* but on the other side, a man of understanding, that is, a holy mortified man, is of a cold spirit : so that though the fire of corruption blown long by Satan may kindle at last, yet it doth not speedily, because he hath a cold spirit, not a Gun-powder disposition unto evil, *Prov. 7. 22.* as soon as the harlot made the motion, it is said, *he went after her strait-way* : or immediately without any more ado, &c. And as it argues a heart the more perfectly sanctified, when it is fitted for a very good work, *Tit. 3. 1.* for any honourable use; so it argues a heart more exceedingly unclean when it is fitted to be used by Satan in any evil work, when the heart is prepared as an Oven fit for any Batch, *Hos. 7. 6.*
fit

fit to be led captive at the will of Satan, 2 Tim. 2. 26. And the truth is, that makes a man stubble to judgement, because he hath been stubble to sin first : and therefore lust in a mans heart is not only compared to fire amongst men that must be fed with fewel, and so it sooner burns : but it is a fire that feeds it self without fewel, and therefore called the fire of hell, James 3. 6.

Thirdly, the more sin passeth through the whole man without controul, the more unclean the heart is; as in the performance of duty, the more the soul is subdued to the duty, and every thought brought into subjection, 2 Cor. 10. 3. the more sanctified it is : so on the contrary, the more the heart is subdued by a lust, and the less resistance it finds, Jude 11. *ἐξουδυνῶν*. So Ezek. 16. 36. *Thy filthyness was poured out to all thy Lovers* : when shame, which is a doom to some mens lusts prevails not : when checks of conscience, thoughts of death and Judgement, keep not mens lusts from overflowing, 2 Pet. 3. 4. it shews a heart exceedingly defiled.

Fourthly, the more unsatiable mens desires are in the commission of any sin, the more unclean the man is : Hab. 2. 5, 6. *Nebuchadnezar* for his covetousness is compared to a Drunkard for his unsatiableness ; for none cal faster for wine usually then they that have had too much before : it is with greediness. Eph. 4. 19. *who being past feeling have given themselves over to work all uncleanness*, 1 Pet. 4. 4. *with greediness, excess of riot, wherein they think it strange that you run not with them to the same excess of riot*. Isa. 5. 14. *As the grave, and as hell they weary themselves*, Jerem. 9. 5 the members are weary in obeying, when the Law of the members is

never weary exacting: *Balaams* lust was too swift for the very beast, and mens lusts are often too vast for their weakned and tyred ability to act them: therefore they *load themselves with thick clay*, *Hab. 2. 4, 5.* enough to load them, but not to satisfie them.

Fifthly, the more provision a man makes for lusts before, and the more plots he hath going to accomplish his lusts, the more unclean that man is, *Rom. 13. 14.* As *Judas sought opportunity to betray Christ*, *Mat. 26. 16.* And *some do provide themselves of nets and draggs before hand to catch men*, as *Hab. 1. 16. Hos. 7. 5. and 6. 7.* *They have made ready their heart as an Oven*: it is conceived to be spoken of the Princes of Israel under some Idolatrous King: the hearts of the Printes and the Counsellors were ready as an Oven: they had prepared themselves to receive and bring in any wickedness, or any Idolatry, and they were ready to bring the people into it, and they had their Agents went about to leaven the people that were not all of that mind: presently, in the mean time it is said, the Baker, the King some say, or else they that had the special hand in this, he sleeps not at night, but he observes how the plots take, and where the lump is leavened, and the people prepared to entertain the innovations that he did intend to bring in, and if they miss an opportunity of sinning they be sorry for it, *2 King. 5. 20.*

Sixthly, and lastly, The more lust doth disturb a man in holy duties: it did shew indeed that *Elyes sons were sons of Belial, that lay with the women at the door of the Tabernacle*, *1 Sam. 2. 22.* It argued that *Zimry* was desperately set upon evil, when in a day of humiliation he durst bring a woman where all the Congregation were humbling themselves before the Lord. So for a man

to lead a lust through the whole soul in the special presence of God in his Ordinances, shews a very unclean spirit; if *the heart of the people go after covetousness when they are hearing, Ezek. 33. 31.* and after vain glory in prayer, *Mat. 6. 5.* for if ever grace have the advantage, it is then when a man stands before the Lord; and that sin bear it down at best duties, it argues that lust is exceeding powerful in a man, and he is exceedingly unclean.

Now for some rules to judge of the perfection of this work, how a man comes neerer to it, take these five.

First, The more clearly a man discerns, and the more fully his heart is affected with spiritual sins, the more clearly he can discern them: for as all sins proceed from darkness, so every sin encreaseth darkness: the more unclean any man is, the more blind he is: therefore Paul could not only see Satans pitched battles against him, but *the stratagems and ambushes* that he used: not only the temptation it self, but Satans plots and purposes in tempting: *the depths of Satan, Rev. 2. 24.* And the more he is affected with them, the more bitterly he doth condemn them, and mourn for them, as David for his base dejection, *Psal. 42. 11.* his carnal confidence in the creature, *Psal. 30. 6, 7.* his secret grudging at the prosperity of the wicked, *Psal. 72. 21, 22.* Agur for his brutishness, in regard of spiritual things, *Prov. 30. 2.* Surely I am more brutish then any man, and have not the understanding of a man: Hezekiah for the pride of his heart, *2 Chron. 32. 26.* for as a mans graces grow more and more in the new man inward, in the old man so will his lusts and temptations be: and therefore they that be still exercised about outward

and bodily lusts, it argues a smal measure of cleansing in them: but the more a man considers that *God is a Spirit*, & his eye is most upon the Spirits of men, & that these defiling lusts before God make him most like unto the Devil, who is *sp ritual wickedness*, and he saith, *My house, and land, and estate is worth so much, but my heart is nothing worth*, *Prov. 10. 20.* for consider if it were with me as with *Maximenius* and some of those *Roman Emperours*; through their exceeding gluttony their bodies bred vermine continually; how loathsome should it be for you to think, and to have reason so to do: but *I am a man of a corrupt mind*, *1 Tim. 6. 5.* and that continually breeds vermine, and will at last *the worm that never dyes*; and this makes a man loath and abhor himself; it is a good sign of a clean heart.

Secondly, The more a man hates and is afflicted, and goes mourning, for not only the reigning but the being of sin, as it was with the Apostle, that sin had never rebelled, that it had never led him captive, yet *his body of death* makes him *miserable*, *Rom. 7. 24.* the very being of it: when it is with a man in regard of sin, as it was with leprosie the Type, *Lev. 14. 44, 45.* *When they had scapt about it, and carried out the dust, then they shall sweep it again; then if it break forth again the house must be pluckt down*: So when a man hath done all he can by removing the dust, and by carrying out the rubbish, and yet lust will spread, then to be contented, and desire to have the house dissolved, the house of nature, that the building of sin might be destroyed, *2 Cor. 5. 2.* it is an Argument of a great measure of purity.

Thirdly, The more speedily a mans heart is awakned to turn to God after sinning: it was a sign that *Dauids heart*

heart was in a clean frame, when his heart smote him, as soon as he had cut off the lap of Sauls garment, 1 Sam. 24. 5, 6. and of Peter that immediately he went out and wept bitterly, Math. 26. ult. The first note was, that a pure heart keeps it self, that the wicked one toucheth him not: but the second is speedily to return and cleanse a mans self after falling: Davids heart was in a defiled frame, that he could lie well nigh a year in the sins of Adultery and Murder, without repentance: the heart of a man is a fountain, Mat. 12. 35. that preserves it self pure and in its first glory as a fountain doth; but if mudd do at any time enter into it, it will be continually working of it out: and it is as truly an argument of purity as the other: and when a man repents, that will also afflict him, that God was forced to use so many means with him before he could be brought to repentance; that Ephraim bemoans, Jer. 31. 18.

Fourthly, The more jealous a man is of himself upon every occasion, Mat. 26. 22. How far am I guilty in this sin? Is it I Lord?

Fifthly, The less a mans heart is affected, and the less he is taken with worldly things, Gen. 15. 1. Rev. 12. 1. Hem Germana illa Bestia: and as Moses and Joseph, prefer the good of the people of God before any worldly advantage of their own.

Sixthly, The more truly glad a man is, and can bless the Lord that he hath been pleased to cross him in a way of sinning; let God cross Ahab and he is in a rage; better meet a Beare robbed of her whelps, then meet a wicked man God hath crossed in a way of sinning, Pro. 17. 12. cross David in a way of sinning, and he blesteth the Lord. And David said to Abigail, Blessed be the Lord God of Israel which sent thee this day to meet me; and

and blessed be thy advice, and blessed be thou which hast kept me this day from coming to shed blood, and from avenging myself with my own hand.

The Motives thereunto are these five.

First, this fits a man for communion with the Lord, and makes his communion more clear; for *what communion hath light with darkness, Christ with Belial?* and though a man be godly, and so hath fellowship with the Father, and with his son Christ, 1 Joh. 1. 6 yet if we say we have fellowship with him, and walk in darkness, we lye: if therefore walking in darkness take away all fellowship, then the more a man walks in darkness, the less fellowship he hath; therefore the promise to a clear communion, is unto such as *separate themselves*; for then God saith, *I will receive you*; *I will dwell in you*, 2 Cor. 6. 16, 17. which notes clear and neer communion.

Secondly, It is a special means to be employed, that God should use a man, 2 Tim. 2. 21. *If a man therefore purge himself from these, he shall be a vessel to honour, sanctified and meet for the Masters use, &c.* and so Mal. 3. 3. and Godly men be as happy in their services as in their rewards: on the contrary, it is a Judgement to be despised of God, so as not to be used; a vessel wherein he takes no pleasure, Ier. 22. 28. *The earthen vessels leproous must be broken, they are of no use.*

Thirdly, this will make a man ready and willing to do service; for it is corruption that is the clog that hinders from service, Heb. 12. 1. *Let us lay aside every weight, and the sin which doth so easily beset us.* Isa. 6. 6. and 7. 8. when the Lord saith, *Whom shall I send?* the Prophet saith, *send me: non tardat unct a rota*; but see the contrary in Moses and Jonah; and this makes men in all

the

the duties God calls them unto, no longer then corruption is bribed, to drive heavily.

Fourthly, This makes all our services the more sweet unto God, the more clean the heart is in them, *Mal. 3. 4. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, &c. Psal. 66. 18. But if I regard iniquity in my heart, God will not hear me;* the duty would be more valuable in Gods account. *Luke 21. 3. The poor widow cast in more then they all;* because her mite came from a purer spirit then their great gifts: therefore such services of the Saints, Christ calls them *the honey and the honey-combe, wine and milk:* to shew how acceptable they are, *Cant. 5. 1.*

Lastly, consider the glorious motives and encouragements we have therein; as First the promises, *Ezek. 47. 8. and Zach. 13. 2.* Secondly, the Spirit of Christ to be a *spirit of burning*, *Isa. 4. 4.* and when the Church is in the purest condition, yet alwaies this spirit is leading her on to perfection still; *the spirit and the Bride saith come, Rev. 22. 17.* and Christ and the Father love the purity as well as the prosperity of his people: and if we would set faith on work, he hath promised to manifest it, *Iohn 14. 20, 21. In that day ye shall know that I am in my Father:* in his counsel, in his bosom; one with him in Majestie and in power; and we have the same purposes and intentions towards sinners; *and you in me;* your nature and your infirmities, you are in my bosom and in my heart, cloathed with me, and living with me: and while I live, you shall live; I dyed your death, and you rose my resurrection; I bear your infirmities, and you are filled with my fulness. I pray your prayers, and you weare my righteousness; *and I in you,* not only by my righteousness to justifie you, but by my Spirit

to purifie you : by my wisdom to guide you :
and by my power to keep you ; and by my glo-
ry to Crown you : *You unto whom* I will say ,
Enter into the joy of your Lord : these are the better pro-
mises of the Gospel ; and it is the lowness. of mens
spirits, want of Christian greatness of mind , ground-
ed upon the consideration of this, that is the true cause
why Christians lie fettered with their old failings, and
out-grow their infirmities no more then they do.



A
Set Time
FOR
Judgement.

JER. 8. 7.

*The Stork in the heaven knoweth her appointed times ,
and the Turtle and the Crane, and the Swallow ob-
serve the time of their coming ; but my people know not
the Judgement of the Lord.*



Very faithful Minister of God hath a double
reference.

First, unto the particular Flock over
which God hath made him an Over-seer,

Acts 20. 28.

LII 2

Second-

Secondly, unto the Land in general where he lives, unto whom God hath made him a watch-man to foresee danger, *Ezek. 3. 17.* and a Trumpeter to discover it, *Numb. 10. 8.*

For first, every private Officer in the Church is to have a publike spirit, and so to perform his particular duty, as to have respect unto the general good; a Minister is so limited to a particular Flock, as he must also remember that he is the servant of the whole Church; and as every particular Church hath an interest in the gifts of all, *1 Cor. 3. 21.* so every particular Minister is to have a care of the good of all: though in a more peculiar manner of the Flock committed unto his own charge.

Secondly, there are not only Congregational and Personal sins, and mercies, but there are National also; and there are times when God calls a people to be humbled for the one, and to be thankful for the other: and in both these, the Ministers of the Gospel must be employed as Trumpeters to sound forth the praise of God, and as watch-men to give warning of Gods displeasure, and of the time and approach of Judgement.

Being thus debtors unto both, we must pay both debts in their season, and be so far careful of our particular charge, that also we forget not to be faithful to the Nation, and Church wherein we are: for this is the common Ship in which we are all embarked, and if this in Judgement be cast away, whether dashed against the Rock of any forraign power, or swallowed up in the quick-sands of domestick divisions, it must needs hazard all the passengers.

Or if you were sure that for your parts you might be safe, would it not be a bitter thing to you to stand
upon

upon the shore, and to see so glorious a Vessel as this Nation is to be cast away: to see this glorious Land defaced, the blessed Gospel polluted, the golden Candlestick removed, it cannot but affect men that have any bowels.

Or if this move you not, yet to see a stranger to Lord it in thy habitation, and thy dwelling to cast thee out; for your delightfom dwellings, your pleasant and well-tilled fields to be made a prey, and for you to sow, and another to reap, *Impius has segetes*, &c. for the delicate woman upon whom the wind must not blow, and that scarce dares venter to set the sole of her foot upon the ground for tenderness, *Dent. 28. 26.* to be exposed to the lusts and cruelty of an enemy, and to be glad to flie away naked to prolong a miserable life: which they would be glad to part with for death, were it not for fear of the exchange, for the tender mother to look upon the child of her womb, and consider, Must this child in whom I have placed the hope of my age (for *omnis in Ascanio stat chari cura parentis*) he that hath been so tenderly bred up, must he fall into the rough hands of a bloody souldier, skilful to destroy? it had been well for me if God had given me a miscarrying womb and dry breasts, rather then to bring forth children unto murderers: if you might be safe, how could you endure thus to see the evil that should come upon your people, and the destruction of your kindred? as it was her expression, *Hest. 8. 6.* I do not Rhetorize and fain to draw your affections: your Brethren are a sad Comment upon what I have spoken, and *Ireland* the stage upon which you may see this Tragedy acted before your eyes.

And is this nothing unto all you that pass by, are you

nothing concerned in the misery of your Brethren? is not the Lord come neer unto you; and may not you be consumed by the same fire? *tunc tua res agitur. &c.* is not *Judah* neerly concerned in the desolation of *Israel*? can we see the dealing of the Lord with our Brethren, & say, *I shall sit down as a Lady for ever, & I shall see no sorrow*? shal we say, when *the over-flowing scourge shall pass over*, it shall not come at us? *Isa. 28. 15.* shall we imagine that when the cup of fury that is in the Lords right hand hath gone round, and all nations have tasted of it, and yet that we shall not drink thereof? *Ier. 25. 15.* may it not be as truly said of us, as of our brethren, *Ezek 12. 4.* *thou hast caused thy dayes to draw neer, thou art come even unto thy years*: there is a time for Judgement, the text tels you, upon a Nation; and he that is wise shall know and discern both time and Judgement, *Eccl. 8. 5.*

Now as I have before shewed you that Ministers are Servants, so also they are the Prophets of the Nation, and therefore preaching is called *prophecyng*; and the Ministers of the Gospel are called *Prophets* *1 Cor. 14. 32.* though not in so full and compleat a sense as the Prophets antiently were, yet *ἐν ὁμοιότητι, quadam*, by a true resemblance and analogy, though not a fore-telling, yet a fore-speaking things to come, for that God that had made all things by his word, doth uphold all things by the word of his power, *Heb. 1. 3.* governing all things by the rules of the same, exactly dispensing punishments and rewards according to the tenour of the promises and threatnings therein recorded, so that as he hath appointed the Sun, Moon and Stars to rule by day and by night over this natural world, *Psal. 19.* so he hath stretched forth the *Expansum* of the Law over the rational world, *Rom. 10. 18.* all things being ordered according

cording to the precepts, promises and threatnings thereof: Now as a man that is skilful in the one by observing and calculating the influences, and aspects, and conjunctions of the one, can foretel in many things what is to come in the natural world; So the other by observing the promises and threatnings, and the special aspects that is in them both, can in a great measure fore speak what is like to come to pass in the rational world also: futable hereunto the Prophet here tels us that there is, First, a time for Judgement. Secondly, that this time may be known. Thirdly, the ignorance of this time makes a man more brutish then the unreasonable creatures.

For the scope of the place seems to be this, that such is the wisdom of unreasonable creatures, the *Stork*, *Crane* and *Swallow*, that in winter they flie from cold and hard places, unto those where there is a more temperate and moderate air, they knowing the seasons and the appointed times, for this they flie away before, and by the instinct of nature to make provision for a natural life: Now God had made man wiser *then the Beasts that perish*, above the beasts of the field, and he hath appointed a time for Judgement, and he hath foretold it shall come; and yet man is not so wise for himself, as either to prepare for it, or to flie from it; and this is meant by not knowing the Judgement of *Jehovah*, *יהוה משפט* The Judgement of God is either Directive, as the Law written in the Book, or *the Law written in the heart*, as *Mat. 12.20.* bring forth Judgement to Victory.

Secondly, Corrective.

Thirdly Destructive; and this last is meant here; it is spoken of the Judgement of utter ruine and desolation upon whom the former Judgements, neither the directions

tions of the word, nor corrections of Gods rod had taken its due effect, its proper work.

Neither is it meant of the Judgement it self only, that it should be utter destruction, the fatal blow, the last and utter ruine of that people, but also the time of this Judgement which was at hand, and this the people knew not, and so much the word in the Hebrew מועדִיה signifies, *tempus certum & constitutum*; a certain and an apointed time. Gen. 17. 21. *My Covenant will I stablish with Isaac, which Sarah shall bear unto thee למוֹעַד at this set time in the next year*: and this seems to be intimated by the subjects, *the Stork and the Crane know their times, but my people know not the Judgement*: that is, not only the Judgement it self, but not the time of Judgement that is at hand: that which the Prophet had so often told them, and that which they were continually admonished that it was neer, *cum in re tam clara & dilucida cœcutirent*; therefore here the Prophet doth justly complain that they were more brutish then these unreasonable creatures, לֹא יָרְעוּ they know not; *verba sensus significant cum affectu & effectu*; In the count of the Holy-Ghost in Scripture, a man knows no more then he believes, and is affected with, and makes use of: they knew not, they considered not, believed not, were not affected with, neither did they make use of it, either the Judgement it self, nor the time of the Judgement, either to fear it, or to flie from it: so that the Judgement and the time of Judgement was appointed; this they should, and they might have known, believed and been affected with, but they were more unwise for themselves, and for their temporal and eternal safety, then the unreasonable creatures; *they knew not the Judgement of the Lord!* Hence

Hence the observations that I purpose to insist upon, are these two. *First that there is unto a sinful Nation, a set and an appointed time of Judgement.* Secondly, *that this time may and should be known* or else in vain are they blamed for not knowing it.

First Doctrine.

There is unto a sinful Nation a set and an appointed time for Judgement : a time when Judgement shall infallibly come, and God will bear with them no longer : God being the ancient of dayes, he is the Lord of time, and the great Land-lord of the world, and he hath set unto every thing a season, or an appointed time *to every thing under Heaven, Eccl. 3. 1.* but in reference to the point in hand, it will be requisite that we consider of a six-fold time appointed by him that is Lord of time.

First, there is a time of sinning, a set and an appointed time; for there is, First a fulness of sin, appointed by God that it shall have its period, it shall not grow *in infinitum*, Gen. 15. 16 *The iniquity of the Amorites is not yet full* : and as there was a fulness, so there is a time appointed to fill up this measure, *to fill the Ephah, Zach. 5. 6.* where the measure of the sin of the people of Israel is set out for the greatness of it by an *Ephah*, the greatest dry measure amongst the jews: and there was a time for the filling up of the *Ephah*, before it was carried into the Land of *Shinar*.

Secondly, there is a measure of wrath which every vessel of wrath shall treasure up (for all shall not have the same measure) and the Reason is, because all do not treasure up the same measure unto themselves, *Rom. 2. 4, 5.* Now seeing it is a Treasure that doth grow by degrees and several additions, there must be a time for the filling and the gathering of this Treasure ; some

Exchequer daies when this Treasure is brought in ; so that the time in which men fill up the measures of sin, and the treasure of wrath, this is that which I call an appointed time of sinning.

Now as some men, and some Nations measures and treasures are greater then others, so God gives them an appointed time to fill it up ; and being considered in it self, the greatest Iudgement that can befall a man is for the Lord to give unto a man or a Nation a long time of sinning : as the time that man hath to sin is but small, only during the time of the body, for he shall only give an account of the *things done in the body*, not those that are done *in statu separato*, 2 Cor. 5. 10. and to a man in the body, *there is an appointed time under heaven*, Job 7. 1. a short time appointed for his being, and therefore a short time for his sinning. But the Devil hath a large time, from the beginning of the world, unto the end of it, to the day of Iudgement, which argues that there is much wrath reserved and prepared for him, that must have so long time to enlarge the vessel, and fit it to receive it; for as gray hairs are a Crown if they be found in the way of righteousness, Pro. 16. 31. that is, it is a special mercy to live long to add to a mans Crown : so it is a special curse for a man to go on in evil, and yet his daies to be prolonged, Eccl. 8. 12.

Secondly, a time of patience, when the Lord holds his peace and reproves not, Psal. 50. 21. indeed *God is angry with the wicked every morning*, Psal. 7. 11. there is not a day that he riseth, but a cloud of Gods displeasure riseth over him, but yet he deferrs his Iudgement, holds his hand ; there is a time, when *he is prest under their abominations as a Cart is prest under sheavs*, Amos 2. 13. for to have men go on to sin against him, and because

Iudgement

ment is not executed speedily, therefore to have their hearts fully set in them to do evil, and the patience of God to be made the ground and the encouragement of sinning, cannot be but a great and a heavy burthen to the patience of God; and yet there is a time when the Lord bears, and doth not by and by ease himself of his adversaries, as he saith in Iudgement he doth, *Isa. 1. 24.* and it is an ease to him, *Ier. 32. 31. the City of Ierusalem,* the Lord saith. *had been a provocation to him from the day that it was built,* which was many hundred years, and yet the Lord had born it, and had not removed it out of his sight according as he threatned for to do; for there is a season for God to glorifie all his attributes; he will make them all exceeding glorious in their time; now after this life there shall be time to glorifie Iustice, Mercy and Truth; but the patience of God can have no place in heaven; nothing that shall burthen Gods patience: and in hell he will shew forth no patience; nothing but *wrath to the vessels of wrath:* it is the breath, the fury of the Lord that is a River of Brimstone burning in it, *כַּעַר כַּה* *Isa. 30. ult.* therefore there must be a time for the Lord to glorifie his patience, and a time for Christ to rule in the midst of his enemies; and a time for him to rule over them, when they shall be made his foot-stool: there must be a time for the decree to conceive and to bear before it bring forth, *Zeph. 2. 1.* The truth is, we consider not what a precious time even the time of patience is, to have a poor soul that expects to be executed at last, but to have two or three years added to his life by way of a reprival, how great a favour doth he esteem it? So for a man or a people to have deserved death, for the Lord to cut ten or twenty years out of eternity, but to respite the Iudgement, and give a man

but so much time of ease, it is a special and extraordinary favour. It is not time of slackness, but time of patience, 2 *Pet.* 3. 9.

Thirdly, there is a time of repentance, when God doth defer and respite the Judgement after sinning, of purpose that man may return and come in, *Rev.* 2. 21. *I gave her space to repent, and she repented not*: the words are Emphatical, *ἔδωκα αὐτῇ χρόνον ἵνα μετανῇ*; he gave it, and the principal and proper intent that God had in it, was this, that they might have time to repent, come in and make their peace in a time wherein the Lord calls men to repentance, by the ministry of the word, *stretching out his hands all the day long, Jer.* 32. 33. when the Lord calls to weeping, mourning, baldness and sack-cloth, *Isa.* 22. 17. a time when the Lord strives inwardly with the spirit of a man, to bring him to a sight of sins, and sorrow for them: a time when, *if men seek him he will be found, Isa.* 55. 6. and when though the Lord do threaten never so severely, it is but with condition of repentance; and if then they will come forth and take hold of his strength, and make peace with him, they shall make peace according to his promise, *Isa.* 27. 5. when though there be a cloud of blood hang over a people, and grievously threaten danger, but yet it is but conditional, and if they return and repent they shall make their peace, and God will be again reconciled, and the judgement shall not come, as we see in *Nineveh*: for that only I call time of repentance, when there is hope of mercy; else repentance will not profit, for it comes too late.

Fourthly, the time of patience and repentance have their periods; indeed these times are not of the same length to all: to some God shews but a little patience, and to others a great deal, riches of patience, and

and forbearance, that though they do evil a hundred times, yet their daies are prolonged: so for repentance, some have but a winters, and others a summers day: but when these are longest, yet there is a time when they will expire, and *time shall be no more*: they have their fixed and set bounds, that they cannot pass.

First, time of repentance; for though the *spirit* may strive and strive long, yet he saith, he *shall not alwaies strive*, Gen. 6. 3. and though if in the day of repentance men do come in, *he will turn from his fierce wrath*, Isa. 55. 6. Yet if this time be past, there is a time when the Lord will not be found. *Ierusalem had the day of her visitation*, wherein she might have known the things belonging to her peace; but a great while before the Iudgement came, *they were hid from her eyes*, Luke 19. 42.

Secondly, it is true, the time of patience may last longer then the time of repentance: for God may with-hold his hand, even when Iudgement is determined against a people, but yet the time of patience will not alwaies last, the longest day hath its evening: there is indeed a long time sometimes *of whetting the sword, and bending the bow, and making it ready*, Psal. 7. 12, 13. But there will be a time of smiting also; no souldier doth alwaies whet his sword, but because he hath a purpose to cut at last; though the decree bear long in its womb, yet it will not bear alwaies: there is a time when *it will bring forth*, Zeph. 2. 1. so that the time of patience hath its period.

Fifthly, when the time of patience is expired; there is then a time for Iudgement, *a day of recompence, a year of vengeance*, a time for the expending of those *Treasures of wrath* that have been so long laying in; because

there was by sinning a time of treasuring : and so there shall also come a time of spending, *Rom. 2. 4, 5.* a time for the wall that is swelled out to hang, but there will come a time also when it will fall, *Isa. 30. 13.* husbandmen expect with much patience the ripening of the grapes; there is a time of ripening, and there is a time of *pressing and treading the winepress*, *Rev. 14. 10.* The Butcher stayes till the cattle be fat; there is a fattening-time, and there is a killing time: and then they shall be plucked out as sheep for the slaughter, *Ier. 12. 3.*

Lastly, when this time doth come, the Lord will forbear a people no longer : this determinating of Judgement in the time of it is exceedingly set before us in the word, and that under divers expressions.

First, the Lord doth express it by a full and a peremptory resolution that he will do it, *Ezek. 21. 27.* *I will over-turn, over-turn, over-turn, and it shall be no more, I the Lord have spoken it,* Chap 24. 14. *It shall come to pass, I will do it, I will not go back, neither will I spare, neither will I repent, but according to thy waies and according to thy doings shall they judge thee, saith the Lord God ;* they are the expressions of a great, and a full, and peremptory resolution that will not be turned.

Secondly, it is called a decree, or the bringing forth the decree, *Zeph. 2. 2.* פקד properly signifies *decretum* or *statutum scriptum*, from the root פקד *scripsit* : and so it is commonly used in the Scripture, and so I conceive it to be understood, *non de occulto consilio, sed de decreto promulgato.* Its true in that the word of God by the ministry of the Prophets there were many threatnings and judgements denounced, but *fetus adhuc in utero latet* : there is a time when all these threatnings will take

take place, for they shall not be in vain, there is not a word that goes forth, but it shall accomplish the thing that I speak, *I sa. 55. 11.*

Now it is called a decree in a double respect.

First decrees are acts of authority.

Secondly, they are established and firm, they shall not be altered or disannulled; therefore every judgement is a decree, and though it may be long hid, that a man doth not know what is in the womb of it yet there will come a time for the Decree of God to be delivered, and then there is no hope: men shall be as chaff, and pass away in that day.

Thirdly, it is called *swearing in his wrath*, *Psal. 95. 11.* It is true that the word of God is as firm and sure as his oath; *for Heaven and Earth shall pass away, rather then one jot of it shall pass away:* but yet in the word there may be, and commonly is, an implicit and a tacit condition; as we see, *Jer. 18. 18. If I speak concerning a Nation or a Kingdom, to pluck it up and destroy it, if that Nation turn from their evil, I will repent of the evil that I thought to do unto them:* but the oath of God shuts out all secret and tacit conditions whatsoever, that nothing shall arise *de novo*, that shall hinder the accomplishment thereof; which must not be conceived, as if it were peculiar unto that time, or unto this people, but that the Lord doth constantly the same against other people, and in other times also, as the Apostle plainly manifests to us, *Heb. 3. 11, 12.*

Fourthly, those means that do usually prevail with God, and turn away Judgement when it is threatned, In the time of Judgement they prevail nothing with the Lord: and they are these.

First, repentance comes too late; so much the Prophet

phet doth intimate, *Zeph. 2. 1, 2. gather your selves*, that is, by repentance and publike humiliation, but what is the season? it must be *before the decree come forth*; implying otherwise it would not avail; many there were no doubt in *Judah*, that were *the Basket of good figs*, that did repent and humble themselves, but yet it came too late to keep off the Judgement, they must be carried into captivity as well as the bad: indeed repentance never comes too late, if it be true, to prevent the curse: but many times it may come too late to keep off the cross

Secondly, but if that to their repentance they add prayers, will not the Lord hear them? *Prov. 1. 28. they shall call, but I will not answer: for there is a time when that the Lord will not be found*, *Isa. 55. 6.*

Thirdly, but what if to their prayers they add fasting, will not the Lord hear them then? No, *ver. 14. 12. When they fast I will not hear their cry, but I will consume them by the sword, by the famine, and by the pestilence.*

Fourthly, but if God will not do it for their own sakes, yet it may be he may for some other godly mans sake, if the godly pray for them; they may *stand in the gap*, as we know *Moses* did, and did hinder the breaking in of Judgement upon the people: No, then the Lord will not hear them, *Fer. 7. 16. Pray not for this people, neither lift up a cry or a prayer for them, for I will not hear thee.*

Fifthly, but yet if he will not hear one of the Saints apart, yet the united prayers of the godly may prevail far with him, and that may overcome; but the Lord names the most powerful men with God that ever were, *Ezek. 14. 14. Noah, Daniel, Job, and Moses,* and

and *Samuel*, *Fer. 15. 1.* and yet the Lord saith, if they did stand before him (an expression of prayer and intercession) yet his mind could not be towards that people.

There is therefore a set and appointed time for judgement, and if that be once come, the Lord will forbear a people no longer ; it will be easier to weigh the fire, to measure the winds, to recall the day that is past , to change the Ordinances of heaven, and to restore the verdure of the withered grass, then to reverse the Sentence and Decree gone forth against a sinful Nation; for as *Samuel* said to *Saul*, *he is not a man that he should repent.*

Doctrine.

This time of Judgement may and must be known : for why are they blamed if they might not? and how justly could they be blamed if they ought not to have known it? *Mat. 16. 3.* It is that Christ reproves in the Pharisees, *they could discern the true face of the sky, but could not discern the signs of the times :* one might have been done as well as the other, if they had applied themselves to the like care and industry.

But may it be known ? as the Lord governs the world by the Sun, *Psal. 19. 1. Rom. 10. 18.* and in nature doth many times cause Comets and blazing Stars as tokens of some dangerous and dismal accidents approaching in nature: so hath the Lord set forth by the Book of the Word, some signs also that are as so many Comets to the world, if a man doth wisely behold them by a spiritual eye and a right judgement resulting from them : for the waies of God are unchangable ; he is not wearied with process of time, neither can he be

ever won to give his blessing in one age, which he hath cursed in another : and therefore that which hath been a sign of Iudgement in one age, must needs be so in another : for the word of God is like to a well-drawn picture, that casts an eye upon every person and every Nation alike. It is necessary therefore to enquire what be the signs foregoing Iudgement, which the Scripture doth set down.

I will only mention these two, which I desire every one that is wise will lay to heart, that so he may be able a little to discern the signs of the times.

First, a fulness of sin : that is made the sign when Iudgement was to come upon the *Amorites*, *Gen. 15. 16.* *when their iniquity was full.* and this is made the ground of bringing Iudgement, *put in thy sickle and reap, for the harvest is ripe, Joel 3. 13.* So *Jer. 1. 11, 12.* An Almond tree hath the first ripe fruit of any tree, and it notes the hastening of them to ripen their sins; and the Lord saith, as they did hasten their sins to a ripeness, so he would hasten to ripen his Iudgements, so that this is a certain sign foregoing Iudgement: But when is sin full? when is it ripe in a Nation? I know Divines commonly and truly set forth the fulness of sin by its universality, impudency and obstinacy, but I will not insist upon these.

But let us look into this Nation of *Judah*, of which our Prophet speaks here, and see what did ripen their sins, and brought them to that fulness that brought the Iudgement: see what it was amongst them that filled the *Epha*, and made way for *the women with the wind in their wings to carry them away.*

First, when a people seeks to make void the Law : then it is time for God to work : that is, to execute Iudgement :

ment ; so *David* saith, *Psal.* 119. 126. the word in the original is *דפרי* which signifies *irritum facere, non palam ex professo, sed oblique* : not by open opposing, but by secret undermining ; it is fitly exprest by our Saviour, *Mat.* 13. 6. *והוא יעורר, ye have unlorded, taken away the ruling power of the Law by your Traditions* ; how this hath been done in this Nation, in these latter times, is not unknown unto them that know any thing of the Doctrine of this Church ; sometimes by opposing Scripture to Scripture, sometimes by subtile distinctions, grounded upon Scriptures in a show, by misinterpretations and frigid expositions put upon Scripture, by false conclusions and *Paralogismes* drawn out of Scripture, and by customs and Church traditions put upon it as the practise of the Primitive Church, the Iudgement of the learned ; and all that the wisdom of men, and not the Law of God might rule ; but when men come so far that they dare not only to change the Laws of men, but to temper with, and un-lord the Law of God, it is time for the people of God to pray, and then it is time for God to work.

Secondly, corrupting the worship of God by humane inventions, that have a show of wisdom, and will-worship to hold correspondency with Idolaters, *Jer.* 2. 33. *Why trimest thou thy way to seek love ?* he speaks it of their correspondence with Idolaters : sometimes with *Egypt*, and sometimes with *Affyria* ; they did so order things in Gods worship as might best further their Politick ends ; now this trimming did please, and then another, and all was to please their Lovers. How much trimming hath been used in this Nation of late years ? we must have Altars, Crucifixes, Copes, Tapers, Basons : sometimes we have been taken with the *French*, some-

times the *Spanish*, and sometime the *Italian* fashion; what is this but to trim our way to seek love ?

Thirdly, Confederacy with Idolaters of a contrary Religion. *1er* 2. 36. *why gaddest thou about to change thy way ?* sometimes they went down to *Egypt*, fomerimes they did flie to *Assyria*, &c. this is called *the fornication of the Nations*, *Ezek* 16. The gadding of this Nation of latter times in this kind, I need not speak of that ; it is too well known unto most Nations in the Christian world; but all that ever we are like to get by it is the same that was the gain of this people ; *Abaz* made a confederacy with the King of *Assyria*. *2 Chron*. 28. 20. and he came and distressed him , but strengthened him not.

Fourthly, abusing the Messengers of God, *2 Chron*. 36. 16. *They mocked his Messengers, and they mis-used his Prophets, till the wrath of God rose up against them that there was no remedy.* How far this hath taken place in these latter daies is not unknown to all ; many of them imprisoned, disgraced, deprived : and those that did enjoy their liberty for the most part *Prophecied in Sackcloth*, *Rev*. 11. in much affliction and full of doubts and fears , every one suspecting whether what he did would please or no.

Fifthly , not laying to heart the afflictions of our Brethren, *Amos* 6. 6. 7. *They drink wine in bowls, and stretch themselves upon beds of Ivory ; therefore they shall go into Captivity with the first that go Captive :* how far we have been affected with the distresses of our bretheren in *France* formerly, the desolations in *Germany*, and the present unheard of cruelties in *Ireland*, our hearts know very well, and it will be well if in *the day when the Lord makes inquisition for blood*, some of this blood.

blood be not found bound up in our own skirts.

These were the evils that ripened the harvest of sin with them, and moved the Lord to say unto the Executioner of Judgement, *put in thy sickle and reap, oel 3. 13.* and how can we expect but that it shall be so with us also: for God measures all Nations with the same line, and the same plummet, *Isa. 28. 17.*

Secondly, the beginnings of Judgement are an evident token that the time of Judgement draws neer: *When the Fig-tree puts forth leaves, you say summer is neer; so when you se these things come to pass say it is neer, even at the door. Lu 21. 30. 31* For he saith in Judgement, *when' begin, I wil also make an end, 1 Sam. 3. 12* as former mercies be pledges of future and meat for the soul to feed upon in the expectation of mercy; *he gave them to be meat to his people in the wilderness, Psal. 74. 14.* so former Judgements are meat also for the soul to feed upon in the expectation of future; for the wrath of God breaking in upon a people, is like a breach in a wall, where the enemy will be sure with all violence to break in if no man *stand in the gap* to make resistance: *impossibile a patente porta iram Dei non procedere.* For by a lesser Judgement God makes way for his anger, for a perfect and an utter ruine, *Psal. 78. 50.*

Let us see whether the same way be not made with us as it was with them.

First, all Nations about them were against them, *Ier. 12. 9. Mine inheritance is as a speckled Bird*, the Birds round about her are against her as a strange Bird seldom seen: the Birds usually fall upon and set themselves against her; & if we did wisely consider the estate of this Kingdom how it is a speckled bird, and how the

Nations about her are against her as a strange bird, it were easy to conceive, and what expectations most of them have from the present state of things amongst us it is not hard to guess.

Secondly, the general corruption and decay of truth and wisdom of men in places of greatest trust: *their silver becomes dross, and their wine mixed with water*, Isa. 1. 22. their Judges and Officers, and men in authority, growing daily more and more corrupt: *the best of them is a Briar*, Mich. 7. 4. that is, a poor man flies to them for shelter as a sheep to a thorny hedge, and instead of defending, they do fleece him in; and what follows? *the day of thy watchmen, and thy visitation cometh*; now shall be their perplexity; what hath been the condition of this state we all know; *how servants have ruled over us, and there was none to deliver us out of their hands*: men of servile birth and education, and servile spirits, in so much that there hath been no peace either to him that went out, or to him that came in; for God did vex us with all adversity, 2 Chron. 15. 6.

Thirdly, the subversion of fundamental Laws of the Kingdom, which the Scripture calls the *foundation* upon which a Kingdom stands: which was a bitter complaint of the Church of God in this state; *all the foundations of the earth were out of course*, Psal. 82. 5. what invasions have been made upon us, and our Laws, hath been abundantly of late discovered: and Solomon tells us, *that he that breaks a hedge, a Serpent shall bite him*, Eccl. 10. 8. he speaks it of this hedge by which a people are defended, and kept several, that all do not become first a Common, and then a Wilderness.

Lastly, private and intestine divisions amongst us, the

the fore-running of Gods last and fiercest wrath upon that people, *Ephraim against Manasseh, and both against Iudah.* Isa. 9. ult. which the Lord saith is as if one member in the same body should be injurious to another, as if a man should *eat the flesh of his own arm*; and how far the wrath of God is at present stretched forth against this Nation, we all know and complain of; what secret whisperings and murmurings, what jealousies and fears there are one of another, and what parties, and how *for these divisions there do arise great thoughts of heart*, we can never sufficiently bewail, which doth continually threaten that the Lord will take us and dash us one against another as *Potters Vessels*.

These were the fore-runners of Judgement with this Nation, which did show them that the time of Judgement was at hand: and these are now the sins of the times, which may justly occasion us to conceive that the time of Judgement is at hand; let it not be our sin which is here reprov'd as theirs, that we should not know the time of the Judgement of the Lord.

Use for direction only in five things.

First, not to know the time is misery enough: therefore men are taken suddenly & unawares *insnar- ed in an evil time, as birds in an evil snare, and as fishes in an evil net*, Eccl. 9. 12.

Secondly, that you may know the time to improve this promise. *Whosoever keepeth the Commandment shall find no evil; a wise mans heart shall discern time and Iudgement*, Eccl. 8. 5.

Thirdly, *a wise man foresees the evil, and hides him-*

Use.

himself; but fools pass on, and are punished, Prov. 22. 3.

First, by a work of humiliation; *Hab. 3. 16. When I heard, my belly trembled; rottenness entred into my bones, I trembled in my self, that I might rest in the evil day.*

Secondly, a work of reformation, *Zeph. 2. 3. Seek righteousness, seek meekness; it may be you may be hid in the day of the Lords wrath.*

Thirdly, improve all the promises, that perfection to which you are called, *Isa. 26. ult come my people, enter into your chambers*: the Promises and Attributes are the chambers of the godly; but you must come into them, else they will afford no shelter: upon all the glory shall be a defence.

Fourthly, be much in prayer; to lay in for this time, will be profitable for you; for know, prayer never proves ineffectual to a spiritual end: it never in this respect comes too late, because God never comes too late. *1 King, 18. 45. Luke 21. 36. Watch therefore and pray continually, that you may be accounted worthy to escape all those things that shall come to pass: fidelibus orationibus Deum ambimus, cælum tundimus.*

Fifthly, betake thy self to the mediation of Christ, *Mich. 5. 5. for this man shall be the peace when the enemy comes into the Land: he is a refuge from the storm, a defence from the wind, a river of water in a dry place: and the shadow of a great Rock in a weary Land, Isa. 52. 2. therefore return you to your strong holds, you prisoners of hope, Zach. 9. 12. Remember his name is Shilo the peace-maker, and he is so called everywhere; when the Scepter departs from Judah, Gen. 49. 9. there must needs be nothing but trouble: yet then he is the peace-maker, then doth Shilo come.*



One Heart and one Way.

Preached 1639.

ZACH. 14. 9.

And the Lord shall be King over all the earth; in that day shall there be one Lord and his name one.



God leaves not himself without witness, nor his Church without witnesses; and therefore he did in all ages raise up Prophets not only for his Churches present Direction and Consolation, but also to shew unto them what should come to pass in the latter daies.

God having now opened the graves of his people, commanded deliverances for Jacob, and turned their captivity as the Rivers in the South, sent forth his prisoners by the blood of the Covenant, out of the pit in which there was no water, Chap. 9. 11. being now come again into their own Land, they were apt to please themselves with thoughts of ease and peace, as if they should now

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live

live in an Ile of providence, where they should enjoy a perpetual summer : therefore in this captivity the Lord doth fore-warn them of greater sufferings that they were to undergo in the last times.

Wherein we have first the Judgement it self denounced, setting forth an utter over-throw, and a perfect conquest: *the day of the Lord cometh, when the spoil shall be divided in the middle of thee, ver. 12.* which being spoken after their return from *Babylon*, must needs be understood *deultima clade*, of the last destruction of their City, and the present dissipation of their Nation.

Secondly, here is a description of their miserable condition at this time: *the light shall not be clear nor dark, ver. 6. non stabitis aliqua temporum ratio*, there shall be nothing certain: in doubtful times we are subject alwaies to new fears: daily changes are continual dangers: *quasi in continuo crepusculo*, it shall be neither day nor night, mixtures of hope and fear: they cannot say it is so dark as there is an end of their hopes, &c. nor so light as there is an end of their fears.

Thirdly, after this he comforts his Church with an assurance of deliverance, and that by divers Arguments.

First, though it were sharp, yet it should be short, but *as one day: for a thousand years with the Lord is but as one day: and a day that the Lord knoweth*; that is, he hath limited, for *the desolations are determined*, Dan. 9. 26.

Secondly, the issue shall be happy, though the day should neither be clear nor dark, yet he promises *letum fore exitum*, the evening shall be light.

Thirdly, the Author of their deliverance shall be *Jehovah: he that before gathered all Nations against Jerusalem, ver. 2. he that provided the thorns to scatter Judah, provided also the carpenters to fray them away, Chap. 1. 20, 21. then shall Jehovah go forth and fight against this Nation, ver. 3.*

Fourthly, the manner of the deliverance, God shall so do it, that he will make it appear to be his work. God doth many things by second causes, wherein his hand doth not so clearly appear: his hand is in his glove, his arm in his sleeve: but when it doth appear to be wholly his work, then *he doth make bare his arm in the sight of the Nations, Isa 52. 10* The Lord should be as plainly seen here, as if his feet did stand upon Mount *Olivet.*

Fifthly, the glorious condition of this Church after this deliverance, and that in these particulars.

First, after this Jerusalem shall be made eminent and honourable: *Jerusalem* stood in a Valley, and the Mount of Olives hid it, that it could not be seen: but now, *the Mount shall cleave asunder in the midst, and all shall become a plain: what ever might hinder the sight of the glory of the City, or else might hinder the flocking in of her own people and of all Nations to her. God will remove great obstacles: Mounts shall not stand in the way of his people, either to hinder their deliverance, or to over shadow their glory; Who art thou O great Mountain, that thou shouldst stand before Zorobabel? thou shalt become a plain, cap. 4. 7.*

Secondly, after this deliverance Jerusalem shall be exalted, as the mother Church, & then *living waters shall go forth of Jerusalem unto the uttermost parts of the earth, Ver. 8.* which was in a measure accomplished when the

Law went out of *Zion*, but it was not fulfilled; for this fountain in *Ierusalem* was soon dried up; and therefore here is some further thing aimed at; for the promise is, *summer and winter shall they run*, and therefore I doubt not from hence to conclude, that after the coming in of the Jews, great profit and enlargement both in knowledge and graces shall come upon all the *Gentile Churches*.

Thirdly, the blessed and glorious Government of this state after this deliverance; the Lord had for their sins broken both *the staff of beauty and the staff of bonds*, by which he fed them in times past, but now he would return and be their King again; for so I should rather express the Emphatical particle *הארב* *super totam terram illam*; And it is exceeding probable, that after their conversion the Lord shall in a more glorious manner undertake the Government of that people: surely it is not for nothing that it is so often repeated, *And David my servant shall be their Prince for ever*, Ezek. 37. 24, 25.

Lastly, here is the fruit and consequence of this Government, and that is double in this verse, *Iehovah shall be one, and his name one*, &c.

We know the name of God is exceeding diversly taken in the Scripture; but here I conceive is meant the Religion that God hath set forth in his word, and the worship that he hath set up in the Church; so I conceive it is used in *Mich. 4. 5. All people will walk every man in the name of his God, & we wil walk in the name of the Lord our God for ever*: that is, the greatest part of the world, as their gods are Idols, so they are addicted unto a superstitious worship of these, according to the inventions of men; but as our God is but one, and his rule of worship

ship one : this worship according unto this rule we will keep our selves to, and never change for any humane invention so long as the world shall endure.

So that the meaning of the promise seems to be this; whereas before they worshiped many Gods; *as there be Gods many, and Lord many*; they served both the Idols of their hearts, and of their hands; now they should *turn from dead Idols, and serve only the living God*: they should say, *What have I to do any more with Idols?* and then, *Iehovah shall be one*: And whereas in the times of their ignorance as they served many Gods, so in the worship of these Gods they had many superstitious and carnal rites, according as every mans fancy led him: and so there were as many names, and several names of worship as they had many Gods. But now the Lord promiseth that as all the Idols shall be taken away, so all Idolatrous and superstitious worship also, so that there shall be but one God, and one name. *Iehovah* one; the rule of his worship one, and his worship according to that rule shall be one.

One name. Philosophers tell us that *unum non superaddit enti aliquid positivum sed tantum negationem Compositionis & divisionis*. Aquin. par 1. q 11. a. 1. A denial both of multitude and mixtures.

So we see God is One; that is, there is none else: none besides; and that stands in opposition unto many; and God is One, that is, he hath a simple being; & *quicquid est in Deo, Deus est*, in opposition unto mixture: so that First *his name shall be One*, to set out his purity, that his worship it shall not be mixed *with the inventions of men* no more. Secondly, his name One, that is, the Religion shall be the same amongst them all; It notes

the identity of it, so that though now there be many every where, but then they shall have *One heart and one way*.

I will begin with the first, unity as it stands opposed unto composition setting forth the simplicity of Gods worship; it shall be no more mixed and corrupted with the inventions of men, &c.

Doctrine.

When a people turn to God by repentance, and he returns to them in mercy, he will give unto them one name, (that is) he will free them from all superstitious and humane mixtures in his worship.

In opening whereof I shall show two things: first that in all ages it hath been the main labour of Satan and all the enemies of the Church, when they could not root out the worship of God wholly, then to corrupt the simplicity of it by humane inventions, traditions and superstitious mixtures.

Secondly, that when they turn unto God, and God unto them, he will free them from all these.

First, that the main aim hath been a mixed Religion, contrary to the simplicity of the Gospel, so that if they cannot sowe wholly tares, yet there shall be *tares sown amongst the wheat*; this hath been alwaies the practice of *the envious man*, Mat. 13. 28. this will appear if we look into the several ages of the Church, and we shall find that the same plot hath been alwaies on foot.

First, look upon the Church of God in *Egypt*, and there Satan introduced a mixture; they worshiped indeed the true God, as appeared in the Idolatry of the

Calf,

Calf, but they worshipped him not according to the rule that he had prescribed, but after an Idolatrous manner of the Heathen, and so they *defiled themselves with the Idols of Egypt*, Ezek. 20. 7. worshipping the true God according to the inventions of men: Therefore the Lord having purified his worship in the Wilderness, and seeing their proness to this evil, he warns them that when they came into the *Land of Canaan*, they *should not so much as enquire after the manner of worship used by those Nations, not how they served their Gods*, Deut. 12. 30, 32. he saw it was the heart of man was apt to enquire after, if not after a new God yet after new waies of worshipping the true God, continually: the Lord therefore commands them, *Thou shalt not do so unto the Lord thy God*: So that to worship the true God in a superstitious and ceremonious imitation of Idolaters, though it be but in the manner of their worship, and though I say it be done to the true God, yet it is in Gods sight, abominable.

Yet when God had given them this warning, when they were come into *Canaan* they were mixed among the Heathen, and learned their waies, and worshipped their Idols, which proved a snare unto them, *Psal. 106. 36. Ieroboam fled into Egypt from the face of Solomon*, and there he learned the Idolatry of the Calves: and when he came to the Crown this was the Religion, and the way of worship, that he had a desire for Politick ends to set up; but yet he would have it to come as neer to the worship of God at Jerusalem as possibly he might: they had their Temple, Altar, and Ceremonies, every whit as chargable, and in humane discourse as rational as that at Jerusalem; only there must be a mixture of something he had devised out of his own heart,

heart, *1 King. 12. 33.* and therefore the Prophet saith, *Hos. 8. 14. Israel hath forgotten his maker and buildeth Temples :* A man would think that he that builds Temples should have God much in his mind : but they that will appoint a worship of their own which never came into his heart, and *build Temples* and places for Gods publike worship when he hath appointed but one, that man in Gods account whatever he pretends, he *hath forgotten his Maker.*

After this, *Ahab* did not wholly cast off the worship God, but yet he must have his mixture also, and therefore he joyned unto the *Calves* the worship of *Baal* which was yet more hateful, *1 King. 16. 31, 32.* King *Ahab* did not wholly cast off the worship of God, yet he brought from *Damascus* a new fashioned Altar, which it seemed that King was much taken with, and the pattern thereof he sent before hand unto *Vriah* the Priest to provide him the like against the Kings return, *2 King. 16. 10, 11.* And as we say where God hath his Church, the Devil hath his Chappel ; so where the Devil hath his Chappel he shall seldom want a Chaplain; he did provide him the Altar against the King came home: So in the times of the Prophets there was still a mixture aimed at, *Zeph. 1. 4, 5.* there were some that did *swear by God and by Malcome also :* and thus in the daies of *Iosiah* there was a great reformation in matters of Religion, and Idolatrous worship in publick was much suppressed, *2 King. 23.* Yet *there was a remnant of Baal* yet remaining, which is conceived not to be exprest so much in outward practise by reason of his restraint of authority, but it was much in the hearts of the people, there being in them still a proness unto that kind of Idolatry, that for many years formerly the Land had been infected with-
al :

al: and there were *Chemarims*, which is conceived to be from *כמר incaluit* (that is) men more zealous and hot then ordinary for those Idolatrous worships, men that did further and promote it with all their power ; and if there be a remnant of *Baal* anywhere , a thousand to one but there will be found *Chemarims* also, men very hot and zealous to advance and encrease it.

In the Primitive times we know there was a mixture of the *Bondage of the Law with the liberty of the Gospel* . Of legal Ceremonies, and Evangelical Ordinances : a composition of Iudaism, and Christianity ; because they saw there was a question, they thought to take in both for surety as the safest way.

‘ After this Popery came into the world, and that is
 ‘ merely a mixture, a medly in their worship, a mixture
 ‘ of Gods Ordinances, and carnal and heathenish super-
 ‘ stitions : the Pope a mixture of a Prince and a Priest :
 ‘ their Mass a mixture of a Ceremony and a Sacrament :
 ‘ their Canons a mixture partly out of the Word of
 ‘ God, and partly from their own traditions : and to
 ‘ shew that they love the mid-way in all these, their
 ‘ Purgatory a middle place between Heaven and
 ‘ Hell.

Since that, in the Reformed Churches there be many, that though they have not been fully Popish, yet have greatly desired and much laboured for a reconciliation, as if a middle way between us were the way to peace : who perswade themselves, and seek to their power) to perswade us, that if we yield unto them in Ceremonies, it may be a means to bring them over in Doctrines : and to tell us, were it not for the Jesuites on the one side , and the Puritans on the other, two hot spirits, moderate men would soon agree : we read of some,

Rev. 13. 16. that do receive the mark of the Beast, a mark I conceive to be an expression taken either from a servant or a souldier, who by some badge or cognizance are known to what Master or Captain they belong; for as Christ will have his Church sealed, Rev. 7. 3. so will Antichrist have his servants marked.

And this mark the text tels us is double *in the right hand, and in the forehead*: the one notes an open profession, and the other an earnest contention to promote the cause.

First, in the fore-head; it is an open profession either in words or practise, when men either practise it, or praise it: when men praise their feasts, keep their fasts, honour their Saints, set up their images, commend their Crucifixes, love their Ornaments, their Copes, their Tapers, choose their names of Priests, and Altars &c. it is as plain hereby as if it were written in their fore-heads, to whom they do belong, and it appears plainly that a mixture, a middle way they desire.

Secondly, A mark in the right hand sets forth an earnest contention in the cause of the beast, the right hand being the Instrument of action, and that wherein a mans main strength lyeth; and so Antichrist hath his Merchants, his Factors and Agents in most parts of the world, that strive to the utmost of their parts and power in many things, if not in all, to advance the worship of the beast, and to engage men in their quarrel. So that in all ages there hath been a mixture; for Satan would have a Religion like unto *NebuchadneZars Image*; he cares not though the head be of Gold, and the breast of Silver, so long as the other parts be either of brass, or else partly of Iron and partly clay.

Now

Now what hath been the cause of these mixtures in all ages? they are two.

First the Ministry: and,

Secondly the people.

First, *an unclean spirit working in the Prophets*; that is given as one reason when the Lord will cleanse his people, and take away the causes of their pollution he saith, *Zach. 13. 2. he will cause the Prophet and the unclean spirit to pass out of the Land*: (that is) the unclean spirit that works in the Prophets, for the truth is there is a spirit of uncleanness and prophaneſs gone forth into the world.

Secondly, horrible pride in all those in whom this spirit of uncleanness doth take place; *for vain man would be wise, Job 11. 12.* and he affects a shew of wisdom in nothing so much as in matters of Religion, either in the Doctrine or the worship of God; and this is made a special cause of all humane mixtures, *Col. 2. 18. being vainly puffed up by their fleshly minds.*

Thirdly, a vehement desire that some men have arising from this pride to win Profelytes unto themselves, that all men may be of their mind, after their garb in all things; *they would have you circumcised, that they may glory in your flesh: ut multitudine sequacium sese efferant*, that they may please themselves in this, how many they have brought about, and how many Disciples they have drawn after them, that become their admirers, &c.

Fourthly, horrible hypocrisie, when men are *Sepulchres within*, yet they desire outwardly to appear painted; who having no power of godliness within, yet by new inventions would fain bear the world in hand, that surely they are men of a higher strain for matters of

Religion then ordinary, whereof their zeal for *a little bodily exercise* and outward complement must be the great witness to the world; and this Christ chargeth upon the Pharisees as a special cause of all that corruption and composition that was in the Church of God amongst them, as we see *Mat. 23. 13, 14.*

Fifthly, worldly wisdom, politick respects, and fleshly ends; what moved *Ierocobam* to set up the Calves, or *Iehu* to retain them, but because it suited better with their policy, and earthly aims and purposes, then the purity of Gods worship would ever have done; for when men come to this, to *count gain godlinesse*, then that will be the best Religion, or the best way of worship, and those the most decent ceremonies that will but further their worldly ends.

So sometimes a correspondency with forraign powers of another Religion: So *AbaZ* that he might keep his correspondency with forraign powers, with *Tiglah Pelezer* King of *Assyria*, he must have the fashion abroad also, *2 King. 16. 11, 12.* outward references have many times a great influence into the matters of Religion.

Sixthly and lastly, there are four sins which are in a especial manner incident unto the Prophets, and the great causes thereof are, Ignorance, Idleness, Covetousness and Cowardize.

First, ignorance; that is given as a special cause of many humane inventions amongst the Pharisees; *thou blind Pharisee, Mat. 23. 26.* And the Church of *Thyati-ra*, many well-meaning men were deluded because they knew not the depth of Satan, *Rev. 2. 24.* many men are deluded because they see not the evil that is intended: the Apostle tells us of Popery, that it is *a mysterie of iniquity*,

iniquity, 2 Thes. 2. 7. Iniquitas, sed mystica, pietatis & fidelitatis nomine palliata: represented unto men under the names both of piety and loyalty.

Secondly, Idleness and carelesness in matters of this nature, so that if men can enjoy their liberty, live quietly, and richly, for the purity of Gods worship it matters not so much; that is given as the cause, *Mat. 13. 24, 25. While men slept the enemy came and sowed tares.* In most ages there have been some secure and quiet times of the Church; when the Prophets have taken their ease, and a spirit of slumber hath come upon them, and then is the time to vent and set forth the inventions of men, and so by little and little, *pedetentim, usque ipso & tacita Doctorum approbatione cepit esse in precio, hac estimatione sensim sine sensu crescente.* As a Jesuite speaks of some things in Popery.

Thirdly, Covetousness, a desire of raising themselves in the world, and to set themselves in a way of preferment: and when men see there is no other way to rise, then they resolve to yield unto this: so it was with them of the *Concision*, who brought such a Mixture, and caused such a rent in the Church, *Phil. 3. 19.* it was because *their God was their belly, and they minded earthly things*: So that if there be a *Diotrephes* that loves preferment, he must and will have both the Dictates and Inventions of men as well as *their persons in admiration for advantage sake.*

Fourthly, Cowardize, *Gal. 6. 12.* they found out a middle way to mix the bondage of the Law with the liberty of the Gospel, *that they might not suffer persecution for the cross of Christ*, but that they might be well thought of on both sides. *Ieroboham* set up Idolatry in *Bethel*, and an old Prophet of the Lord dwelt there, yet

such was his Cowardize, that it seems he had nothing to say against it, but that the Lord must send a Prophet from *Judah* to reprove him, *1 King. 13.* and the truth is, had not the Ministry been in many ages a generation of spiritual cowards, they had never had so many inventions imposed upon them as they have had.

Secondly, there are also many causes in the people; but I will only insist upon this one because they receive not the Doctrine of the Gospel in the purity, nor *the worship of God in the love of it*; and therefore the Lord in Justice gives them up unto an efficacy of deceit, *2 Thes. 2. 10, 11.* They are ready to receive any Doctrine without *trying the spirits*, and to yield unto any command willingly, *walk after the Commandment, Hos. 5. 11.* they are for the most part a lump fit to receive any leaven; *the Prophets prophecy falsely, &c. and the people love to have it so, Jer. 5. alt.* for a pompous Religion, that consists much in outward shews, and that which abounds most in *bodily exercise*, is a thing that is generally well-pleasing unto men, *Amos 4. 5.* and usually when men forsake the rule, then they look more at what will please them, then what will please God: *this liketh you O house of Israel*: and this was all they looked at therein.

Secondly, when God turns unto a people in mercy, and they return unto him, he will free them from all this superstition or idolatrous mixtures, *Zeph. 3. 9. I will restore unto them a pure language*: which place being compared with that, *Isa. 19. 18. They shall all speak the language of Canaan*: Language there notes *consensum cum populo Dei in fide & cultu*: restoring a pure language, may signifie purity both in Doctrine and Worship: they shall

shall speak no more partly *the language of Canaan*, and partly of *Ashdod*, as in times past : but *the pure language of Canaan* : in Judgement I will make them one Nation upon the *Mountains of Israel*, and they shall defile themselves no more with their *Idols* and their detestable things, and from all your *Idols* I will cleanse you, Ezek. 37. 2, 3. And I will give unto them one heart and one way, that they shall fear me for ever, Jer. 32. 39.

Now the reason why the Lord will take away these mixtures when he returns, are these.

First, because usually these are the greatest and the most provoking sins of a Nation, *Hos. 9. 15. all their wickedness is in Gilgal* ; this was antiently the place of worship, *1 Sam. 15. 12.* and there they did now worship God according to their own devices ; the Prophet tells them, where they did think to please God, it was the greatest transgression that they did commit, for so I conceive the particle *וְאֵל* is to be taken *pro summo*, in all their thefts, adulteries, drunkenness, &c. they did not all of them provoke the Lord, so much as that they did worship him according to their own inventions in *Gilgal*.

Deo serviendum est non ex arbitrio sed ex imperio: There is nothing to be done but by rule, *Gal. 6. 16* now where the creature shall take so much upon himself as to set his wisdom above the wisdom of God, and set his threshold beside the threshold of the Lord, *Ezek. 43. 8.* it is a provoking sin that the Lord cannot endure.

Secondly, because this is a special cause why God departs from any people; now the Lord will never return in mercy unless the cause be taken away that provoked him to depart, *Ezek. 8. 7.* every humane invention imposed as necessary to the service of God, is an
Image:

Image of jealousie, and the aim of it is to provoke the Lord to go far from his Sanctuary: it is finis operis, though not operantis.

Thirdly, because of all Judgements upon a people, this is the greatest; and therefore when the Lord returns unto them in mercy he must take away these, *Psal. 81. 12. I gave them up to walk in their own counsels*, it is spoken as of the greatest Judgement could befall them: and so it is for a man to be a rule to himself; for he that is his own rule, must needs be his own end, and he that is his own end, must needs be his own God; and therefore it is a speech of the greatest displeasure, he hath made unto himself Altars to sin, therefore Altars shall be unto him to sin, *Hof. 8. 11.*

Fourthly, when God doth return unto a people in mercy, he doth intend to *delight in them, and rejoyce over them to do them good*, and that he can never do in any service that they perform, until worship be purged from humane mixtures, *Mal 3. 3, 4. When he hath sat in his Church as a refiner, and hath purged his worship, then shall the sacrifices of Judah and Jerusalem be pleasant unto the Lord as in the daies of old: then, but not till then.*

Use.

Let this teach every one of us a double duty. First, hate all idolatrous and superstitious mixtures in Gods worship whatsoever. Secondly, beware of them. First, hate them as being the thing that *canseth the Lord to go far from his Sanctuary: to be unto his people as a way-faring man that tarries but for a night: groan under them as burdens*, that so the Lord may return unto his people in mercy, and restore unto his Church a pure language;

language; that they may no longer *halt between two opinions*; no more *swear by God and by Malcome*; but that he may restore to us one heart and one way.

To move your hatred against it; consider,

First, of all kinds of sin this is most defiling: *thou defiledst thy self with thy Idols*, Ezek. 22. 4. Now what is defilement or filthiness? it is, saith *Aquinas*, *Carentia nitoris quem ex gratia habemus*: indeed all sin stains and blemisheth the beauty of the soul, but this sin above others. And if we observe the Scripture, we shall see that they have been men of most corrupt spirits, and the most profligated consciences that have been most set upon humane inventions in the things of God: take the Pharisees for an instance; and indeed it is Just with God, that they that will find out waies of worship for God to be unto themselves means of sanctification, that those should prove in just Judgement a means of desolation.

Secondly, it is most inflaming: *they have inflamed themselves with their Idols under every green tree*, Isa. 57. 5. they are said to be for this cause, *mad upon their Idols*, 1er. 50. 38. Now in madness there are two things: *furor*, and *amentia*; here is both; first all soundness of mind is taken away, that a man cannot say, *Is there a not a lye in my right hand*? Secondly, it carries the whole man with fury after it, so that none more violent in their persecutions then such men are who desire or have embraced for Doctrines the conceits of men.

Thirdly, there is no sin wherein men do manifest more folly; *striving to shew themselves wise they become fools*, Rom. 1. 21. for how highly soever men esteem of humane contributions in Gods worship: yet in Gods account they are no better then playes, and mimical

dancings, *Exod. 15. 6.* we know it was that which they intended for a Religious worship; but being in a way of their own devising, the Lord calls it *play*, and the Apostle in *1 Cor. 10. 7.* renders it: So that they were but childish carriages, *antiqui gestus*, neither suitable to the holiness of God nor the Majesty of his Ordinances; only fit to please children and no more.

Fourthly, No sin ripens Judgement more, nor ripens a people more for Judgement. So *Ezek. 22. 4.* *Thou hast defiled thy self with thy Idols, thou hast caused thy daies to draw neer, thou art come even unto thy years.* This provoked the Lord to break both the staff of beauty, and of bands, with which he fed his people, as *Zach. 11. 7.* the staff of beauty, that excellent order of government that was amongst them, was now turned into confusion: and the staff of bonds of mutual love and amity that was amongst them, turned to division. And let no man be forward in the promoting of humane wisdom this way; for *Judg. 8. 27.* *Gedeon made an Ephod, and the people went a whoring after it: but the thing proved a snare unto Gedeon, and unto his house.*

Lastly, it is an endless sin: wherein a man knows not where to stay, as *Hos. 10. 1.* *According to the multitude of his fruit, he increased his Altars, and according to the goodness of his land, he hath made unto himself goodly Images:* as God blessed them in their estates, so they began to bethink themselves of a more pompous way of Religion; for if any mans fancy may be a rule, then may one mans as well as anothers, and so a man shall never know where to stay.

Secondly, beware of it also; for seeing it hath been a sin in so many ages of the Church, it seems a mans nature

nature is exceeding prone to it; therefore take heed you be not inlured by it: *little children keep yourselves from Idols: amen, 1 Ioh. 5. ult.* and you have great cause to take heed.

First, because they are brought in under beautiful pretences; *the mysterie Babylon gives the wine of her fornication in a golden cup, Rev. 17. 4.* and in this she is truly a Harlot, her hands are snares and bands: she is skilful to allure.

Secondly, take the more heed because they come not in all at once, but by degrees they creep in, *πεδς τινος δεσφαι τὸ πωδῖον, Inde 4. Eph. 4. 14. they lie in wait to deceive*: it is a studied thing, and they have a method in it, and rules according to which they do proceed, and they walk in craftiness: the word is, *ἐν αὐθείᾳ*, which properly signifies deceit at dice, so that there is not so much cheating and juggling in the most deceitful sport, as there is used by them that in this kind *lie in wait to deceive. Hos. 7. 6.* it was the way that *Ieroboam* had to bring in his Idolatry into this state; his desires and purposes were *as hot as an oven*; but the people were a great lump, and they could not be presently leavened; and therefore he sends forth his Agents into the several parts of his Kingdom, and they did seek to leaven the people, and in the mean time *the Baker slept and ceased from raising*: the people were not leavened by and by, nor fitted to receive such corrupt worship, and therefore he did stay a while till it might be done.

Thirdly, take heed of it: for if it once begin, it will strangely encrease: if one that goes before do bring in some, there be those that come after that will add to the plot: as when Popery was set up, we know one Pope

added something, and another something more, till at last they made up that patched Religion. If *Ieroboam bring in the calves, its a thousand to one but afterwards Omri and Ahab shall set up the worship of Baal.*

Fourthly, it is a great dishonour to a Congregation; for it makes all the worship of God unfruitful; *for in vain do they worship me, teaching for doctrines the rudiments of men, Mat. 15. 9.* nay it makes them sinful, *Amos 4. 4 Go up to Bethel and transgress, &c.* (implying) that the more they laboured in those services, (it is a bitter Sarcastm) the more they did displease God, and add to their own sin and judgement; this turned *Bethel* the house of God *into Bethaven*, *Hos. 10 5.*

Fifthly, they will surely eat out all the heart of the worship of God in time. *2 King. 16. 14, 15.* when *AhaZ* had set up a new fashioned Altar, he commanded the Priests to burn the morning and evening sacrifices upon the great Altar that he had made; thus we see it puts the Altar of God out of office; and that they might think he had a Religious end in it, he saith, that *the Brazen Altar*, (that is) the Altar of the Lord *shall be for the King to enquire by, si quando placebit*; as *Iunius* well notes upon the place.

Lastly, this will stand a man in no stead in time to come; its spoken with some derision, *Hos. 8. 5. Oh Samaria thy calf hath cast thee off*: when the captivity came, the Lord tells them that, because they were very confident that they should be delivered: but now it seems the calf hath cast you off. *Canaan* was the Lords Land, and he gave it to you, and to your Fathers for an inheritance: but as soon as you cast off God, it is no wonder if the Calf cast off you, and cast you

out of the good Land that God hath given you.

Use.

Seeing the words are a promise that there *shall be one God and one name*, consider, promises are objects of faith, grounds of hope, and rules of prayer : and by these things men live, and in this is the life of our spirits, *Isa. 38, 16.* that is, on this we rest, in these we hope, and according unto these we pray : and in this doth the life of a mans spirit mainly consist.

First, then look upon this particular promise as an object of faith; and concerning it we must exercise these four several acts of faith.

First, let thy faith sound the depth of this promise; for there be *treasures* in the word, and they lie not above ground, they must *be digged for*, *Prov. 2. 4* and they be not the smallest to be had in the promises; what doth God here promise? simplicity and sincerity, in whatever concerns his worship and service; for whatever is mixed departs from unity: now of humane mixtures I find in Scripture three sorts, and unto them all I conceive this promise reaches : so our faith must look upon it.

First, in Doctrine, mixing the truth of God with false glosses, and corrupt interpretations, neither agreeing to the wisdom, majesty, or mind of the Holy-Ghost, and this is the mixture here spoken of, *Ier. 23. 28.* *what is the chaff to the wheat?* and yet if many Sermons were winnowed, though the chaff is nothing to the wheat, yet it might haply prove more then the wheat.

Secondly, in worship; Acts in the worship of God, that have no other ground but the will of man, that is the mixture the Apostle speaks of, *Col. 2. 23.* they did worship.

worship the true God, and they did in many things perform those acts which he required, but they mixed some acts out of their own will, which God never commanded, neither came it into his heart *Ier. 7. 31.*

Thirdly, in Discipline a mixture of the Ordinances of God, and of the Commandments of men, sometimes turning the power they have from God against them for whose good and preservation it was mainly given; the edge of the sword against the watch-man, *Ier. 36. 5. he was shut up* it was not in prison, for he fled and hid himself, and therefore it is conceived to be spoken of excommunication: and so they *slay the witnesses*: which cannot be understood literally of killing them as men, but Metaphorically killing them as witnesses, *Rev. 11. 11.* If there be a rotten member to be cut off, they strike with the back of the sword; but if a godly man have but a hair to be paired off, they turn the edge and strike a full blow, &c. so vvhhen men mix the Ordinances of God with their ovvn corrupt ends, and order all things in matter of Government so as it shall best serve to advance their worldly ends, colour over acts of policy vvith pretences of piety: *Say it is Corban*, for their ovvn advantage sake, *Mark 7. 11.* let thy faith engage thee to lay hold on the promise in all this, and expect to be delivered from them all, that in every one of these respects Gods name may be one.

Secondly, put forth an act of reliance, affiance, recumbance, or vvhatsoever else doth expresse an act of an humble and believing soul, casting himself upon a promise to obtain it: cleave to the word, *Psal. 119. 17.* leave thy self vvith the promise: for that is the expression, *the poor leave themselves with thee. Psal. 10. 14. Say*

Thirdly

Thirdly, shut thy eyes against all difficulties, stagger not at the unlikeliness of the means: he that should look upon the Israelites at their division, and see how much division and how much Idolatry there was amongst them, and that of all the Nations round about (but yet the Lord hath said it, and it shall be accomplished in his season) he that shall observe how exceedingly a pompous Religion pleaseth them, and how much they are taken with humane additions in Gods service, how firmly it is rooted and with what power it is backed, he will be ready to say, *if God should create windows in heaven*, this could not be: but know, though there were mountains in this way of his people, yet this could not hinder the accomplishment of a promise; *Who art thou O great mountain? before Zerubabel thou shalt become a plain*, *Zach. 4. 6, 7.* nay and these mountains faith doth often remove and make them become a plain.

Fourthly, wait for the performance of it in Gods due time. *Act 1. 4. rejoyce for the promise of the Father*, though it may haply by sin be delayed. God brought his people to the borders of the Land of promise, and shewed them the good Land, and yet by their unthankful walking, they were led back again forty years in the wilderness; but however, if it tarry, rejoyce for it: *for it will speak, and it will not lye, it will come and it will not tarry*, *Hab. 2. 3.*

Secondly, let it be unto thee also a ground of hope: the object of hope is good things to come; and that which is grounded upon the promise, is *lively hope that never makes ashamed*; let there be an holy, an earnest expectation and groaning for it, *ἀναπόδοτα*, go forth and meet the mercy while it is yet a far off.

And

And to stir up your hope, consider first, it will be a means to allay your present grief; to see men usurpe the Throne of God, and talk of sitting immediately in the consciences, and to wring those tender wards of conscience that is as soon spoyled as a Ship cast away, *1 Tim. 1. 19.* to hear the word of God (as preached) set forth by the unnourishing vapours of humane wit, cannot but be a grief to a good heart; so to see the Ordinances of God pure in themselves, to be set out with the dressings and blandishments of the inventions of men, like a wall of a marble with a roof of straw; to see people *turned away with every wind of Doctrine*; and when Ministers shall have cause to complain that have preached long in a place as *Peter Martyr* did at the coming in of *Queen Mary*, when he heard in *Oxford* a Colledge bell ring to Mass & the Students flocking there a pace, *Hæc una notula omnem meam doctrinam evertit*: this bell rings a passing peal to all my Lectures, to all my Sermons: to that man to whom the Ordinances in their purity be dearer then his life, it cannot but be a great grief: as the contrary cannot but be a great matter of joy when he shall consider that the time will come when *the Kingdom shall be the Lords*, and men shall corrupt the purity of his worship no more.

Secondly, hereby the Ordinances shall be set up in their glory, and they are surely the glory of a Nation wheresoever they are, *1 Sam. 4. ult.* To see *Romam in flore*, that is one of *St. Austines* wilhes; how much more doth a good heart desire to see *Ecclesiam in flore*, that God may beautifie the house of his glory: *Isa. 60. 7.*

Thirdly, then shall his people more fully enjoy the presence of God in his Ordinances; for when the Temple is purged, *the glory of the Lord will fill the house*,

Ezek.

Ezek. 43. 1, 2. and the name of the City shall be Jehovah Shammah, the Lord is there, Ezek. 48. ult.

Fourthly, hereby the consciences of Gods people shall be freed from many an unnecessary burthen; now ye should desire the peace of Jerusalem; they shall prosper that love it, *Psal. 1, 22 6.* Suppose your consciences be not touched; what if they be no burthens upon you; yet where is the spirit that said, *who is offended, and I burn not?* *2 Cor. 11. 29.*

Thirdly, let it be a rule of prayer, for the promise is the only rule of what we can ask in faith, and prayer the only ground of what we can expect with comfort, and therefore let thy heart say Amen unto this promise, *be it unto thy servant according to thy word,* *Luke 1. 38.*

And to stir you up to it, consider first the means by which God will do it, and they be all desirable.

First, he hath promised *to take away the unclean spirit out of the Land:* for if the unclean man were taken away, new would arise, therefore the promise is to take away the unclean spirit, *Zach. 13. 2.*

Secondly, he will take off the hearts of his people from these mixtures, that *Ephraim shall say, What have I to do any more with Idols?* *Hos. 14. 18.*

Thirdly, he will root out all these Idolatrous spirits amongst us, that will not be reclaimed; they that purifie themselves in gardens shall be consumed when God comes to purifie his Church, *Isa. ult. 17. there shall be no Canaanite in the Land any more for ever,* *Zach. 14 ult.* and when they are cut off, no more of his name shall be sown, *Nabum 1. 14.*

Secondly, to move you to it, you have Gods command, *Isa. 62. 6. Ye that are the Lords remembrancers,*

R r t

keep

keep not silence; *הַבּוֹנִיִּים* the Lords recorders : and a main thing that the people of God do record, is the promises which as yet remain unaccomplished unto the Church.

Thirdly. we have a concurrence of all the prayers of the Church of God that have gone before us ; for the prayers of the Church be like the acts of a State, they dye not with the man that made them ; for they are made unto an eternal God, grounded upon an everlasting righteousness, offered by an eternal spirit, and therefore they are eternally acceptable, and of an eternal efficacy : in after ages *David's* prayer, *Psal.* 109. 8. took effect upon *Judas*, *Act.* 1. 2. therefore as we must preach for after ages as the Prophets did, and the Apostles entered upon their labours, so must we pray for after ages, and be content that other men in time to come shall reap the benefit of our prayers.

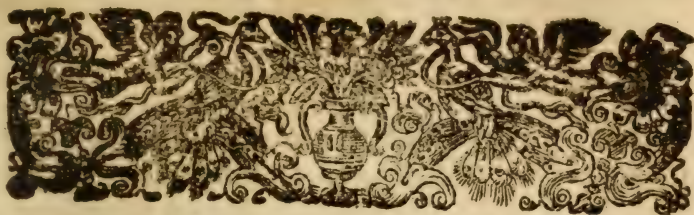
Chrysost.
hom.

Lastly, God hath begun already, and now we have great cause to be earnest with him to go on with it ; for he hath said, *shall I bring to the birth, and shall I not bring forth?* *Isa.* 66. 9. Experiences of former mercies are a special pledge of future, *Psalms* 74. 14. *he smote the head of Leviathan in the waters: and gave him to be meat to his people inhabiting the wilderness;* it is spoken of *Pharaoh's* army which God destroyed in the red Sea ; that is, the destruction of the Egyptians was a pledge to him of the accomplishment of the mercy that God had promised to cast the *Canaanite* out of the promised Land, and to give them possession of it; many hardships they were to pass through in the wilderness, but God gave them this mercy as food, not to their bodies, but food to their faith, while they were in the wilderness: therefore these former great and glorious promises were

were accomplished. So that former mercies are food that God gives unto the faith of his people to feed upon till he hath perfectly accomplished whatever he hath promised unto his Church

Let no man say, who shall live when God doth this? but be sure, for thy time, have a stock going in the Churches ship; for *there is no knowledge, nor work, nor labour in the grave where thou art going*: therefore sow thy seed, and if the harvest come not in thy time, yet thou shalt be no loser; for in glory God will reward thee according to the fruits of thy doing, *Ier. 17. 10.* the Lord tells thee, *Go thy way Daniel, thou shalt rest and stand up in thy lot in the end of thy dayes, Dan. 12. ult.* comfort and encourage one another with these words.





Grace is Wisdom,
AND
Wisdom the Principal thing.

Preached at a meeting of the Company of
Black-Smiths, Octob. 29. 1647. in Fish-street,
London.

PROV. 4. 7.

Wisdom is the principal thing : therefore get wisdom, &c.



When the Lord gave Solomon his option,
1 King. 3. 5. Ask what I shall give thee : the
choice that he himself made was wisdom ;
Give unto thy servant an understanding
heart: and his request pleased God so well,
that the Lord gave him wisdom and understanding,

R r r 3

exceed-

exceeding much, and largeness of heart even as the sand upon the Sea shore.

And this Book seems to be an Epitome of that large heart that God gave unto the Author of it; the Book of the *Canticles* indeed sets forth the knowledge and the myserie of Christ: and *Ecclesiastes* sets forth the knowledge of the vanity of the creatures, but here *en totum Solomonem*: that there is not any part of the revealed will of God, or the duty of man for knowledge, or practice, but in this book it is more or less touched at: And we have great reason to admire the goodness of God, that hath not suffered this Sun to set, but *being dead, he yet speaketh*, and the Lord having honoured him with wisdom above all men that ever were (except the Lord Jesus Christ) we should hearken to his advice, concerning wisdom in the text, *wisdom is the principal thing*, &c.

In the words you have these two things.

First, a commendation of it.

Secondly, an exhortation to it.

First, the commendation, ראשית חכמה the word signifies either purity, or dignity: and so some interpreters render it, *principium sapientia*, wisdom is the principal thing: *Montanus* and others of a purity in order: and so *Tremelius* renders it, *quia caput est sapientia eam acquirere*: the fear of the Lord is the beginning of wisdom: this is the chief excellency, therefore let it be gotten in the first place: קנה the word signifies to get a thing as a mans own possession, to have a title to it, and a propriety in it, to make it his own, to have it in his own heart, and to possess it for himself: and whereas there are many waies of gain that men do follow in the world, and many other possessions that men

do strive for, and seek after, the wise man here sayes, in the middle of all your other gettings, let this be the principal care of every one of you, it being above all others the principal thing: and though the world flow in upon you, and you *wash your steps in butter*, and be great gainers otherwise, and the earth bring forth her encrease to you, yet with all your other gains *get understanding*, whatever you get or lose make sure of this above all: But what is meant by wisdom; By wisdom in this book is meant two things.

First, *Christ the wisdom of God*. So Prov. 8. 30. *I was by him as one brought up with him, &c.*

Secondly, Grace which is the only wisdom in a man, and so *the fear of the Lord is the beginning of wisdom*: or *caput*, the chief and the principal part of it: but it is only in the latter of these senses that I shall speak to at this time.

Doctrine.

First, *that grace only is true wisdom.*

Secondly, *that this wisdom is the principal thing*: which hath more excellency in it then all things else in the world: there is in it a superlative and a transcendent excellency above all excellencies in the world.

And that grace only is the true wisdom, this I shall clear to you these two wayes.

First, the Lord (who is only wise) he counts nothing wisdom but godliness, and this he doth everywhere stile *wisdom*: there is a great enquiry and search amongst all the creatures where wisdom is to be found: *men know not the price of it, neither is it to be found in the* ^{Job 28. ult.} *Land of the living*: (that is) amongst all the creatures, and

and in all the studies of them ; *the depth saith it is not in me, &c.* it cannot be gotten for gold, *it cannot be valued with the gold of Ophir ; with the precious Onyx or the Saphyre, &c.* and yet *the fear of the Lord, that is wisdom unto men, and to depart from evil, that is understanding, Psal. 90. 12. teach us to number our days that we may apply our hearts unto wisdom, &c.* (that is) in Consideration of the shortness of them, we may get grace to our selves, which will be immortal, and stand by us when all the creatures both in heaven and earth shall fail and forsake us, *Luke 7. 37.* where grace expressed in the holy conversation of Christ and *John*, is called wisdom, *wisdom is justified of all her children,* and *Luk. 1. 17.* souls are said to be converted to the wisdom of the just, &c. and therefore a godly man only is called *the man of wisdom, Micha 6. 9.* therefore in Gods account grace only is wisdom.

Secondly, in Gods account all things is folly without grace; and therefore *Solomon* throughout this Book, and so *David, Psal. 14. 1.* the wicked men are the foolish men : *the fool hath said in his heart there is no God :* the wicked man and the fool are *Synonima's*, and express the same thing : an unholy man, is a marvellous unwise man. Take a view of that which hath the greatest shew of wisdom, and the greatest name of wisdom in the world.

First, all humane knowledge without grace it is but folly; the He athen most of them were the greatest Artists and Philosophers in the world, those that most enquired into the secrets of nature, and had brought all humane learning unto the greatest height, as in *Athens* and *Corinth*, which were Universities and places far more famous then any other for knowledge, tongues, and

and all abilities, *1 Cor. 1. 20. God hath made foolish the wisdom of the wise* (that is) made it manifest so to be, and, *whilest they profest themselves wise, they became fools ; Rom. 1. 22.* but they had not the knowledge of the Scriptures, and therefore their knowledge might well be folly : but for the Jews and their Rabbies, they had great knowledge in the Scripture and in divine mysteries; surely their knowledge was wisdom : Christ speaks it to the Pharisees, the most learned amongst them all, *Mat. 23. 17. ye fools and blind, &c.* so that if a man had all natural abilities to the highest pitch that ever was attained, a sharp wit, a piercing apprehension, a solid judgement, a firm and a tenacious memory, and these acted and heightened by industry, and Art, the help of tongues, and the greatest improvement of reading, and exercise, &c. without a principle of grace put into the heart to enlighten and enliven a man, all this would be but folly; and never be counted wisdom in the sight of God.

Secondly, take the greatest Statist and Politician in the world, which hath also a great shew and name for wisdom; let a man be acquainted with the Laws of all States, let him be able by experience and observation, to judge of the managing of all affairs, let him sit at the stern of the State, and let him with never so great dexterity manage all the affairs of it, and let his counsel be as that of *Achitophel as an Angel of God, and as an Oracle of God*; yet without a principle of grace in the soul, *the wisdom of this world is foolishness with God, and he takes the wise in their own craftiness, 1 Cor. 3. 19.* and their own policies prove their own snares, they are taken in their own nets.

Thirdly, take the greatest men in the world, and they

are wise in their own conceits, *Prov. 28. 11.* that they can so manage their affairs as to get an estate, and set themselves in the face and glory of the times, raise their houses, and mount up all the stairs of authority and honour, and make hast to be great, but yet without the power of godliness, *Lu. 12. 20.* it is but, *Thou fool this night shall thy soul be taken away.*

Fourthly, come to the civil men of the world, and they are the worlds Saints, that can so order themselves in the profession of Religion, that they can keep themselves *unspotted of the world*, and be esteemed *Saints in their generation*, and yet can with wisdom avoid those dangerous waies of extremity that godly men do walk in, as favouring of too much niceness and preciseness, and they can be counted honest men and Saints, yet without the power of grace in their hearts, they are but *foolish Virgins*; *Mat. 25. 1.* and all the former blaze that they made with the oyl in their lamps, it was but their folly, and no wisdom in Gods account.

So that in the Judgement of the great God, only *the fear of the Lord, that is wisdom*: and the *knowledge of the holy, that is understanding*: there is nothing wisdom but godliness.

And this will appear by these rules of wisdom.

First, wisdom acts by the highest principles: that is the first thing wherein a mans folly in a state of sin is seen, *Eph. 4. 18.* *having their understanding darkned*: which is the seat of principles; and according to a mans principles, which are the rules of his actions, such they are: for *Eccl. 10. 10.* *Wisdom is profitable to direct*: it gives a man a right rule to vvalk by every man is according to the principles by vvhich he vvalks: lay but these

these two principles in a mans heart. First, that the Church of *Rome* is the only true Church. Secondly, that this Church cannot err, and he is immediately a Papist, though he act not many of their fooleries, &c. So lay but these principles.

First, that sin is no such great evil as men are told it is.

Secondly, if it be a great evil, yet men think God is merciful, he is not so strict and severe as men speak of.

Thirdly, if God be so strict, yet it is long before the day of Judgement, and therefore it will be long before a man comes to an account, and this will make a man a prophane man immediately, and *to pour out himself unto all evil with greediness*. So lay but these two principles;

First, that every man is to love himself best.

Secondly, *I am not my brothers keeper*: it is nothing to me what other men do, or what they suffer; and this will lay the foundation of all manner of cruelty and injustice in the world.

Now the high and excellent principles that godliness laies in the soul, are such as these; Ile name five to you.

First, that the chief beauty of the creature is holiness, every man is in value as much as his soul is worth, and no more; *the heart of the wicked is little worth*: *Prov.* beauty is vain, but *a woman that fears the Lord she shall be praised*; *the Kings daughter is all glorious within*, &c. *Psal.* 45.

Secondly, the happiness of the creature consists in communion with God, *Psal.* 63. 3. if a man had fellowship with the wisest men of the world, yet it would not

content him; if this be his principle, that his felicity lies in Communion with God, *One day in thy house, saith such a soul, is better then a thousand years else-where.*

Thirdly, that sin is the greatest evil in the world, *Rom. 7. 13. it is filthiness it self, the excrement of naughtiness: sinful sin, &c.*

Fourthly, that it is better to suffer then to sin, *Heb. 11. 25. suffering is but a light affliction in comparision of sin, &c. Heb. 11. 25.*

Fifthly, *the things that are seen are but temporal, the things that are not seen are eternal, 2 Cor. 4. 17. such a man sees the fashion of the world still passing away, &c.*

One of these principles now will change the man, *James 1. it is by the word ingrafted in the heart, that the seed of grace appears; the heart brings forth fruit according to the principle that is put into it: all men judge according to the principles that are in themselves.*

Now there are lower principles by which the most of men are acted, as the course of the world, the example of the multitude, the great ones, the Traditions of the Fathers, and the common principles that go abroad amongst men; and according unto these, men Judge, and walk, and are acted in all their waies: this is the first property of a wise man, he lives by wise and high principles.

Secondly, wisdom is seen in a right Judgement of all things: to conceive of things as they are, and passing a right sentence upon them all.

First, he Judges good things to come, to transcend all the good things in this life: *better then all the pleasures of sin that are present, Rom. 8. 18. Heb. 11. 26. it is*

is said of Moses, he had respect unto the recompence of reward : pleasures at Gods right hand for evermore, &c.

Secondly, he Judges men miserable that have all the jollities and excellencies of the world in respect of the miseries to come, which is the portion of all the fools in the world, that do not buy this pearl of great price : Go to now ye rich men, weep and howl, for you have received your consolation ; and, Son, remember that in thy life time thou receivedst thy good things, &c.

Thirdly, it will make a man to judge aright of all the circumstances of mens actions, *Prov. 10. 5. he that gathers in summer is a wise son : Mat. 25. 3. the foolish Virgins come to buy when it is too late, Luk. 19. 42. Eccl. 8. 5. a wise mans heart discerneth both time and Judgement, &c.*

Fourthly, he Judges aright of the issues and consequences of all things, *Prov. 22. 3. a wise man fore-sees the evil, and hideth himself, &c. he knows, the wicked are made for the day of wrath : and though they flourish now like a green Bay-tree : yet what will they do in the end thereof, Deut. 22. 3.*

Thirdly, in the esteem that men have of persons and things, he saies that great men are many times the basest of men, *Dan. 4. 17. he setteth over Kingdoms the basest of men :* and the worst condition of a godly man is better then the best condition of the men of the world, he is of S. Pauls mind, *I would that you were altogether such as I am, except these bonds ; better be a Door-keeper in the house of God, then to dwell with Princes : better never to have known the way of righteousness. Having tasted of the old wine, he cannot desire new, for he saith the old is better : and it was better with me when I was with my former*

husband then it is now: the rods and frowns of a father, are better then the kisses of an enemy, &c.

Fourthly, in a mans election, a wise man doth pitch upon a general good before any particular good: it is true, that riches will avail against poverty, and honour against disgrace; but these are but particular good things, they are not profitable for all things; *riches avail not in the day of wrath*; honour will not support a man in a sick bed, &c. but now, *godliness is profitable for all things*, 1 Tim. 4. 8. *it is great gain*, &c.

Secondly, he that is wise chuseth that which is most profitable for himself, *Iob 22. 2. Prov. 9. 12. If thou be wise, thou wilt be wise for thy self*: Now a man may by other things be wise for his estate, and be wise for his children, but may be a fool for himself.

Thirdly, he chuseth things that are most necessary in the first place; and *there is but one thing necessary*, &c. *Mary hath chosen the better part*.

Fourthly, he chuseth the greatest sufferings rather then the least sin, *Iob 36. 21.* and not the greatest sin rather then the least affliction; *Mallum mundus a peccato Gehennam intrare* &c. *Anselm.*

Fifthly, in a mans ends: a mans wisdom is in nothing more seen then in a mans ends: now a godly man hath high ends; the glory of God, and the good of his Church, *Rom. 14. 8, 9. None of us lives to himself; and no man dyes to himself: but whether we live or dye we are the Lords*, &c. and *whether he doth eat or drink, or whatever he does, he doth all to the glory of God*, 1 Cor. 10. 31. so that in the natural and civil actions of a mans life, he hath high ends; whereas another man he hath low and poor ends, even in the most religious and highest actions; if he pray, it is for himself, *howl for corn and oyl*,

oyl, &c Hos. 7. 14. and it is but to tread out the corn, Hos. 10. all his profession, so much of Religion as will serve his turn and no more; if he preach, it is to gather Disciples after him: and they serve not God but their belly: pollute my name for a morsel of bread and a little barley, saies God: and if they fast, did not you fast unto your selves? will the Lord say: and if they hear, What went you out to hear, but a reed shaken with the wind? these are too mean ends for a Christian spirit: their ends are more raised when they come to perform a duty; they do not care to approve themselves to men only, but to God: that is true honour which comes from God; not as Saul when he had neglected the glory of God and his own salvation, now he takes care for a poor low end, honour me before the people, &c.

Sixthly, wisdom doth set a man upon the noblest actions and the highest employments, *Prov. 15. 24. the way of life is above to the wise, &c.* that is, *his conversation is in Heaven*, and he seeks the things that are above, and is imployed about them, how he may honour God, and edifie the Church, enlarge the Kingdom of Jesus Christ; how he may get his *sins pardoned*, his *corruptions subdued*, his *election sealed*: *Rev. 12. 1.* how he may have *the moon under his feet*, or be an intercessor in behalf of the Church, *to stand in the gap and turn away wrath*: how he may *win souls*, and be instrumental for the publike good; this he endeavours, and he that doth so is wise: whereas most men are busied *about meat and drink, and apparel*, building for themselves and their posterity, or are taken up with toys, fine clothes, a pin, a rattle, is the highest things that they have in their eye, as *Domitian* the Emperour spent his time in catching flies, for all he had the weighty things of the Kingdom.

Kingdom lay upon him, *nihil aliud quam muscas Captare*:
Sueton. *Sueton.*

Doctrine 2.

This wisdom is the principal thing; it hath a preheminance and a supereminency above all other things in the world, *Prov. 3. 14.* happy is the man that findeth wisdom, for *the merchandize of it is better then the merchandize of silver, and the gain thereof then fine gold,* &c. that is, even the trading for grace in the Ordinances is to be preferred before the choicest worldly comforts.

But wherein doth the excellency of grace lie? In these particulars.

First, the excellency of grace lies in a conformity unto God; the neerer any creature comes unto God, the more glorious it is, and the more happy: herein lies the happiness of the Angels, yea, and of the humane nature of Christ, that is exalted far above all the Angels, in this, that it is more like unto God, and all the glorious Attributes of God did shine forth in him; Now by grace a man is *renewed and transformed into the Image of God*, *2 Cor. 3. ult.* *he lives the life of God*, *Eph. 4. 18.* hath a life from God, in God, and unto God: which is a higher life then any man in the world lives; his life is a most excellent life, being *made partaker of the divine nature*, *2 Pet. 1. 4.* grace doth *θεοποίησιν*, and a man hath all the vertues of God shining forth in him, *2 Pet. 1. 9.* *a man is holy as he is holy, and merciful as he is merciful*: and we do thereby become *μιμηταὶ τοῦ θεοῦ*; imitators of God, *Eph. 5. 1.*

Secondly, from this conformity there ariseth a communion: for *between light and darkness there can be no fellowship*; and if a man say that he hath fellowship with him, and walks in darkness, he doth lye, *1 Ioh. 1. 6.* they
 only

only enjoy the divine presence, that are *made partakers of the divine nature*; and suitable unto a mans conformity, so will his communion be: an unregenerate man that hath no conformity to God, he can have no communion with God: *two cannot walk together unless they be agreed. Cant. 7. 5. the King is held in the Galleries; thou hast ravished me with one of thine eyes, and with the chain about thy neck. Zach. 3. 7. if thou walk in my wayes and keep my Ordinances, I will give thee places to walk in amongst those that stand by, &c.* and when a mans conformity shall be perfect, so shall his communion be: *1 John 3. 2. We shall be like him, and we shall see him as he is*: An ungracious man can have no fellowship: a man must be in a state of communion, *Eph. 2. 17. he must be made neer, before he can draw neer.*

Now every man by nature is an enemy to God, and cares not for communion with him, but hates any degree of approach to God: he hath another *fellowship with the unfruitful works of darkness*; therefore he can have no communion with God.

Thirdly, grace fits a man for the service of God; for, *he hath no pleasure in fools*, that is a wise God: every man by nature is dross and chaff, fit for no honourable employment: if a man were to stand before a King, *Dan. 1. 4. he must be learned in all wisdom, and knowledge, and understanding, &c.* how much more he that shall stand before the great God, *Psal. 4. 4. the Lord hath separated to himself the man that is godly*: the Hebrew word is *הפלה* to himself for service, and to himself for communion. *Psal. 41. 1, 2. he will set them before his face for ever*: when the Lord calls men to any service, he doth qualifie them for that service: *Saul* for government; but for a gracious work a common unction will

not suffice: and if a man have a new work to do, he must have from the spirit of God *a new supply*; Phil. 1. 19.

The Devil will not imploy instruments in his service till they be fitted: and therefore there be some sins that men are not tempted unto at first, because their spirits are not prepared for them: Satan tempts and prevails with men by smaller sins, and then they make way for greater: But grace enables a man to do and to suffer which way soever the Lord employs him: be the service never so difficult, a gracious heart will say, *Here I am Lord, send me.* Phil. 4. 13. he knows how to exalt God in a state of prosperity, *he knows how to abound*: and cast him into a state of adversity, *and he knows how to want*, Phil. 4. 13. and grace doth not only fit a man to do Gods work, but also to aim at Gods end, for he is *εὐλας καὶ ὁσιος*: wholly anothers: But other men, *non obtemperant dum obsequuntur*.

Fourthly, grace turns all things that a godly man enjoyeth into a blessing: but unto an ungodly man every thing is become a curse: he is cursed in his body, cursed in his name, and cursed in his estate, and in all his relations, and in all the creatures that he useth: *his Table becomes a snare*, Mal. 2. 2. I will curse your blessings, nay the Ordinances of God that be unto the Saints the savour of life, are unto him the savour of death: it is a means to ripen their sins and hasten their ruine. Tit. 1. 15. *to the unclean all things are unclean*. So that Esau may have the dew of heaven, the fat of the earth, and yet be hated: and Saul a Kingdom, and yet rejected of God: and Judas may have Apostolical gifts, and yet be a Devil, and a son of perdition: they may be blessings in the thing, but curses to the man: *sine sum-*

mo bono nil bonum ; without the chief good, there is nothing good. But godliness brings a blessing into every state, 1 Pet. 3. 9. *the Saints are the heirs of blessing* unto every state, Rom. 8. 28. *all things work together for good to them that fear God: all things are yours, and ye are Christs: whether it be life or death, things present or things to come,* 1 Cor. 3. 22. *mercies or crosses,* Eph. 1. 22. *Christ is made the head over all things to the Church: for the Churches sake, he doth order all things for their good, and doth as Physitians do temper poyson into a wholsom medicine ; Gods people are gainers by their worst estates, and by their afflictions they are made partakers of his holiness : and when their outward man doth decay, the inward man is renewed : and whatsover God laies upon them, so it works in them the quiet fruit of righteousness,* it matters not what befall them in this world : though the rain make the way foul, it is no matter so it make the land fruitful : for *these clouds drop fatness : and therefore the soul of a godly man blesseth the hand, and kisseth the rod that smites, and saies, it was good for me that I was afflicted: maledictionem benedixit, paupertatem ditavit.* Luther.

Grace is like the Philosophers stone, it turns all into gold. Prov. 3. 18. it is said, *wisdom is a tree of life unto them that lay hold of her : it puts a man into the same condition that he was before the fall, it brings a man again into the paradise of God, and the Angel with his flaming sword is removed.*

Fifthly, it fills the soul with all spiritual excellencies, those that will endure everlastingly. and the soul of man is the darling of a man: if he loose that, what good wil a world do him? & the excellencie of the man lies in his spirit: and the great and eternal difference between

man and man lies in their spirit ; there are two differences here below : one man is a King, and another man is a subject : one a master, and another a servant : but these differences are but for the time of this life, and then all these relations shall cease, *Iob 3. 19. then the servant shall be free from his master*, and the Princes robes and the beggers raggs lie down together.

And here be excellencies also that some mens spirits have beyond others : some have knowledge, common gifts, and common graces : but these shall be alike : for after this life if there be knowledge, *that shall cease, and tongues they shall vanish away, 1 Cor. 13.* for all this is meat that perisheth, *Iob 6. 27.* the soul may feed upon it a while, but it will perish, and a mans oyl in his lamp will go out, *Pet. 3. ult. all flesh is grass, and the glory of it is as the flower :* only the word of the Lord turned into grace, *the Law written in the heart, that is immortal seed ; &c.* God looks chiefly to the excellency of a mans spirit, *Numb 14. 24. but my servant Caleb had another spirit, &c.* for God is a spirit, and the Father of spirits, and his eyes are wholly upon the spirits of men, and he hates sin in the soul most ; and so the excellency of the soul he is most delighted with, is the *adorning that is within, P sal. 45. 1. the hidden man of the heart, 1 Pet. 3. 4. which is in the sight of God of great price :* and all outward excellencies are but shaddows of this, gold and silver, pearls and perfumes, &c. to have an enlightned, sanctified, sublime spirit, walking above the creatures, and *the Heart in Heaven, where the Treasure is ;* to be brought up to an holy independency towards all things below, and a holy magnanimity and self-sufficiency, this is a spirit with whom God delights.

to dwell, 2 Cor. 6. 16. the word is *ἐνοικίω ἐν ὑμῖν* and they were *panes propositionis*, set before the face of God for ever.

Sixthly, grace will preserve a man from all evil, *Prov. 2. 11, 12. discretion shall preserve thee, understanding shall keep thee, to deliver thee from the way of the evil man and to deliver thee from the strange woman*: there is in every age a *Course of the world*: for *Dan. 7. 2. the world is a Sea*, and every man is as a drop emptyed thereinto, and swims with the tide: and the happiness of Gods people is *to be redeemed from it*, *Gal. 1. 4*. In the first three hundred years the world proved persecutors: afterward they turned Hereticks, then Popery rose, and then all the world wondred after the Beast: yet in this time there were some that *did watch and keep their garments*, that *did not drink of the wine of her fornication*, who though they came out of great tribulation, yet had washed their garments and made them white in the blood of the Lamb: we see Noah in the worst times, and Lot in a Sodom of filthyness to keep their garments. *Seneca* speaks of a certain place called *Ephestion*, which he saith *Ignis innocuus circuit*, that hurts not those that are within, and yet keeps out all evil from them: truly such a fire is grace wheresoever it is.

Use.

Let me exhort you to *get wisdom, get understanding*: for let me tell you, there be dayes coming wherein a little grace will be more worth then all the gold in the world: *Mat 25* a little of the wise Virgins oyl, what would the foolish have given for it? men think they can live without God, and without grace here: but when they come to dye, when the channels of all the crea-

tures shall be stopt : and all things take their leave, and God be all in all to them and then thou hast no interest in him, then thou wilt wish as Cardinal *Wolsey* once said, *If I had served my God as faithfully as I have done the King, he would not have left me, &c.* then a man will say with *Galeasius*, *their money perish with them*, that do prefer all the gold in the world before one hours communion with Christ.

Oh that I could but bring you in love with grace this day : the first step to grace is a high prizing of it, *Luke 17. 5.* Christ raiseth their esteem of it, and thereby encreaseth it.

I will give a few rules of trial, &c.

First, try the heart in respect of thy darling lust, *thy right hand*, *Psal. 18. 23.* there is no man but hath some lust that is most beloved, and indulged to. Now is thy heart most set against that lust above all other sins.

Secondly, grace enables a man to discern the spiritual presence or absence of God in Ordinances, *Ezek. 10.* he saw the glory of the Lord to depart when the rest did not, and the soul is drawn out to God in the use of Ordinances, and he follows hard after God, and he hath the spiritual skil to discern when God draws neer, and when the Lord departs; for his communion is not with the duty only, but with God in it: *he engageth his heart to draw neer to God, 2 King. 10. 13.* whereas another man like *Jehu*, is heedless in the service he performs, doth not labour with all his heart to enjoy communion with God, nor observes whether God be present or absent: a constant heedlessness and regardlessness in the service of God, is a certain sign of an hypocrite.

Thirdly, if sin be cast in, grace doth never leave till

it work it out, *Mat. 12. 35.* the regenerate part in a man will be continually expelling corruption: he doth daily *wash his feet*, and is as a bone dislocated, till he be again reconciled to God, after he hath sinned against him: for he saith, *It was better with me when I had peace of conscience then now*; when the Lord called me to communion: but *sin hath separated between me and God*: and therefore in regard of his daily failings also, as well as committing any gross act of sin, he looks upon himself as *Tertullian* doth, as *nulli rei nisi poenitentia natus*; *Tertullian* it is with him as it is with a man in a swoond, whilst his soul is in him, there is a principle that will bring him to life again: but if a man be dead, it is not so: there is no inward working in him, because an inward principle is wanting.

But you will say to me, How should a man attain to this?

I will give you these three directions at present.

First, be very sensible that thou art without it by nature, and what a miserable condition it is for a man to be without grace. I desire you will consider: if thou hast not the Image of God upon thee, thou hast the Image of the Devil: and thou art under the power of the Devil, who is perfectly contrary to God, and an enemy to him: and thou shalt be punished with him to all eternity, if thou continue like unto him: and then consider, all the means thou canst use cannot bestow grace. Christ into the world, and Christ into the heart, are free gifts: *Lumen naturæ*, nature new dressed may make a shew, but it can never be a new man: it is a new creation: an act of Almighty power must pass upon thee before thou art in a state of grace, *Eph. 1. 19.* and let thy heart dwell upon this apprehension.

Secondly,

Secondly wait upon God for it to this end in all converting Ordinances: *attend at wisdoms gates, Cant. 1 16.* for this is the bed wherein souls are begotten to the Lord, even the Ministry of the word, *Cant. 4. 2 every one bears twins. Psal. 110.* it is as the *dew that falls from the womb of the morning*: there are abundance of souls begotten, for it is a dole of spiritual gifts. *Rom. 1. 12. I have begotten you through the Gospel*; Grace is the *Law written in the heart*: and God is pleased to make use of the Ministry as his pen to write it there.

Pro. 2. 2, 3. Thirdly, do not only wait, but *cry for it*, make it thy great request unto God from day to day, that thou mayst have experience of a work of Regeneration; that thou mayst rest in no grace but true grace: nor be satisfied with *oyl in thy lamp* only, unless thou have it in *thy Vessel*; that thou mayst not *build upon the sand, but on a Rock*: for this will be the destruction of most of those that profess Religion at the last day, that they have thought to *walk in the narrow way*, before ever they *entred in at the strait gate*: O labour that the Spirit of God may not only have an influence upon thee in common gifts, but that he may work truth of grace in thee; and that he may not only come unto thee as *forma assitens*, to assist thee in some common duties for a time, but as *forma informans*, so as to *abide with thee and in thee for ever*.



THE
 Danger of being worse
 BY
 MERCIES.

DEUT. 32. 15.

But Jesurun waxed fat, and kicked.



S it is said by some, of the Book of the *Revelations* ; It is both an Historical Prophecie, and a Prophetical History : the same we may truly say of this present day : It is either a Thanks-giving Fast, or it is a Fasting Thanks-giving : the present mercy calls for the one, the abuse of former , and the fear of the abuse of this mercy also, calls for the other: the present mercy indeed calls for Thanks-giving ; but

U u u

when

when we consider how mercies have been abused by us, and what cause we have to fear lest this also should be so, this calls to mourning and humiliation: there are two things which every godly man is to look at in a mercy.

First, that he may obtain it.

Secondly, that he may improve it. That he may obtain the mercy; and that he may obtain a right use, & a right improvement thereof: otherwise though it be a mercy in the thing, it will be a curse to the man, as I have often shewed you. That which the Apostle saies of afflictions, I would allude unto in this particular, in *Heb 12.10.* *there is no affliction for the present is joyous, but grievous, but afterwards it brings forth the quiet fruit of righteousness*: the mercy in affliction lies in the use of affliction. So I may say of mercy, inverting the words, Every mercy for the present is joyous, not grievous, but afterwards it brings forth many times the bitter fruit of wickedness and unrighteousness. For its the use of mercy makes the mercy a mercy, as the use of affliction doth: the learned do use to say of riches and honours, and all the good things of this life: that they are things indifferent, *ἀδιάφορα*, neither good or bad in themselves, but according to the use that is made of them, and according as the person is that uses them. So I say of all the blessings that we receive from God: they are blessings according to the use that is made of them, and according to the condition of the person that uses them, otherwise they are not mercies: therefore as the Lord hath been pleased to give us a mercy, so let this be one great end of our humiliation, and of our supplication to God this day, that we may be broken before God for the abuse of former mercies, and

and obtain of the Lord a right use of this mercy.

This Chapter, out of which I have chosen this portion of Scripture, was the last song that ever *Moses the man of God* indited while he was here upon earth, until he ascended up into heaven, there to sing *hallelujahs* to the Lord for ever : and this song is partly historical, and partly prophetical : there are four things in the context that are historical, that yet notwithstanding are worthy of your observation.

First, the great care that the Lord had of this people Israel above all the Nations of the world, *Verſe 8. When the most high devided to the Nations their inheritance, he set the bounds of the people according to the number of the children of Israel :* It is an observable Scripture ; *the Lord gave the earth to the children of men :* so the *Pſalmiſt* tells you : but yet the Lord will not have the children of men to scramble for the earth, to see who can get most of it ; No, the Division of the earth is the Lords ; he hath devided the earth, and separated the sons of *Adam* : which is the meaning of that dark place, *Iſa. 7. there were two Kings which the Lord calls, the tails of two smoking fire-brands :* and they intend to enlarge their Dominions to take in *Judah*, and set up a King there : No, saith God, *the head of Syria is Damascus.* I have set them their bounds : they are at their height : they shall go no further : the Lord hath divided the earth then to the sons of *Adam* : but hath divided the earth to the sons of *Adam*, according to the number of the children of *Israel* : the fewest in number of all people : the meaning I conceive to be this, that the Lord did take special care in the first Division of the earth, that he would chuse an inheritance in the

earth for this people: for so the *Psalmist* tells us, *he chose an Inheritance for them*: so that he that chose a people out of the earth to be his peculiar people, he in the division of the earth made choice of a peculiar Inheritance for them: certainly the people of God need not fear an Inheritance then. When the Lord divided the earth among the sons of *Adam*, he took especial care of them: the Lord in all his Providential Dispensations hath a constant respect to his Church, and a continual care of them: and he adds the reason of it, *v. 9.* though *all the earth be the Lords*, yet *the Lords portion is his people*: this is the first thing that is matter of history in the context.

Secondly, he then sets forth the condition of this people when they were in the wilderness, *Ver. 10. he found him in a Desert Land, in a vast howling wilderness*: the meaning is not, as if this people were strangers to God till then: or that the Lord took no notice of them, or had no care of them: for even when they were in *Egypt*, *Exod. 4.* then the Lord saith, *Israel is my son, my first born*: therefore Gods respect to them did not then begin: But then they began to be the Lords separated people: they were, its true, Gods people by a Covenant before: Now they are brought into a wilderness, and separated from other Nations, therefore because they then began to be the Lords people by a National Covenant, therefore it is said, *he found them*: there is indeed another meaning of that expression, *found*: that is, he is alwaies present with them as a help, alwaies found of them: so you find the word used, *Psal. 46. 1. God is a present help*: he is a help found in the needful time of trouble: and so I conceive that place explains it, *Hos. 9: 10. I found Israel as grapes in the wilderness*: as a poor traveller

traveller in a desert wilderness hath a great refreshment by this, if he meet with a Vine that hath but a few Clusters upon it: so I found Israel in the wilderness, which was as great a delight to me, even as if a weary Traveller had found Grapes in the Wilderness.

Thirdly, here is a further description of the Land of Canaan, Ver. 13. *the Lord made them to dwell upon the high places of the earth.* It was a Land of Mountains and Vallies, and upon that account called the high places of the earth: but it was a Land also where the Lord destroyed the enemies, and carried them without danger in the midst of the greatest dangers, thus they were made to walk on the high places of the earth, as men that walk on high, out of Gun-shot.

And then fourthly, here is the plentie of *the Land that flows with milk and honey*: where they eat the fine kidnies of the wheat, and drank the pure blood of the grape: a Land wherein there was no lack of any thing that was upon the earth, Deut. 8. 7, 8. all this is but historical.

In the words that I have read to you, comes in that which is Prophetical: for *Moses* did not bring them into the Land of Canaan, *Moses dyed in the Land of Moab, on the other side of Jordan, and was gathered to his Fathers.* It was *Ioshua* that gave them rest, and divided this Land for an inheritance to them: *Moses* prophesied when they came unto the Land of Canaan, this shall be their Condition; *But Jesurun waxed fat, and kicked: A godly man from a principle of spiritual wisdom, without Divination, will be able to give a great guess of men, what they will be: Moses might much guess by seeing how disobedient they had been in the Wilderness,*

ness, what they would prove when they came to *Canaan* : but yet here is a discovery that the Lord made by Revelation to *Moses*, what the condition of this people would be : the Lord doth not only certainly know what we are, but he knows what in such cases and conditions we will be : Nay, the Lord knows in those conditions that we shall never be put into what we would be, if we were in it : this is clear, the Lord foretells to *Moses* what this people would be when they came to the Land of *Canaan* : having such a place, and such enjoyments: and this is also clear when *David* was in *Keilah* : *shall the men, said he, give me up to Saul ? they will give thee up* : and yet *David* went out of the City that night, and was never given up : and according to this we may guess, if we consider, there are many of us, some would have wealth, some honour, some would have higher employment, some more grace, some more comfort, some more assurance, and the Lord denies it. It is because he knows what in such a condition, if thou wert put into it, thou wouldst prove : and that which thou lookest upon as a great affliction, the Lord doth it with a very merciful hand.

But Jesurun waxed fat and kicked : there are two things in the words to be opened.

First their name : and,

Secondly their sin.

The denomination that is given to them here, and the transgression that is charged upon them. I shall briefly explain both these, and then come to the point that I would insist upon from them: the denomination, what is their name, they be called *Jesurun*. It is used three times in this Book of *Deuteronomie*: in *Deut. 33. 5. Moses was King in Jesurun* : and in 33. Chapter Ver. 26.

Who

Who is God like the God of Iesurun? and in this place ; and it is used for ought I can find but in one Scripture more in all the Old Testament. In *Isaiah 44.2. Fear not, ob Iesurun my servant, and Jacob whom I have chosen:* there are three different apprehensions that men have of it, according to the threefold derivation of the word.

Some from *ישר rectum* : that signifies right, and they are so called as the people that had only the right way, both to know God, and to worship God : *the Lord had given his Statutes to Jacob, and his Laws to Israel, he had not dealt so with other Nations*, they were only the right people : and so it may be explained by *Isaiah 42. 19. where the Lord saith, Who is blind as my servant? Who is blind as he that is perfect?* What perfect, and yet blind? yes, perfect in Ordinances and privileges, and yet blind.

Forelius and others derive it from another word, *Forelius.* *שׂור* that signifies *dux gregis*, the first of the flock : the first of the heard : one that goes forth as the Leader of the flock : and so they make it to be a term of Dignity given unto them : that they were those whom the Lord honoured above all the Nations of the earth ; they were the head of all people. But,

Thirdly, it is derived from a word that signifies to see, *שׂור dirigit vel intendet oculos* ; to intend and fasten ones eye : Now of all people they were *the seeing people* : and *Ierusalem* is therefore called, *the Valley of Vision* : they saw the mind of God so as no people in the world did like unto them : they were the seeing people : the Septuagint renders it, *ἀγαπητός*, the Beloved people ; then if you take in all these it will not be amiss : they were the people that had the right discovery of the way

way of God : they were a people that God honoured and advanced above all people : and a people that knew more of the mind of God, and saw more of the works of God, then all the Nations of the world besides.

Secondly, for the transgression here charged upon *Iesurun* : this seeing people ; It is, *they waxed fat, and kicked* ; I shall speak a little distinctly to them.

They waxed fat ; there is in Scripture fatness spoken of in a good sense, *the fatness of Gods house* ; spoken of *Psal. 36. 9. and my soul shall be satisfied as with marrow and fatness. Psal. 63. 5. Est quædam saturitas pinguis sapientie, & sapientia ista anima quæ carent macrescunt* ; there is in wisdom, and in the things of God abundant satisfaction ; saith *Austin* : a fatness, and a soul without this wisdom is lean ; so then this is not the fatness here spoken of, for that would never produce the other, that is, *Kicking against the Lord* ; Fatness here hath a double signification ; it is two things.

First, it signified those that had abundance of outward things ; and their hearts wholly set upon them ; and so rich men that have a great deal of the good things of this life, are said to be *fat* ; *Psal. 22. 29. they that be fat upon earth have eaten, &c.* and so in *Isa. 5. 17. the wast places of the fat ones shall strangely eat.* It is meant of the great and rich men of the world, therefore they that have abundance of outward things, are said to be fat in Scripture. But that is not all, but you must put the other branch to it : Whose hearts are set upon them, and satisfied with them ; these are said to wax fat. When they have much, and their souls are satisfied with that much : in *Psal. 17. 10. they are inclosed in their own fat* : abundance of these outward things

things hem in their spirits, and incompass them about, called *nourishing of a mans heart*, in *Iames 5. 12.* not only taking the creatures to nourish their bodies, but their hearts : being satisfied in these things they are said to nourish their hearts ; It was a dishonour to the Grecians that they were hair-nourishing Grecians : it is not so great a shame to be a hair-nourishing Grecian, as it is to be a heart-nourishing Christian ; that is the first thing.

Secondly, there is another thing in fatness ; and that notes to be dull, dead, senseless, stupid ; all this doth fatness intimate, in *Isa. 6. 10.* *Go make the heart of this people fat, that seeing they may see and not perceive* ; It notes that a man is become dull, dead, senseless ; so then *Ieshurun waxed fat* ; that is, they had many outward things, and rested satisfied in them ; and in reference to the Ordinances of God, and the Judgements of God, and the fear of them : they were a dead, senseless, dull people, they were a fat people.

Secondly, *they kickt*, as well fed beasts you know use to do ; for from thence the Metaphor is taken ; and herein there are two things also.

First, it notes they were untamed : their untamed disposition ; they did refuse subjection to the Lord ; they kickt against his yoke : and so you shall find that mercies do make men rebellious: that is one danger: the Lord saith of *Pharaoh*, *For this cause have I made thee to stand. I have made thee to stand. I have raised thee up*, you read it : the meaning is this: the same God that cut off so many thousands in *Egypt*, he could have taken off *Pharaoh* in the beginning ; what is the reason he did not ? that by these mercies *Pharaoh* might become the

greater enemy to God: that he may say, *I know not the Lord: Who is the Lord that I should obey his voice?* so you shall find in *Jeremiah 5. 5.* *I will get me to the great men: but they altogether had broken the yoke, and burst the bands:* they were the worst and the most refractory against all the commands of God of every sort of men whatever: and commonly great men have seldom much of this life, but in this manner they kick, as if there were a greater liberty allowed them than other men. It notes their rebellious disposition suitable to that, *Hos. 10. 11.* *Israel loves to tread out the Corn: loves to thresh; why? because the mouth of the Oxe was not then to be muzzled:* so much of Religion as carries a present advantage with it, so much of Religion and the waies of godliness they love; but *they do not love to plough*, saith God: *I will pass over her fair neck:* they were grown great, and by this means they were grown tender, and could not submit: now saith God, *I will cause the yoke to pass over thy fair neck.*

But there is another thing in it: It not only notes disobedience, but disobedience with contempt, with presumption: and so you shall find in *1 Sam. 2. 29.* the Lord saith of the sons of *Ely*, *Wherefore kick ye at my sacrifices?* It was to offer the greatest contempt and scorn to him that could be: they kickt at the Lords services: this was their sin: abundance of mercies they received from God: but their hearts were satisfied with the mercies, and this made them grow senseless before God: & being thus fat, they kickt: they were rebellious and disobedient against God, and manifested it with the highest kind of presumption that could be: *this Jesurun waxed fat and kickt.*

There is but one general Doctrine that I have made

made choice to speak something to you of at this time.

Doctrine.

That a people dearest unto God, that have had the greatest discoveries of God among them, are in great danger to be made the worse by the mercies which they receive : here is Iesurun, Gods people, and a seeing people, that had the greatest discoveries from God, and yet they are a great deal the worse for the mercy that they enjoy : it is a point of great concernment ; in the prosecution of it, Give me leave to speak to two things.

First, prove it to you, that even the best men are in danger to become the worse for mercies : for outward mercies, I, even for spiritual mercies.

Secondly, give some grounds and reasons to demonstrate the truth thereof, how it comes to pass that there should be so much danger that a people should become the worse for mercies.

For the proof, that you may understand the more distinctly, let me lay it down in a double distinction of mercy.

Mercies are either Privative or Positive : Privative, that is deliverances, preservations from varieties of evils and dangers, which otherwise we were liable unto; and indeed it is a good rule that some Divines have, *Majores sunt gratiæ Privativæ quam Positivæ* : our Privative mercies are greater and more then our Positive mercies are, though we perceive them not: the dangers that we are delivered from are more then the present mercies we do enjoy : Now let us see whether Privative mercies make men the worse : when men are delivered,

livered, do they grow the worse for their deliverance? look to this, *Deut. 32. 26.* the Lord speaks of a great Privative mercy: *I said I would scatter them into Corners: I would make the remembrance of them to cease from among men; were it not that I feared the wrath of the enemy, least their adversaries should behave themselves strangely, least they should say, Our hand is high: I delivered them from their enemies: when I took no argument from them for their deliverance, then I took an argument from their enemies: the Lord made use of that argument; I would have given them into the hand of their enemies, but I feared least they would wax proud: what good now did this deliverance do this people? in the 32. Verse, *Their Vine is the Vine of Sodom, and their grapes are the grapes of Gomorrah: here is the fruit now that these men brought forth of their Privative mercies: that the Lord did not give them into their enemies hands: for all that the people grew more wicked under these, and their grapes were, &c.* in this manner they improved their corruptions: then certainly deliverances, Privative mercies, men are in danger to grow the worse by them. In *Psal. 78. 38.* *Many a time he turned his wrath away, and would not suffer his whole displeasure to arise: Were the people the better for it afterwards? No, they grew so much the more rebellious. I will give but one instance more of Privative mercies, and it is a famous one: And it were well we made these our looking glasses; *Fonah* is sent to prophesie against *Niniveh*, *Within fourtie dayes and Niniveh shall be destroyed: the King with the City were awakened and humbled themselves before God: and the Lord was pleased to defer the Judgement; they were delivered: were the people ever the better, or was this deliverance in mercy?***

cy? No, the people were never the better, as appears if you look to the prophesie of *Nahum*: where you have the destruction of that people threatned to be at hand: this people that had fasted and prayed, yet notwithstanding vengeance comes upon them with greater fury afterwards. In *Nahum* 3. 3, 4. *Woe to this City that is full of blood and lyes.* God spared her for a time and respited his wrath: but then, *his wrath came upon them to the utmost*: thus Privative mercies may make men grow the worse: And men may be delivered, and a Nation delivered, and they growing worse for it, the Lord may reserve them to further plagues.

Secondly, there are Positive mercies, and they are of two sorts: and men are in danger of growing worse by both of them.

Either temporal or spiritual mercies: as if the Lord give men the Scriptures, they are in danger to *wrest them to their own destruction*, 2 *Pet.* 3. 16. if God give them his Gospel, they are in danger to *turn his grace into wantonness*. In the Epistle of *Jude*, ver. 4. Not the word of grace, but the priviledges of grace; if God give men the Ordinances, they say, *The temple of the Lord, the Temple of the Lord*; And we are delivered to *commit all this abomination*, 1 *Cor.* 7. 8, 9. and so in *Heb.* 6. 7, 8. there is *the ground that drinks in the rain of Ordinances and Influences*, and yet *brings forth Briers and Thorns*; So if men receive spiritual priviledges, they may be the worse for them, *Mat.* 3. 9. Nay spiritual divination, and be in danger to be the worse for it: *Paul* was so, 2 *Cor.* 3. 7. *there was sent a Messenger of Satan to buffet him, lest he should be lifted up overmuch*: Nay spiritual motions and operations, *Heb.* 6. 5, 6. there are men *enlightened, that have tasted of the good word of*

God; been made partaker of the gifts of the holy Ghost, and tasted the powers of the world to come : these are great works, and yet notwithstanding what do these do : these fit a man for the great Apostacy, such as can never admit of a renovation ; thus, *When the unclean spirit goes forth out of the man*, which is a great common work too, yet *he returns with seven worse spirits* ; then certainly spiritual mercies in danger men ; they that know most of God and Christ, are in great danger to be the worse for such mercies : And so it is true of temporal mercies too ; if you will take notice of that, *Hosea 1.* it is a whole proof of the point in hand : the text tells what is the mother of all the decay there spoken of, even until *they are called Loami* , they are not my people ; What is the mother of all this ? *Diablim* ; and that properly signifies bunches of dryed Figgs ; and it is, and was commonly interpreted to be a great dainty among them : *Cakes of Figgs* were part of *Abigals* present to *David* ; By this the Lord sets forth their great plenty and abundance ; this is the mother ; the people had abundance, and their hearts were set upon it ; What was the daughter to this people ? *Comer*, the word doth signifie perfection or defection ; commonly Interpreters take it in the last sense ; that is, brought forth that great defection, that great consumption that came upon the whole Land ; then certainly, men may be the worse for temporal mercies ; that instance I am sure is plain enough, in *Dan. 7. 2.* *out of the four winds that contended upon the great Sea, there arose four beasts* : When they were grown great so as to become Monarchs, they forgate to be men, and became beasts, and never till then : never beasts till they became Monarchs : thus there is a great deal of danger that

that men should grow the worse for temporal mercies ; I shall give one instance more in *Neh. 9. 25, 26. they took strong Cities, and a fat Land : and possessed houses full of all goods, &c. and did eat and were filled, and became fat, &c. Nevertheless they were disobedient and rebelled against thee* : here were men that were a great deal the worse for their plenty ; the Scripture is full of such instances ; Let this serve for the proof of the point.

But you will say to me, What is the reason ? are the mercies of God of such a malignant nature ? so inveniomed that they make men grow thus and thus, the worse ? A man would think if any thing would make men the better, mercies would ; Its true, had men ingenuous natures as grace brings : But there are four great reasons why it is a dangerous thing for a person or people to enjoy mercy, and not be the worse for mercy.

First, is from the corruption that is in the heart of man ; It is true, the mercy of God is not a cause why men grow the worse : for it infuses no malignant disposition into the soul of man. But the mercy of God is an occasion, though it be not the cause ; as it is said of the Law of God, *Rom. 7. 11. Sin took occasion by the Law* : the Commandment gave no occasion ; But, *sin took occasion* ; the command forbids sin ; but sin took occasion to act more violently against the command ; the more the Dam is made up against the water, the more it swells ; corrupt nature takes occasion from the Law ; *Christ is put for the rising and fall of many in Israel* ; and so is the mercy of God ; it is not properly the cause, but that which sin takes occasion from ; Now we are to put a great difference between things

as they are in themselves, and the effects that flow from them : the nature of the cause : and the effects that are not proper from it as a cause, but as they look to the substance : there are two things in the torments of hell : somewhat that is essential ; somewhat but accidental : somewhat essential : upon what object soever it lights, he is sure to undergo it: But there is somewhat accidental : the wrath of God in the soul, is essential to the torments of hell : So that the Lord Jesus Christ undergoing what was due to sinners, the essential part he underwent, *when it pleased the Lord to bruise him, and to put him to shame* : But somewhat is not essential, but may be separated as it is from such a subject, as despair and the like : and you are in this to distinguish between what is the proper fruit of mercy, and what is but occasional matter, coming to such a subject, and taking hold of that : and so affliction it is no cause of sin, no more then mercy is : But yet affliction is many times an occasion of sin : It is said of *Ahab*, *the more he was afflicted, he sinned yet more* : that is the first reason : because the corrupt heart of man takes occasion to sin from mercy.

Secondly, from the general curse that by reason of sin is come upon all the creatures, and all Gods providential dispensations : you know that antient curse, *Gen. 3. 19. Cursed be the ground for thy sake*. It notes the ground as referring to a mans use, and all the dispensations of God towards the creature ; there is a double curse come upon the creature in reference to you. First, as it is decaying, and so it is a vexing creature ; for this fills the creature with vanity, and that vanity fills the soul with vexation. But the great curse lies in this ; it is a polluting and defiling thing now ; as it is a means

to defile the soul of man : yet notwithstanding this is the curse ; therefore *to the unclean, all things are unclean*: that is, all the providences of God to that man are means to increase that mans uncleanness ; and that I think is the meaning of that place, *1 John 2. 16. Whatever is in the world, is lust, &c.* why, is there nothing in the world but lusting then ? the meaning is : there is such a Curse come upon all the creatures towards man ; so far as a man is of the world, so far they are objects of lusts to him : and draw out his lusts to improve them : and therefore *Job* saith of himself, in *Iob 31. 26. If I beheld the Sun when it shined, and my heart hath been secretly enticed*: there is an enticing goes along with it : what is the reason of it ? because there is a general curse come upon all the creatures, and all the dispensations of God through the creatures, that all these shall be means to insnare and defile the man.

Thirdly from the especial malice of the Devil against mercy : It is true, he is an enemy to all the creatures ; and he would destroy them all as creatures out of his enmity to God, as he did the *Gadarens* herd of *Swine*. But in a more especial manner the Devil is an enemy to the mercy of God more then to any other creature of God. Why ? because the Devils sin is direct enmity, and malice, and revenge : God looks for most glory from his mercy : and therefore of all other things the Devil hath the greatest envy to that, that God may be dishonoured by them : take the first mercy of the Lords dealing with *Adam* ; the Lord made him to be the Monarch of the whole world : But there was one mercy that the Lord vouchsafed him above all the rest, should be the glory of the man : It was a far greater glory to have *the woman subject unto him*, then to have

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all the rest of the world : Now upon this mercy the Devil sets his malice : and he received her a rib, but the Devil made her a snare ; *Satans* great aim is , that he may abuse Gods mercy : if God give a man great parts and gifts above all other men , the Devil desires to abuse those parts , as *Austin* saith of *Licinius* a young man of great gifts, *Cupit abs te ornari Diabolus*: the Devil desired he might be credited by him : great mercies and great abilities are the special stocks that above all others the Devil desires to graft upon : No fruit so bitter to God as the abuse of mercy : and therefore look to your selves, for it is the Devils great design to abuse your mercies.

Fourthly , there are some mercies that God hath given to persons and people out of a particular displeasure : you heard of the general curse that came upon all the creatures before. But now I say, there are some mercies that God gives out of peculiar displeasure , and they prove a more peculiar curse. I conceive that will appear plain to you, in *Zach. 5. 3.* there is a curse goeth forth (the general curse went out ever since the fall) *It shall enter into the house, and consume it with the timber thereof, and the stones thereof* : and so if you observe *Mal. 3. 2.* *I will saith the Lord, Curse your blessings* : I gave you blessings, and notwithstanding these blessings there shall be a peculiar curse : you have it more fully cleared to you, in *Eccles. 5. 13.* *riches reserved for the owners hurt* : one hath riches, great mercies : they are so ; *Wisdom is good with an inheritance* : But many a man God gives riches to out of a peculiar displeasure : and they are *reserved to him for his hurt* : No wonder these men grow the worse for mercies , because it is out of a peculiar displeasure that the Lord gives them : as

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Austin saith of Gods hearing prayers, he hears wicked mens prayers and gives them things they ask : though not properly as an answer to prayer: God hears prayers with revenge : Gives the things prayed for, but out of a peculiar displeasure : No wonder then that men be the worse for them : take but the instance of *Vzziah*, *2 Chron. 26.* he fought many battles, and the Lord helped him mightily : you will say God intended good to this man sure : No, all this was in displeasure : *he mightily helped him till he was strong : and then his heart was lifted up to his own destruction.* My Brethren, God doth as much rain snares on men in mercy, as in any other of his dispensations whatsoever : and therefore look to it : it is a dangerous thing for a people to receive mercy, if they do not improve it.

I shall now speak a few words of Application ; there are but two uses that I would make of it.

First, of examination : Look back upon all the mercies that you have received from God ; temporal and spiritual mercies : privative, positive mercies. Indeed it is your duty ; the expression is, in *Psal. 68. 26.* *Bless the Lord from the fountain of Israel :* Not only for late mercies received ; but look to the Fountain from whence all mercies did first flow : *Remember the Lord from Shittim to Gilgal : Micah 6. 5.* it is from the first beginning of mercy to the latter end of them : ask but the question now of your own hearts: look to your own personal mercies every one in private family mercies : and the publick mercies that God hath afforded the Nation : and tell me, are you the better or the worse for them ? have you brought forth fruit answerable to the mercy ? or hath not the Lord cause to say, *Do you thus*

requite the Lord oh foolish people and unwise : what are the evil fruits that mercies are in danger to bring for th, by which people are made the worse ? and see whether or no a great many of these be not to be found amongst us ? and if they be, you may say the thing is a mercy ; yet notwithstanding you have little reason to take comfort in it : certainly it can never be a mercy to thee : nothing is a mercy to you, but that which you are the better for.

There are six things that are the ordinary waies by which men do appear to be the worse for mercy : And pray let us see whether all these be not to be found amongst us : this is a day wherein you should lay your selves naked before God.

First, the ordinary abuse of mercy is forgetfulness of God, *Deut. 4.²³ 14. When thou hast eaten and art full, and dwellest in houses that thou buildest not, and enjoyest wells that thou diggest not, then take heed lest thou forget the Lord thy God* : And indeed this is the first and the most natural fruit of a heart fattened with mercy : for so it is said here, *they waxed fat and kickt : they lightly esteemed the rock of their salvation* : the mercies of God make men dis-regard God : Now I pray consider : if the mercies that raise thee up, cast God down in thy soul, examine I pray : hath respect to God risen by his mercie ? look to it each particular soul, and judge your selves faithfully : I am afraid I may speak it with a great deal of bitterness : respect to God hath not risen by his mercies to this Nation : Nay rather lay aside all things ; for the things of God, we have nothing to do with them. Certainly, this is an evil thing, and is an argument that men grow the worse for mercy.

Secondly, when they are settled upon them, and

satisfied

satisfied with them. Let them but keep this mercy, & it will be well with them. Let us enjoy this, & all is well: See how the people are brought in, it is a strange speech, *Ier. 2. 31. We are Lords, say they, we will come no more to thee*: God set them in a good and a prosperous condition; now we will own God no more, we will reign alone: have we seen so much need of God in a mercy? or do we ever come in to God but when some present trouble is upon us? if any great eminent danger be over us, then a fast: otherwise if not for a year together, it is no matter: as much as to say, we are satisfied with mercies and have enough of them. *We are Lords, and will come no more at thee.*

Thirdly, when men grow refractory unto duty, and oppose the things of godliness with a higher hand: that is another way by which men grow worse for mercies: *An untamed heifer unaccustomed to the yoke*: that is the expression; when you shall find such a disposition in you, to reject God, deride his Ordinances, oppose the Ministers, corrupt his Scriptures, or at least endeavour to make them void, by mystical, allegorical interpretations; and thereby make them a sound of words and no more; when men dare proceed to this pass, and have a great deal to say for themselves, and against duty confidently, this is an evil fruit of mercy.

Fourthly, when a people do begin to dote upon their own beauty, God sets them in a good condition, and they begin to rest in it, that evil was the fruit of their mercy, *Ezek. 16. 15. Thou wast comely through my comeliness that I put upon thee; But thou didst trust in thine own beauty*: this is another evil fruit of mercy, men grow more self-confident of their own wisdom, and their own strength, and trust in their beauty; a great

Argument that men grow much the worse for mercy.

Fifthly, when men ascribe mercy to themselves, and would take the glory from God, *Hab. 1. 16. Sacrifice to their own net* : and say, *this is great Babel that I have built* ; my wisdom saith one, and my power saith another ; this or that arm of flesh hath got the victory , the hearts of men run out to second causes, to poor instruments ; this is an argument that men grow the worse for mercies ; when they cannot call to mind any former thing wherein the Lord hath been pleased to use them , but with great Elevation of Spirit ; And it must not be spoken of but with the greatest advancement of the instrument that can be. And,

Lastly, when men imploy all to their own use, when all mens mercies do but serve their lusts; one man saith, we have obtained this mercy, therefore I will be rich ; now I must sit at the stern saith another ; the management of all the negotiations of the State is in my hands, as much as to say, God hath given all these mercies to serve me : remember that place in *Isa. 29. 1. It is a Scripture I confess you should have much before your eyes : Wo to Ariel, to Ariel the City where David dwelt* : why is *Jerusalem* called *Ariel* ? you have it rendred in the margent, *the Lyon of God* ; that City and that people which had been as a Lyon to conquer all the neighbouring Nations, that none were able to stand before them : yet when they abused all these barely to serve themselves, the Lord hath a woe for them ; have these been the fruits that mercies have brought forth amongst us ? *the Grapes of Sodom* : have not we reason now as to bewail our wants, so to weep over our mercies all this day long ? and to consider how much we are the worse for

for those mercies wherein the Lord hath been merciful to you.

There is a second use of Caution, and admonition; do you take heed seeing it is so dangerous a thing, that the same thing be not justly said of you, and charged on you as was here upon *Jesurun*: that they were the worse for their mercies: the mercies they received did but ripen their sins and hasten their ruine: take heed you *bring forth fruits worthy of the mercy you receive*: as Christ saith, *bring forth fruits worthy of repentance*; you may remember, it is said of *Solomon*, *Cant. 8. 11. he had a Vine-yard in Baal-hamon, and Solomon let it out*, but he expected to have the incomes of his Vine-yard: the Lord deals so with men: whatever the mercies are you do receive, the Lord expects returns for them: and that your mercies should make you thrive and grow more in grace and more in obedience, that you should be the better for them.

But what are the natural fruits that the mercies of God should bring forth, that I may know when they are fruits that grow upon mercy naturally, not from sin occasionally, that I may say, I am the better for mercy?

I shall name to you six particulars, and pray lay them to heart.

First, the proper fruit of mercy is an humble acknowledgment of our own unworthyness: when the soul is made more humble under the apprehension of its own unworthiness, that is a mercy indeed: the Lord directs to this in *Deut. 26. 5. they were to come to bring their first fruits to God when they came to Canaan*; they were to come to God and say, *A Syrian ready to perish was my Father*: and the Lord brought us out of the

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the Land of *Egypt* : they acknowledge their own unworthiness of mercy, when a soul can say as *Iacob* doth, *I am less then the least of all thy mercies.*

Secondly, the proper fruit of mercy by which a man may be said to be the better for it, is when they ascribe all mercy to God : when they say, *W^e have wrought no deliverance in the earth ; neither have the inhabitants of the earth formed it : it is not my bow nor my sword that hath saved me : but as David, Psal. 18. 2. W^{hen} God had delivered him from all his enemies, and out of the hand of Saul :* Now what doth *David* say? *The Lord is my strength and my rock, he is become my salvation :* God is all in all ; he looks on no instruments, no second causes.

Thirdly, when mercies do bring a mans sins to remembrance, the soul stoops under the apprehension of mercy : what will God shew mercy to me ! one so rebellious and disobedient as I ! and then the soul reads over the guilt of his sin with new remorse : *is this thy Voice,* thy act O Lord whom I have so much provoked, that the Lord might have cast me off so long ago? It was so with them in *Ezek. 16. ult.* when God shews the greatest mercy that ever he will give them : *when he will give them sisters for daughters,* and exalt her to be the mother Church of the earth ; then, *they shall remember their waies and their doings, and shall be confounded and put their mouthes in the dust, and never lift up their faces any more when I am pacified towards them :* I might have expected that God should have destroyed me rather, and sent me to hell as well as to captivity : but will the Lord yet shew mercy ? the soul is in bitterness for this.

Fourthly, when mercies lay upon the men the stronger

ger obligations, and a man makes this use of it ; looks upon himself as more firmly bound to God ; that is the use they make of mercy in *Ezra 9. 13.* *after we have received such a deliverance as this,* should we rebel? as if they should have said, if this mercy do not make up the banck against disobedience, nothing in the world will do it : this makes a man as *David*, *to cleave to God with full purpose of heart*, and to say, *this God is my God, is my God for ever.*

Fifthly, when the soul studies what he shall return to God for all his mercies : you know that God not only expects returns, but proportionable returns : And I desire you would take notice of it, *2 Chron. 32. 26.* *But Hezekiah rendred not according to the benefit done unto him.* But can our returns be answerable to our receipts? there is a double way to make reckonings even: you can never return so much in the thing, but in the will : and so much the more as the hand of God is large in mercy, so much the more thy heart should be enlarged in returns : and let me offer this to your thoughts : in every affliction it is observed God hath some one special end : though the Lord hath many ends do meet in every action, for therein his wisdom appeareth : But yet notwithstanding some special thing the Lord aims at in every affliction ; and therefore *Job* goes to God, and saith, *Lord, shew me wherefore thou contendest with me :* there is some especial thing that the Lord aims at, that he would have his people to endeavour to find out : and so it is in every mercy ; though the Lord have many ends in it, yet some special end the Lord aims at in every Mercy, which you should consult with God about : go to the Lord Jesus as your Priest ; and desire direction from him : enquire what special duties the

Lord aims at in this mercy. For you can no more thrive under mercy, then you concurr with God in his ends: set those three ends together, *Mich. 6. 8.* and now *oh man, what doth the Lord require of thee; but to do justly, to love mercy, and to walk humbly with thy God?* But it is good for you to spend some time to enquire what is the peculiar thing the Lord aims at in every affliction, and in every mercy: that is the way to thrive under, and to be the better for mercy.

Austin.

Lastly, that soul is the better for mercy when it loves God the more for it, *Psal. 18. 1.* a great mercy *David* had received, deliverance from all his enemies: *Oh I will love the Lord* saith he: that is the first thing, he doth not say, *I will love the mercy,* and *I will rejoyce in the mercy:* No, I told you it was *Austins* observation: It is an adulterous love, the love of an harlot, to love the gift above the giver: Let this be an evidence of your love, that you so delight in the mercy, as you delight in the goodness of the God of the mercy: and that you keep your selves in the way of mercy ever after: why is one particular mercy so sweet? the Scripture speaks of Gods *drawing out of loving kindness*; how shall the soul obtain it? keep your selves in the way of mercy; then thou shalt be sure to be kept in the way of loving kindness continually: there shall be a tract of mercies to thee: take heed therefore that your mercies do make you the better, for otherwise mercies wronged are the most dangerous things that are medled withal.

But how shall I know that I know that I am the better for mercies? Pray observe these four rules, and I have done.

First, thy mercies will never make thee the better, unless they be mercies that proceed from a Covenant-
right

right and interest : What is that ? the great promise of the Covenant, is, *I will be thy God* : that is, all that is in God thou hast an interest in; then there is infinite mercy in God; that mercy is my mercy : *the God of my mercy, and the God of my strength* : this labour to be sure of : what mercy soever thou receivest, let it flow from a Covenant-interest, that thou hast closed with the Lord, and chooseth him for thy God; no mercy will do thee good else.

Secondly, when a man as he receives all from God, doth direct all to God; that he that is the first cause is made the last end; when the soul saith, *of him are all things, therefore to him are all things* : I desire to have no benefit from that which God hath no glory from : when a man doth so, it is an argument that the mercy doth his soul good.

Thirdly, consider, this is the mercy that doth you good, when it makes *thy soul prosperous* : I would not have you judge of mercies by any thing but with relation to your souls: as God gave *Gains* a great estate, the host of the whole Church, in *Iohn 3. 2. I wish thou maiest prosper as thy soul prospers* : if God hath given thee a large estate, great employments, or great dignity amongst men, is thy soul the better? then thou art the better, but never till then : take the instance of *Iehosaphat*, *2 Chron. 17. 5, 6. he had silver and gold in abundance; and his heart was lifted up in the way of Gods Commandments* : how should I know when God gives me riches in mercy? why, his soul was lifted up, and therefore he had them in mercy.

Lastly, wherein your prayers to God are drawn forth more for a sanctified use of the mercy, then for the mercy it self: this is certain, it is said of ungodly men,

that by the prayers of Gods people, *their mercies are turned into snares*: in *Psal. 69. 22. let their table be made their snare*: and that which should have been for their welfare, let it become a trap: so their prayers are drawn out, that all the mercies that they receive may cause them to thrive and prosper, that *everything may work for good together for good*, as the Lord hath promised to *those that love him*. And so much now for the point which is of continual use to you: and therefore I beseech you consider of what hath been spoken.

March 3. 1652.

Un-



Vnruly Thoughts quieted,
 BY
 Divine Consolations.

At Pauls, June 9. 1633.

PSALM 94. 19.

In the multitude of my thoughts within me, thy comforts delight my soul.



THE *Psalm* in the Hebrew is *without a Title*, and therefore I can say nothing either of the Author, or the Occasion, but the Septuagint adds a title, and *Ierom* from them; *Psalmus David quartus sabbati*; upon which *Austin* and *Ierom* have their several conjectures, which

which will be to little purpose to humble you withal; only from the contents thereof *Musculus* and *Calvin* both do observe, that the *Psalmist* doth here speak *de persecutionibus domesticis*, some that proved great persecutors at home, and they do referr it unto *Saul*, and unto his government: it is true, they had many enemies round about them; all the neighbour Nations, the bordering Nations, they were *their evil neighbours*; the Holy-Ghost calls them so in *Ier. 12. 14.* but yet it seems they had more cruel inmates within, worse then all the neighbours without: a home-born slavery amongst all upon earth, is the greatest misery; home-born Oppression among all upon earth is the greatest tyrannie: yet notwithstanding, so it seems it was; for that is the humor of some men, as if they were only *ad dominium*, and all others *ad mancipium nati*; they born to rule, all other men born to serve: and such was *Sauls* party; *Cush*, the *Ethiopian*, *Psalm. 7. 1.* Jews by profession, but Gentiles in Religion: this misery grew so great upon *David*, that he chose rather a voluntary exile, then to subject himself unto the cruelty of those, or that hypocritical faction which bare rule in his own Nation: as *Salv. l. 5. de grat. p 6.* such was the oppression in that time of the *Roman* Governors, *ut unum Romanorum erat omnium votum, liceat iis vitam agere cum Barbaris*: This seems to be the great subject of the *Psalm*. In the words that I have read to you, there are two things to be considered.

First, *Dauids* affliction (if he were the Author of the *Psalm*) and that arose from a multitude of perplexing thoughts within him. And,

Secondly, here is *Dauids* Consolation too in the midst of this affliction: *thy comforts delight my soul.*

amara vulnera, sed suavia medicamenta, so *Austin* saith : *Austin.*
From these two Branches there are two Observations
that I have made choice of to speak something to you
at present.

The first is this ; That *in evil times the misery of the
Saints of God is more from thoughts within , then troubles
without.*

Secondly , That *God provideth Consolations in , and
answerable unto the afflictions of his people, which shall have
a power to revive and delight their souls.*

Doctrine first.

To begin with the first of them. *In evil times the
misery of the Saints of God is more from thoughts within,
then from troubles without.* There are three things in the
opening of this truth, that I shall endeavour briefly to
demonstrate to you.

First, That the best men they are not freed , while
they live here, from unruly un-subdued thoughts.

Secondly, That in times of trouble, these thoughts
come in by multitudes : a mans thoughts are
never so tumultuous as in troublesom times. And
then,

Lastly, That the great part of afflictions doth lie
more in these tumultuous and unruly thoughts within ,
then in all a mans troubles and afflictions without :
winds without do not cause an earth-quake , but wind
within, *etiam quos.*

For the first, even the best men while they live here,
they are not freed from unruly and unquiet thoughts.
Thoughts, they are the immediate issues of principles ;
the buds and the blossoms of the principles that are in a
mans heart : and so long as godly men live here, they
will

will have corrupt principles in them; so long will these principles bud and blossom into unruly and inordinate thoughts, while a man is in an unregenerate estate: *all the imaginations of the thoughts of his heart are evil, and only evil, Gen. 6. 5.* because he hath nothing but a principle of sinning in him: when he is regenerate, yet so long as a corrupt principle remains in him, so long there will arise in him unruly unsubdued thoughts: it is very true, there is a great deal of difference between the thoughts of regenerate and unregenerate men: for in a regenerate man there is a holy government set up in his thoughts, they are brought into subjection unto the government of Christ, even *πᾶν νοῦν*, every thought: in 2 Cor. 10. 5. for let a mans change in his words, in his actions be never so glorious, even an Angel before men, yet if his thoughts remain the same, I must say it, he is still a child of Belial, *he is still in the gall of bitterness, and bonds of iniquity*: therefore there is a great deal of difference between the thoughts of a regenerate and an unregenerate man; and indeed the main regeneration lies in that, and is principally discovered in it, *purity in the inward parts*: in Isa. 55. 7. *let the wicked forsake his way, and the unrighteous man his thoughts*; the great change lies in *the inward man*: therefore there is a great deal of difference between the thoughts of a regenerate and an unregenerate man: and though there be rebellious thoughts in the best men; they are not the top thoughts in the man: you have an expression in 1 King. 18. 28. *how long halt you between two opinions?* דַּבְּרֵי the word in the Hebrew is taken from a word that signifies the top branches of a tree: as you find the same word used in Isa. 17. 6. *a few berries upon the uppermost boughs*; there you have the same word used:

and

and therefore Mercer renders the word how long halt ye *Mercer.*
inter duas prominentias: that is, they had 2 top thoughts;
 they thought as highly of *Baal*, as they did think of *God*;
 and they did set up *Baal* in the same authority that they
 did set up *God*: the word of *God* is said to cast down
 Παύ ὑψώσεαι, every top thought, 2 *Cor.* 10. 5. he doth so
 far bring them into order and sub-ordination, that
 though they be unruly thoughts, yet they are under
 controle, and under a higher Kingdom and dominion:
 now a godly man hath never those: though he hath sin-
 ful thoughts, yet they are never his top thoughts: they
 are *thoughts that are brought into captivity*; but yet my
 Brethren for all that, there will arise in the best men
 abundance of unruly and unquiet thoughts, yet for
 all this they do arise in the souls of godly men: even
 in the best men, the corrupt principle in them is still
 bubbling up, *the Sea* within them is *casting out mire and*
dirt: and that from a threefold ground: I will but
 touch it, and pass to the second particular.

First, from the corruptions of the unregenerate part,
 the remainder of corruption in the best men, it is like
fire in an Oven, the Holy-Ghost compares it so, *Hos.* 7.
 4, 5. and he hath violent irruptions, their hearts are as
 hot as an Oven, these thoughts arise from the irrupti-
 ons and the breakings forth of the unregenerate
 part.

Secondly, from the invasion of some enticing crea-
 ture-objects amongst them, as *David* saw *Bathsheba*:
Achan saw, and he desired; considered, and desired: so
 likewise it is said, in 1 *Joh.* 2. 16 *Whatsoever is in the*
world, is the lust of the flesh, and the lust of the eyes, and
the pride of life: is there nothing in the world but lust?
 the meaning is, take all the creatures to an unregene-

rate man, and they all of them become the objects of lusts, all of them are but means to draw out lust: so that there is a threefold curse come upon the creature since the fall unto all unregenerate men; it is not only a deceiving creature, because it is empty: and it is a vexing creature, because it is promising and then deceiving: but withal, it is a defiling, a polluting creature: thus from the invasion of objects, from without, are these thoughts drawn forth. And then,

In the last place: from the injections of Satan: for what are unruly thoughts? it is Satan doth himself many times immediately inject: so *the Devil put it into the heart of Judas to betray Christ*: the Devil put it into his heart: there are some thoughts that come immediately from hell, like *fierie darts*: the best men then are not in this life free from unruly, inordinate, unquiet thoughts. But,

In the second place; *In troublesome times these thoughts come in by multitudes*: never so tumultuous as in evil times: that as it is said of the thoughts of God, and of his love, *Psal. 40. 5. Thy thoughts to us-ward are innumerable, there is none can reckon them up to thee*; So (my Brethren) it may be said of our thoughts that proceed from our fears, when either guilt within, or danger without presents it self, our thoughts then are innumerable, they flie within a mans Spirit like Atomes in the air, no man is able to reckon them up to his own self: observe *Dan. 5. 6. a hand-writing appears to Belshazer*: the hand smote him not, did but write upon the wall, yet notwithstanding *Belshazer* was troubled: What was the reason? his thoughts troubled him. The Disciples they had an apparition of the Lord Jesus, *Luke 24. 38. they supposed they had seen a spirit*, saith the Text: why

why he hurt them not, yet notwithstanding Christ saith, *thoughts did arise in their hearts*, thoughts did arise: but in a special manner that place, *Iob 6. 4. The terrors of God are set in Battle-array against me*: how came the terrors of God? the terrors of God were let in by thoughts, by thoughts, that was the way, and they did not come single in he saith, but they came a whole army, and an army in battalia; thus did the Lord let in afflictions by his own thoughts upon *Jobs* person: and thus in evil times it alwaies is so; an army, an host of thoughts come in upon us: they fall upon a mans heart like bubbles in the rain: and the reasons are these two.

First, because in troublesom times the souls of men are awake; commonly troublesom times awaken mens spirits: in times of prosperitie & peace, there is usually a Spirit of slumber upon men; but when *the Lord emptieth a man from vessel to vessel*, that hath been before settled upon the lees, then abundance of the lees appear: when God (I say) empties a man from vessel to vessel, then how full of projects is the heart of man? never brought into danger, but the man his thoughts rise; Oh how shall I escape? what shall I do? and how shall I make provision for my self? evil times awaken men that were before lulled asleep by securitie. But,

Secondly, Satan takes special care to assail the hearts of men with thoughts in an evil time, *demonum est malas cogitationes suggerere*. Bernard: *Cogitationes onerosae*. *Idem*: his great care is to keep men in peace in prosperous times, *to keep the house and all that he possesseth in peace*; but let troublesom times come once, then he doth stir up in the soul all manner of unquiet and distracting thoughts,

thoughts, and thereby he labours to add unto the affliction: as it is in temptations to sin, their strength lies in the multitudes of them, and in the intention of them: Satans great care is, that he might impress the same image upon you that is on himself; and your great care should be, to keep your selves that the wicked one touch you not; touch you not, how is that? *tactu qualitativo*, so to touch you, as to leave an impression of his own devilishness upon you: a conformity in you to him: *non nocet sensus ubi non est consensus: quod resistentem fatigat, vincentem coronat*: now Satan is an unquiet Spirit, alwaies full of tumults and restlessness: why now such a disposition in evil times doth he labour to raise up in you also, that so there may be the same image in you that is in himself. Thus the best men are not freed from turbulent thoughts, and in evil times they come by multitudes.

But then, which is the main thing that I am to stick upon: *That a godly mans affliction is more from these thoughts within, then from any trouble without*; and that will appear by these six considerations: I shall desire you to observe them.

In the first place, because the eye of God is mainly upon a mans thoughts in trouble-som times, and your thoughts especially displease him. When the apparition was made to the Disciples, Christ saith, *Why are you fearful? Why do thoughts arise in your hearts? Luke 24. 38.* Christs eye was mainly upon their thoughts: and indeed these are the things that do in a special manner displease God: the first buddings and risings of corruption doth appear in a mans thoughts: and God doth eye sin in the rising of it, in the thoughts, in an especial manner: *sua quisque cogitatione stat vel cadit*:

quia

quia spiritus sanctus auferet se à cogitationibus quæ sunt sine intellectu: eritque templum Dei, spelunca Diaboli: Bern. Bernard.
de inter. domo. It is true, that thoughts are free from the eye and censure of men, because they are secret and invisible: But they are known to the eye of the Almighty: He sees our thoughts afar off: and therefore some humble souls are more grieved for the provoking the eyes of the glory of God, by the rebellion of their thoughts, then for the exorbitancy of their actions: when the times are troublesome and your thoughts within you grow unquiet and tumultuous. Now what is it in an affliction, that is the main thing in affliction? That which doth displease God, and draws out sin in the soul, that makes it to be an affliction indeed: and therefore I remember *Chrysostom* (speaking of a godly man) layes down this for a general rule, which we should do well to take with us: he saith, that unto him there is but one thing only that he fears: & what is that? that he should displease, or offend God; that is the great thing he is afraid of, he fears nothing else: τὸ το θάνατος ἰδὲ το γένην; he fears nothing else: why then my Brethren, what is it in an affliction that makes an affliction grievous? That which draws out sin in me; now the blooming of corrupt principles is in thoughts, there they bud: and therefore I say, there is many a godly man; that considering the eye of God is alwaies upon his thoughts, is much more affected; I say, much more affected with the continual excursions of his Spirit that prevail; and unruly thoughts, then he is with all the deviations of actions whatsoever. That is the first ground why the main of the affliction lies in this. But,

Secondly, there is another reason of it, and that is this: this lets the affliction into the inward man: when once the thoughts grow unruly, this lets the affliction into the inward man: while you keep afflictions without you they can never hurt you: therefore Jesus Christ saith, *fear not them that can kill the body*, and have no more that they can do; all this is but without you, and so long I say they can never hurt you: but if the affliction gets within, then it is like wind in the bowels of the earth: then it causeth the earth-quake: Godly men for this cause have taken more care to guard their Spirits that they may keep afflictions without, then to be delivered from the afflictions: there are two Scriptures that I shall offer, marvellous considerable, *Hab. 3. 16.* that is one, *I tremble in my self* (saith he) *that I might rest in the evil day*: rest, there is a double rest: there is a rest of deliverance, he meant not so: but there is a rest of quietness, and confidence, and that all the people of God labour for: keep the afflictions without you, let it not invade your inward man; that is the promise, *Psal. 127. 2.* *So he gives his beloved sleep*: observe that Scripture; *it is in vain to rise early, and go to bed late, and eat the bread of carefulness*; so he gives his Beloved sleep: what is that? *Animum tranquillum, placidum laborem*; so Mr. Calvin: that let his condition without be never so troublesom, let him be forced to break his bodily sleep never so often, yet the inward sleep, the inward rest, and tranquillity of his mind is reserved; *he gives his Beloved sleep*. My Brethren, so long as temptations are kept without you, they will never hurt you: it is true of afflictions too: take a man that keeps an affliction out of his thoughts, that is, from unruly, and turbulent, and tumultuous thoughts: *Hic non est onerosa pauper-*

Calvin.

tas, non sentit injurias, ridet opprobria, contemnit damna,
Bernard : this man alas, poverty, or injuries, or dis- *Bernard.*
 graces, or loss of goods, truly all these are no great
 matter to him : why ? because they are only afflictions
 without : they have not invaded his inward man : That
 is the second ground.

Thirdly, unruly thoughts in evil times, are the great
 part of the affliction, because this opens the door to the
 Devil; *in patience possess your souls*, saith Christ : but my
 Brethren, when your doubts once grow unruly, the
 Devil enters, *Eph. 4. 26, 27. Let not the Sun go down*
upon your wrath, nor give place to the Devil : violent, and
 unruly thoughts, of what kind soever, they do but open
 the door to that wicked one : every man by nature is
 the Devils house, in *Matth. 12. 43, 44.* and though in
 godly men Satan be cast out, yet he will attempt a
 re-entry; and therefore he saith, *I will go to my house from*
whence I came out : it is true, it is not spoken of a godly
 man there, but Satan in the best men will attempt to
 re-enter : now, when any affliction shall be the means to
 open the door to Satan, this I say is the great part of the
 affliction.

In the fourth place, it is the great part of affliction,
 because unquiet thoughts do raise up in the soul distra-
 cting and vexing passions : for your passions rise by
 your thoughts, and the affliction of the soul lies in this:
 all the rest is but the affliction of the body, but the af-
 fliction of the soul lies in tormenting passions ; you
 have that expression frequently used, as in *Isa. 58.* and
 many other places; *a day for a man to afflict his soul* : and
that soul that is not afflicted ; then the soul hath its
 afflictions as well as the body. What are the souls af-
 flictions ? they are tormenting and vexing passions :

as that there needs no other misery befall the body, then if God should leave it to the jarring of its own humors: so there needs no other plague befall the soul, then if the Lord should leave it to the violence of its own passions; this would be like Vultures gnawing upon the heart of a man; these stir up in a man, fear, and sorrow, and amazement those tormenting passions of the soul; these be soul-afflicting affections: do but consider what it is that torments the Devils; *they are reserved in chains of darkness to the judgement of the great day*; those chains of darkness I conceive to be in a great measure their own dark and guilty thoughts, by which they are bound over to wrath, in these chains they are reserved. *What shall the never dying worm be?* Nothing but the furious risings of the thoughts of a mans heart, the furious reflections of the mans soul upon himself: why then a man needs no greater misery, if God should but leave him to the tyrannie of his thoughts; for these raise up in his soul perplexing, distracting, and tormenting miseries.

Fifthly, unruly thoughts are a great part of a mans afflictions; for these draw out in a man passionate and unruly speeches: you have such an expression in *Iob 20. 2. My thoughts caused me to answer*: mens thoughts mightily press forwards to words: & by this means passionate speeches rise from unruly thoughts; these I say, *do exalt folly*. Solomon in *Prov. 17. 27.* hath such an expression; *a man of understanding is of an excellent Spirit*; you read it so, קר רוח he is *spiritu frigidus*: *a man of a cool spirit*: whereas another man, he is tinder unto every injection: but I say, such a man exalts folly, a great part of affliction is in this.

There is one thing more, and I beseech you consider it;

it : unruly thoughts in the time of trouble, they do rob the soul of its richest ornament, those glorious inward qualifications which are the souls beauty : I will name but three to you. It is inward quietness : and serenity ; it is contempt of the world : and it is holy magnanimity.

First I say, It robs the soul of its inward quietness and tranquillity, and a *quiet spirit is in the sight of God of great price* : the soul of a man should be alwaies like the upper region of the air, calm and serene, what storms so ever, or blusterings there are below. And,

Secondly, contempt of the world : *Love not the world, nor the things of the world* : it is but *vanitas*, an outside thing : now, a godly man he is able to say, there will come a time when I shall take my leave of all these things with joy ; and I say, *to be dissolved and to be with Christ is much better* : Nay, there will come a time in the general conflagration of all things, when I shall be able to stand upon the honours of this world, the ruines of all things, and a man is able to say *quum mundus exarserit*, as he saith, *cogitat se nihil habere de tanta mole perdendum*: though all the creatures were destroyed, yet the man could say, I have lost nothing, my portion is not here; the things of this life are given me, *Non in premium, sed solatium*. Prosper. *Licet omnia amiserunt, nunquam fidem, pietatem, interioris hominis bona: Haec sunt opes Christianorum*: now that man that struggles, his spirit is marvellously robbed of this glorious quality. And so likewise,

In the last place, that holy magnanimity and greatness of mind which should be in us ; the greatness of a Saints mind should be answerable to the greatness of his God, and answerable to the greatness of the promises

that are made to him; a holy greatness of mind, built upon the greatness of his God, and his interest in him. Now unruly thoughts cross this: *Who art thou that art afraid of a man that shall dye, and the son of man that is as dust, and forgetteth the Lord thy Maker? We are not careful, Oh King, to answer thee in this matter: their thoughts were not troubled: in re tam sancta nulla est deliberatio:* now this preserveth true greatness in a man, that as *David*, in *Psal. 112.8.* saith, *My heart is under-*

Monta.

propped: so *Montanus* reads it, *assultum est cor meum;* that let the affliction be what it will be, he hath something within that bears up, and underprops his spirit, and he is acted neither by hopes nor fears from below: *Qui nil*

Bernard.

sperat nisi a domino, nil timet prater dominum; Bernard: then this is a truly nobleness: Now unruly, and unquiet thoughts rob the soul of these glorious qualifications; and this hath made some of the Antients exceedingly complain of the troublesomness of their own thoughts:

Bernard,

I remember *Bernard* cries out, *Cogitationum tumultus à Corde quotidie amovere volo, nec valeo: sine cogitationibus esse non possum: introeunt, & exeunt: Bern. de inter. dom.* Oh the tumults of my own thoughts! I would remove them every day, but alas I am not able, still my thoughts encrease: What is the reason of this? surely, the main of every affliction lies in this, the unruliness, and unquietness of a mans own thoughts.

I, but you will say to me; what great cause had *David*, or this *Psalmist* to have such a multitude of unquiet thoughts? let us look to that a little, before I pass from this first point: we will go no further then this present *Psalms*, and you shall find, that if any man had cause to be troubled, that he that penned this *Psalms* had cause of troublesom thoughts, and that wil appear,

it

not wast with

And then, that I may draw to a conclusion of this point : this was not all, but they did this with the highest confidence and resolution that could be : so it appears in the 3. and 4. Verses, *they triumphed*, and they bound it with a great deal of highness of spirit, and wondrous resolution.

And in the last place, how did they do it ? they did this so that there was none to resist them ; *Who will rise up with me against the evil doers ?* None to resist them, and what shall we say now ? *Qui spem non habent nisi in illo solo, in quo spes non fallitur: August. in loc. August.* would not this cause a good mans thoughts to be troubled that he shall find such a temper and frame of state as this is ? yet here is the evil that a godly man bewails, the multitude, and unruliness of his evil thoughts: Thus you have seen the affliction ; I would speak a word of the consolation ; I am sorry the time so hastneth. The affliction you have seen, and that was from multitudes of thoughts. *But thy comforts delight my soul* ; that is the point.

Doctrinc.

That God doth provide for his people consolations in, and answerable to their afflictions : God doth provide , I say, for his people, in, and answerable to their afflictions.

Consider first , there is no affliction that ever the people of God are cast into, that he leaves them destitute of consolation : *Non dantur pura tenebra* : it is never pure darkness, *Gen. 15. 17.* even when the Church of God was as a Sacrifice cut in pieces, yet notwithstanding there was a *light passed between the pieces* ; it is never pure darkness, but yet notwithstanding it may be many times darkness in reference to creature-comforts, they may have no comforts they can look at here below : yet *res aliter in cælo*, they be the comforts : you may remember in *Zach. 9. 12.* return saith he , *to your strong holds, ye prisoners of hope* : why alas, what strong holds had they ? the City was burnt with fire , the Temple demolished; yet notwithstanding though they had no strong holds among the creatures, yet as *Calvin* upon the place observes, *satis presidii in uno Deo*: there was defence enough in God notwithstanding, and upon this their souls rested; they are never left without consolation ; *Pater misericordie est tamen pater miserorum* : yet many times they have no consolation in creatures.

Calvin.

And this consolation that God gives them, is a seasonable consolation, כִּי it is in the time of their afflictions, *in the multitude of my thoughts* : in the very time when I am most perplexed, then doth God bring in his consolations, when they say, *our bones are dry, and*

our

if you do but take several things into consideration in the *Psalms*.

The first is, the highest authority, the supreme authority was become *the Throne of iniquity*; so he tels you in the 20. Verse, *Wilt thou have any * fellowship with the Throne of iniquity, that imagineth mischief by a Law, and frameth mischief by a Law?* the highest and the supreme authority, I say, was become the throne of iniquity: there are *ornamenta regia*, some things that are proper unto the supreme authority, as the Crown, the Scepter, the Throne, and yet now where this supreme authority was, *David* saith, or this *Psalmist* saith, it was now become *the Throne of iniquity*.

[Solam iniquitatem] *Nominat tyrannidem injustam quā exercent homines impii & scelerati in pios: sive sint falsi doctores, qui se titulo Ecclesie venditant, & cathedras, hoc est, publicum ministerium occupant: sive manifesti tyranni qui regna & opes suas, ad evertendam Ecclesiam impendunt, eoq; scelere solum suum, quod sacrum esse debebat, pollunt; hoc igitur odit deus & execratur, atq; ideo dubium non est, quin daturi sint pœnas suorum scelerum. Molerus in locum.*

In the second place, the power that then was, it did maintain all kind of Atheism in the world: that appears in Vers. 7. *They say, the Lord sees not, is there knowledge in the highest?* the Lord sees not: when the name of God, and the truths of God were trampled upon with the foot of the highest pride: when it shall be said, as I remember the Historian doth concerning *Valentinian* the first, he could endure very well *Omnem religionem præter Orthodoxam*, he could bear any other Religion but the true Religion. Besides,

In the third place there was yet a further: and that

is, all the power that then was exercised against those that did truly fear God in the Nation, they were the men only that were looked upon with a jealous and suspicious eye: *they break in pieces, oh Lord, and they afflict thy inheritance*: the truth is my Brethren, never was power yet in the hands of men, but it hath been for the most part raised against the best of men, for whose sakes the world is continued, for whose sakes Government among men was set up: yet for the most part, I say, this Government hath been raised against the best of men: It is true indeed, while the Pagan Rulers ruled, *the great red Dragon*, then we could look for no better; but immediately as soon as they turned Christian, what then? truly as one saith concerning the Jews, *non prius facti sunt heretici, quam esse Idololatras desissent*: as soon as they ceased to be Idolaters immediately they became hereticks: down with Idolatry, and what follows! set up Heresie presently. Therefore *Augustine* upon this very *Psalm* alledg'd, that in answer unto those that pleased themselves, Oh the Emperours were turned Christians: I, that is true: *Etsi Christiani facti sunt Imperatores, nunquid diabolus factus est Christianus*: but is the Devil a Christian? that those Christians persecuted the Orthodox Christians more then ever the Pagans had done in former times. Thus my Brethren, you see still there was a great deal of cause for the rising of such thoughts.

August.

Nay, they did unite and combine one with other, in the 21. Vers. *they gathered themselves together*; there were men of different spirits, different parts, different interests, different ends, yet all these could conjoyn, could unite themselves.

And

our hopes are past, Ezek. 37. 12. then saith God, *To my people, I will open your graves* : when they say, our bones are dry, our hopes are lost, then the Lord saith, *I will open your graves* : as God brings evil upon wicked men seasonably, because he watcheth over them for evil ; therefore in Zeph. 2. 4. it is a considerable expression : *I will drive out Ashdod at noon, at noon* : *Tempus incommodissimum cum sol maxime fervet.* Drusius. In the worst time, when the Sun was hottest, and therefore in those hot Countries, it was the greatest evil. I will watch over them, and bring the affliction at the seasonablest time : so I will give my people seasonable comforts, because he watcheth over them for good, as he watcheth over the other for evil.

Nay, not only in the affliction, but according unto the affliction, so shall the consolation be, and therefore Ierom reads it, *secundum multitudinem* ; according to the multitude of my thoughts : so were the multitude of Gods consolations ; God will give it in the time, and the season of it ; but withal, the Lord will give it according unto the measure ; when he doth bring great afflictions, he provideth for you strong consolations, that as the affliction aboundeth, so the consolations shall abound ; the Lord tells you, that his rewards shall be according to the measure of his mercies : it is an admirable expression in Hosea 10. 12. according to the measure of mercies your rewards are ; the Lord measures your consolations according to the measure of your afflictions. Thus then you see the truth of these two points. Let us see now what these consolations were that upheld the heart of our Psalmist here in those sad times : *thy comforts delight my soul* : what were they ? I will go no further then the Psalm neither, and you shall find that there

there were eight that were the great stay of his heart in those times.

As in the first place ; he did consider God beholds them : it is a wrong that is done to his people under the fathers eyes : that was the first thing that he did stay his heart on ; the people of God do say, *Surely thou art our father, though Abraham know us not, and Israel be ignorant of us* : we have no greater comfort that we can look at , no friends below, yet notwithstanding our groans are not hid from thee. That was the first comfort.

Hierom.

Secondly, God did not only see it ; Surely thou hast seen it : but withal he did comfort himself with this : God would revenge it ; therefore he calls him, *thou God to whom vengeance belongs*, the God that revengeth : *habes uliorem Deum, Hierom* : he was a God that did avenge the cause of his people. *he hath said, vengeance is mine*, and of the Lord Jesus Christ when Steven was stoned, *Acts 7.* it is said, *he saw Jesus standing at the right hand of God* ; Jesus standing ; why the Scripture every where saith, that *Christ is gone to Heaven, and is sate down at the right hand of God*, but he seeth him standing up at the right hand of God ; what is the reason ? that is, *tanquam cause sue iudex & vindex*, saith one, as one that was the Judge of his cause, and the avenger of his wrong : I, this is another great ground of comfort upon which the heart is stayed : My God is a God to whom vengeance belongeth. Then,

In the third place : by all these the Lord teacheth his people, for so he saith in the 12. Verse, *Blessed* (saith he) *is the man whom thou chastenest, and teachest out of thy Law* ; that is another stay of heart in the worst of times : *the rod* (saith he) *hath a voice : hear the rod,*
and

and who hath appointed it : Nay, the rod teacheth a man that it is better to be under the saddest affliction, and have the graces of that condition drawn forth, rather than to be under the greatest prosperity, and the sins of that condition drawn forth : do but observe *Iam.*

1. 4. *Let the brother of low degree rejoyce that he is exalted:* I, you will say, he hath good reason for it : but, *Let the brother of high degree rejoyce that he is made low;* a hard matter to rejoyce in that my Brethren : a godly man can as truly rejoyce in an afflicted condition, so as the graces of that condition be drawn forth in it, as he can rejoyce in a prosperous condition, much rather if the sins of that condition be drawn forth in it : therefore there is a teaching in the rod, when a man is brought to that indifferency of Spirit, as I remember the Father brings in *David* speaking, *Vis me Pastorem ovium aut regem populorum? ecce paratum est cor meum :* Lord saith he, shall I be a Keeper of sheep again, or Lord shall I be a King over *Israel* : Lord, my heart is ready, my heart is ready, willing to embrace each condition : This is another thing : the rod is a Teacher, the rod hath a voice. Besides,

In the fourth place : There is a rest God hath prepared for his people in the most restless condition : so he saith in the 13. Verse, *that thou mightest give him rest in the day of evil :* there is a shadow of Gods wing, and the people of God in the worst condition, they can lie down under this shadow with great delight : Look into that precious Scripture, *Hos. 14. 8. I am like a green fir-tree,* saith God the Lord; *like a fir-tree;* Why ? in two things : it is *verd. densam umbram habens :* so the Septuagint renders it : a tree that yields a thick shadow : and it is a tree likewise that is alwaies green,

perpetuo virens, never casts its leaves as other trees do in the Winter; so saith the Lord, such is my defence, you may lie down under my shadow in quiet: and he gives them rest in the day of evil. And,

In the fifth place; he comforts himself with this: *the Lord knows that the thoughts of man are but vanity*; with that he comforts himself, that all these designs shall come to nothing, all their thoughts are but vanity: the Lord hath appointed that *he will take the wise in his own craftiness, and his hand shall not perform his enterprise*: the Lord hath said, *by iniquity shall no man be established*: the Lord hath said, *he will not suffer the hypocrite to rule, least the people be ensnared*, that is the expression, *Iob 34.30* Now let their designs be what they will be; with this he comforts himself, yet notwithstanding the Lord knows the thoughts of men to be but vanity. That is another ground of comfort.

And then; In the sixth place, that I may draw to a conclusion; that while they labour for their own exaltation, God is preparing for their destruction; that is another thing that he comforts himself with; for so he saith, *till the pit be digged for the ungodly*; till the pit be digged; all this while I do not envy their rising saith he, but rather pitty their ruine: *Impatientia humana non vult habere Dei patientiam. Jerom.* for God is preparing a pit all the while: that is another great ground of comfort in the worst of times; for my Brethren, *there is a judgement written that must be executed*, and many times (as *Austin* well observes upon the place) *felicitas peccatorum fovea est ipsorum*: even their very prospering in an evil way, is the pit in which they find their ruine: that is another thing by which he comforteth himself.

Seventhly,

Seventhly, (That I may draw to an end) though for the present the Lord seems to neglect the condition of his people ; yet he comforts himself with this : that God seemed to neglect for the present, but saith he, *he will bring forth judgement to righteousness* ; it is true indeed, Gods judgement for his people seems now to have left them, it is hid : but saith he, the Lord will appear for their safety, and he tels them plainly; *that will he execute Judgement for his people ; Judgement shall return to righteousness* ; it is true indeed, there will come a time, when *the Saints shall rule the world*, there will come such a time, I am afraid it is not at hand yet : I am afraid so, for that place in *Dan. 7.* I rather chuse to expound it by that in *Isa. 60. 12.* *That Kingdom and Nation that will not serve thee shall perish* : not a Gentile, but a Jewish Nation : but I say, there will come such a time, when Judgement shall return to righteousness, and then that prophesie of *Lactantius* shall be fulfilled, *Oriens dominabitur, & Occidens serviet* : there will come such a time, and with this now he comforteth himself, that though the Judgements of God seem to lie hid, and be deferred, yet it shall not be so alwayes, *but Judgement shall return to Righteousness.* And then,

Lactant

In the last place, he comforts himself ; *the Lord will bring upon them their own iniquity* : their own iniquity ; that is, *they shall fall in their own devices*, they shall be dashed in peices upon the stumbling block of their inventing : *he takes the wise in their own craftiness* : and he burneth them like Bees in their own hye : and so you shall

find in *Daniel* 7. 25, 26. where, *the little horn is said to speak great words against the most High, and to wear out the Saints, and to change times and laws; What then? why then, it is said, the Iudgement shall sit, and dominion shall be taken from him, and to consume, and destroy, even to the time of the end: for saith he, Our God will bring upon them their own iniquities: These were now the thoughts wherewith he comforted himself, and by which he did overcome all those troublesom and tumultuous thoughts that were in his Spirit.*

My Brethren, I should speak something to the Application of it; I shall say no more but this, because I see I have trespassed.

You have heard, that the great afflictions of good men in troublesom times, is more from thoughts within, then from dangers without. You have heard, that answerable unto these thoughts God provideth consolations which do sustain, and cheer the heart.

My Exhortation to you is;

Vse.

Live in the faith, and walk in the strength of these truths: labour I say to live in the faith, and to walk in the strength of these truths: that there are consolations that can quiet the heart of man in the midst of the greatest struglings and tumults of Spirit that can be. And that afflictions never do you harm, but when they invade your Spirits by your own thoughts.

Consider I beseech you these things, and then let

let thy affliction be never so great, and though your thoughts be never so tumultuous, yet there are consolations, there are I say consolations of God, which will certainly be a means to delight your souls.

And so much now shall serue for a brief opening of this Scripture unto you. *Comfort and encourage one another with these words.*

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2562



Gods Throne Erect,

IN

The Assemblies of his Saints.

At a Fast.

RE V. 4. 6.

Round about the Throne were four beasts full of eyes before and behind, &c.



THE Comma of this Book is set forth, Chap. I. 19. *write the things that are, and the things that shall be hereafter* : and into these two parts this Book is divided. First, a Relation of the things that are, referring to the seven Churches of Asia, Saint Johns special charge. Secondly, a revelation of the general estate

of

of the Church to come, and that from *Johns* time unto the second coming of the Lord : And this second part begins at *Chap. 4.* where the Church is made the scene of all things prophesied of in this book ; the vision of the *Throne, the Beast and the Elders*, are the representation of the Church where the Lord hath his Throne, of whom are the Judgements executed upon the Churches enemies for the Churches sake.

The whole subject of this Book contains ,

First, a representation of the Church upon earth ; for there the Lord is worshipped, *for they fall down, and they cast down their crowns, and they are those that were redeemed by the blood of the Lamb : Chap. 5. 9.* and the *Angels* are reckoned as distinct from them, *Chap. 5. 11.* *they are round about the Throne, and the beasts, and the Elders* ; it sets forth their office, and their watchfulness over the Saints in their worship.

Secondly, it is a representation of the universal Church in all times, and in all places: for *Chap. 5. 9.* *they are such as were redeemed out of all Nations, and kindreds, and tongues* : therefore all that have been redeemed by the blood of the Lamb in the Churches of the New Testament, unto them is this Revelation, and them it doth concern.

Thirdly, it is this Church universal as it is constituted and made up of particular instituted Churches ; for if we look upon the Church invisible, it hath no Officers in that, only the Lord Jesus Christ who is the head; and if we look upon the universal visible Church, there are no Officers in it, but here are *Elders* and *Bretheren*, Officers and members, which do Constitute a particular visible Church, that do meet together to worship God, as being the

plat-form into which the Lord would have all the Societies and Congregations of his people gathered together in.

There are in the words three things.

First, *a Throne*. Secondly, *the Beasts*; which are *four round about the Throne*. Thirdly, the qualifications of these *Beasts*; they are *full of eyes before and behind*.

First, here is *a Throne*, and there was *one that stood upon it*. Verse 3. here it is an allusion to the *Tabernacle* and the *Temple*, where the glorious presence of God amongst his people was manifested: that is plain.

First, from *Ier. 17. 12.* *A glorious high Throne is the place of our Sanctuary*: and therefore that is resembled unto the throne of God.

Secondly, it is said *Rev. 16. 17.* *there came a voice out of the Temple of heaven from the Throne, saying, It is done, &c.* therefore a Temple is his Throne, or, his Throne was the *mercy-Seat* in the Temple, from whence God did manifest his presence to be in the midst of them.

Thirdly, it will appear by what is said to be *before his Throne*; the *golden Candlesticks with the seven lamps of fire* and the *Sea of glass*: which was an allusion unto the *laver of brass* in the Temple; all were ornaments or utensils of the Tabernacle, or the Temple: It is true, that we read of another *Throne* which shall be erected after the *thousand years* of Satans binding be accomplished, *Rev. 20. 11.* and he who stood upon it, was he before whose face the *Earth* and the *Heavens* fled away, and the dead both small and great did stand before him to be judged of those things that are written in the Book, according unto their works, and the earth and the Sea gave up her dead, &c.

But that is a Throne of Judgement, and this a Throne of Grace : and this sets forth the presence of Christ in the midst of his people in Gospel Ordinances, and Administrations unto the second coming of the Lord.

Secondly, *the four Beasts* set forth the people of God encompassing the Throne of God, and therefore *Psalm 7. 7. the Congregation* of his people are said to *compass him about* : it is an allusion unto the manner of the peoples compassing the Mount of God and the Tabernacle in the Wilderness, when the 12. tribes did pitch round about the Tabernacle in four squadrons, 3 tribes in each of them, as appears *Numb. 1. 52. and Ch 2* and each of these had the images of Beasts in their Ensigns.

First, *Judah* & those with him, & their Ensign was a *Lion*.

Secondly, *Ruben* and those with him, and their Ensign was an *Ox*.

Thirdly, *Ephraim* and those with him, and their Ensign was *the Shape of a man*.

Fourthly, *Dan* and those with him, and their Ensign was the shape of *an Eagle*. And answerable unto these the Church of God compassing the throne of God about, is expressed by this Hieroglyphick, the Ensign being put for the tribe, as if we should put the *Lion* for *England*, the *Cross* for *Scotland*, and the *Eagle* for the *Empire*, as it is said, *Rev. 12. 13. the woman was helped with the wings of a great Eagle to flie into the Wilderness; Aquila Imperii Romani Insigne est, &c.*

Thirdly, these *Beasts* were full of eyes before and behind, and their wings also are full of eyes : it notes unto us that they are persons excellently skilled in the mysteries of God, they are very knowing Saints, for of such should the Churches of Christ be made up; *Before and behind*, that is, they are all eyes, to set forth the great

greatness and compleatness of their knowledge in the mysteries of God, and the mind of Christ; or *before and behind*, that is, saith *Brightman*, they know not only *Bright.* the mysteries of the waies of God that are past, but the prophesies of the will of God for time to come: or else, their great heedfulness in all their waies, specially towards God, they look before to what they are to do, and to the issues and consequences of things that are to come: and they look back upon the experiences they have had of things that are past, and they consult and compare both.

And their *wings* are said to be *full of eyes within*: wings do note their readiness and speed in the Execution of all the duties that God doth require of them; but the duties they do they are not carried to by a blind resolution only, *cæco impetu*: but there are eyes in their wings to direct their actions, that whatsoever they do, they do it with wisdom, and they walk by rule in all their actions, and not at an adventure with God; and their *wings* are said to have *eyes within*; that is, though the wisdom and the reason of their actions be not discerned by others, yet they have light for what they do in themselves, they guide their own way, *it is the wisdom of a man that directs his own steps, &c.* Other men have eyes without, and they can see into other mens waies, and to direct them: but they judge not of their own waies, that they may lead them with Judgement: It is an expression like unto that of the Angels, *Ezek. i. 8.* they are said to have *the hands of a man under their wings*, &c. which doth note two things.

First, that Angels do all things by a secret and invisible manner: they work mightily, but their hands are not seen: they are under their wings; that execu-

tive power that is in them is secret.

Secondly, that they do all things rationally, they do manage all their works with judgment, that though they flie, and do make haste in the execution of their Commission: yet, their haste doth not precipitate their wisdom, but they manage all things with prudence, even as with the hands of a man: and so it is here, they have wiags, and therefore are hasty and speedy in their execution of the minde of God, but yet they do all things with wisdom and judgement; for their wings have eyes within them, they are *full of eyes*, and there is a great deal of spiritual prudence that lies secret and hidden in all their administrations and operations.

Doctrine.

The Lord doth sit upon a Throne in the middle of his people; Here I will shew:

First, that Christ is present with his people, with the Churches upon earth unto the end of the world.

Secondly, he is present with them, as upon a Throne.

Thirdly, shew you the grounds or the reasons of this his presence. And,

Fourthly, make an application thereof unto our selves.

First, that there is a presence of Christ with the Church: that there was such a presence with the Church of the Jews, that is plain, *Levit. 26. 11, 12.* the Lord saies, *My Tabernacle shall be with you, and I will walk amongst you, &c.* the Tabernacle was the place where the worship of God was set up, and it was the place of his presence, and a special sign of his presence, and his walking

ing there, notes a continual residence there, as he saith of *Sion*, *here will I dwell for ever, this is my rest, for I have desired it*: and this is applyed by the Apostle unto the Churches of the New Testament, *2 Cor. 6. 16. Ye are the Temple of the living God*: it is not there spoken of them as particular persons, though it be true that the bodies of the Saints are called, *the Temples of the Holy-Ghost*; of each particular Saint; but it is spoken there of them as a *Church*, as a people embodied, and the Lord saith, they shal have a special presence amongst them, even as there was a special presence of God in the Temple; and therefore Christ is said to go down *into the Garden to feed in it, and to gather Lillies*: as *Cant. 6. 2. for as a garden enclosed, is my beloved unto me. Chap. 4. 12.* and the same course and walk does the Lord keep still, *Rev. 21. 3. Behold the tabernacle of God is with men, and he dwels with them: and God himself will be with them and be their God, &c. he walks in the middle of the seven Golden Candlesticks, and they are the seven Churches, and so twill be in the latter daies, &c.*

Secondly, the presence of the Lord is as the presence of a King upon his throne: there is a throne of Christ *upon the Firmament over the heads of the living creatures*, which sets forth the authority and sovereignty that Christ hath over the Angels which act the wheels, and by whom all things are governed; they have the spirit within them, and his voice without them, *Ezek. 1. 26. for the throne of Christ is exalted above all the Angels of God, above all principalities, and powers, and dominion, and every name that is named, &c.* but this is a throne of Christ in the Heavens; but there is a throne of Christ (as upon the Firmament) so there is his

throne and his Sanctuary also, and that is the presence here spoken of.

First, it is a throne of glory and majesty; the Throne, the Scepter, and the Crown, are *inter regalia*, that belong unto the royalty of the great King; all these belong unto Christ; *the Crown, he is crowned with glory, and honour*, and he hath a *Scepter*, which is sometimes *the Word*, *Psal. 110. 2.* and sometimes *the Sword*, *Ezek. 21. 10.* what if it destroy the King, and reach unto the greatest amongst men? for judgement shall in a special manner reach them, Verse 14. It was part of *Solomon's* glory, that *he built unto himself a high throne of Ivory*; and a King sitting upon this throne appears in his glory: and therefore at the last day, when that great *white throne of Christ* shall be erected, *Rev. 20. 11.* it is said of him, that *he shall sit upon the throne of his glory*, and therefore *Ezek. 10. 4.* and *the glory of the Lord went up from the Chimney*, and stood over the threshold of the house, and the house was filled with the cloud, &c. and so there is in the middle of his people, *2 Cor. 3. ult.* *we beholding as in a glass the glory of the Lord*; there is that discovery of Christ to be glorious amongst his people, as there is nowhere in the world beside; they see *he is altogether lovely*: they can see a beauty and an excellency in him above all the world; they are able to describe him in his glory from head to foot; when other men say, *What is thy beloved*, there is no beauty or comeliness in him, that he should be desired: now as the Lord did to *Moses* when he did desire him, *shew me thy glory*, the Lord causeth his goodness to pass before him: and so *Iob 42. 5.* *Now my eyes see thee*, &c. it was such a discovery of glory as he never had before, and so it was with *Isa. 6. 34.* and so *Rev. 22. 4.* *they shall see his face, and his name shall be*

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writ in their fore-heads : as in Heaven the habitation of his holyness and glory, there are such discoveries given forth of God, which also are voluntary, and in such a degree as he pleaseth; for there is a Lumen gloria, as well as gratia, that is, from the spirit of illumination; and as God is pleased to discover more or less of his glory, so have the Saints in heaven more or less glory; for their glory consists in vision, the more they see of him, the more they enjoy him, and the more they are made like unto him: so it is in this life also: there is a Vision of faith, and it is more or less according unto the different degrees of the Spirit of illumination, Eph. 1. 17. and it is this revelation of Christ that is the ground of believing in him, Joh. 6. 40. he that sees the son and believes in him; and so Isaiah sawe his glory and spake of him, Joh. 12. 41. There are different discoveries made unto the souls of the Saints of the excellency of his person, the King in his beauty: the all-sufficiency of his righteousness, the glory of his holiness, the fulness of his spirit, the compleatness of his victories, &c. We see what a common work did to Balaam, and how mightily it affected him and transported him: how much more then a saving and a supernatural work upon the souls of the Saints? the vision of Christ in his glory will be much illustrated: as it is by a discovery of sin in its filthiness, when the Lord sets a mans sin in order before him: the Law entred that the offence might abound, Rom. 7. not to make it to be more then it is, for the Law adds no evil unto sin, but it discovers it, that a man sees it to be the most hateful thing, that which before he loved more then his life, and could venture all to attain it; now he would give any thing to be rid of it: so there is a vision of Christ that is manifested unto his people in the Gospel

Gospel, by which they are really and spiritually affected, and carried out into love and admiration of him, *the vail of the covering that is upon all flesh*, being taken away; and according to the reality and fulness of this discovery, so doth a mans affections rise towards him, *Ioh. 14. 21. I will manifest myself to him*: he had a manifestation before, but he shall have a further manifestation; for the Lord doth arise in the soul *as the Sun of Righteousness*, as the morning; *his goings forth are prepared, as the morning that shines more and more unto the perfect day*; and the more of the glory of Christ is discovered in the Gospel, the more the man doth see *the King upon his Throne*; for he doth sit upon a Throne of glory in the middle of his people; as it is with sin, there is a rational conviction of sin, and that is light without heat; and so there is a rational revelation of Christ, that will harden the heart, but will never melt it: as there are Consolations from men taken out of the word, but they will never satisfy the soul: so there are discoveries of Christ from men, which is but by *the hearing of the ear*; but there is a sight of him, and it is that only doth affect the heart, &c.

Secondly, it is a throne of sovereignty; a throne doth belong to a King, and so is a note of supream authority: so in the government of the Angels, *the voice that commands them is from the throne that is in the Firmament over their heads, Ezek. 1. 25.* so doth the Lord sit upon his throne, and all his people are gathered about him, that they may *sit down at his feet and receive his Law, Deut. 33. 3.* and he gives Laws unto the consciences of men, for *the word is mighty in operation, and sharper then a two-edged sword, dividing between the joints and the marrow, and discerns the secret intentions*
of

of the heart, Heb. 4. 12. The efficacy of the Law depends upon the authority of the Law-giver: and therefore till that be seen, the Law is of no power: when a man doth see that it comes from him that is Lord of the conscience, and Judge of the conscience: as what is the reason that at the day of Judgement the conscience shall be specially awakened, *to accuse, or excuse men, Rom. 2. 15, 16.* it is because then the majesty of the Law-giver shall be then most gloriously seen, and in the authority of the Law-giver lies the efficacy of the Law: that as *upon Mount Sinai the mountain did shake when the Lord did utter his voice*; so there shall be a shaking and a terror struck into the hearts of men; they shall have a dread and an awe upon them of that Majesty and authority from whence it comes, though before they regarded it not. It is wonderful to see the impressions that are made upon the souls of unregenerate men by this authority, when they have but a glimpse from a common work of this *King upon his Throne*. Oh how it damps lust, *brings down strong holds of sin*, overcomes all their reasonings, and unsettles a mans former sinful peace, that *the bed is too short, and the covering too narrow*: the man cannot lie down as formerly *under a refuge of lies*; *his sweet morsels* now are not sweet to him, but *his mouth is filled with gravel*. As to have seen the *River Jordan* to run backward in its own channel: and to see the Sun to go back in its own orb, it was a mighty word that must do this; to see that the fire could not burn in the furnace of *Babylon*, and yet their natures with their natural properties still to be continued: even so mighty a work there is upon the souls of unregenerate men: but for a Law to come forth from the Lord, and that very word to be written upon the heart, and

to be put in there as an indelible character never to be blotted out, though indeed sin may soyl it and blur it, yet it can never be blotted out nor obliterate, 2 Cor. 3. 2, 3 that the conscience shall stand in awe of it, that a man shall not dare do any thing that is contrary to it, as *Psal. 119. My heart stands in awe of thy word*: that though he had never so great an inclination within, and never so violent temptations without, that he cannot get the authority of it off from his spirit: and not only to do this by force, but willingly and cheerfully: *thy Commandments are my delight, that he loves the Law of God, and delights in it according unto the inward man*; if a man should come and speak to a Marble, and with his voice thereby words should be written, so that they could never be blotted out again, we would say this were a mighty voice; there is the same power put forth when the Lord Jesus is in the middle of his people, giving Laws unto their consciences as the *King upon his Throne*: when the Law comes from Christ upon his throne, it puts a kind of moral impossibility upon the man, that he saies, *How can I do this great wickedness and sin against God! we can do nothing against the truth, but for the truth; we cannot but speak the things that we have heard and seen*; there is an inward impulse of spirit that a man cannot do otherwise: as it is in the Law of sin, it doth so command the man, that the man cannot do otherwise, because there is a Law within him, and that hath the commanding power over the man, that though sometimes they would strive or give any thing it were otherwise, yet they cannot resist it, there is a moral impotency, he is not able to resist the doing of evil.

Thirdly, it is a *Throne of grace*, and therefore it is
com-

commonly so called, *Heb. 10. 22. Let us come with boldness unto the throne of grace*; a King upon his throne doth pronounce pardon and give gifts: and therefore when the Lord Jesus did enter into his glory, and take possession of his Kingdom, then he did shed abroad his Spirit abundantly: but it did come from the King upon his throne: then he doth delight to give gifts as a King, and to shew mercy as a King.

First, sitting on his throne he doth dispence the greatest gifts from it; it is from his presence in his Ordinances that he doth dispence the Spirit, *Rev. 4. 5. 14. the seven spirits are before the throne*: it is not spoken of the person of the Spirit, for that is but one, but of the gifts of the Spirit, which because they are many, therefore for their variety, their multiplicity, and their perfection are said to be *seven spirits*: therefore there they are to be dispenced by Christ at his pleasure: but it is as he sits upon the throne, that he doth it, *Rev. 2. 21. The River of the water of life clear as Chrystal, proceeded out of the Throne of God and of the Lamb*: By this all light is meant; for Doctrine is compared unto water, as corrupt doctrine to a flood, *Rev. 12.* and also all grace is compared unto water, *Rev. 4. 6. there was before the throne a Sea of glass clear as Chrystal*: so now it is cleared again; those Doctrines that had been mudded and darkened under Popery, and by all the smoke that arises out of the bottomless pit: now they begin to clear again, and there is no mudd in them, &c. the Spirit is given by the hearing of faith, *Gal. 3. 2.* that is by the preaching of the doctrine of faith: for faith is there put for the doctrine of faith, as also that place, contend earnestly for the faith that was once given to the Saints: it is therefore in vain for men to expect spiritual gifts and graces

anywhere else : for it is only from the King upon his throne : and the seven spirits are only to be found before the throne ; if a man had gone into any other Pool then *Bethesda*, and expected the moving of the water, it had been no wonder if he had returned ashamed : and if the Israelites will go out to gather manna upon the Sabbath day, when the Lord told them it should not fall, it is no wonder if they found none : and so it is with all that will go out of Gods way, and Christs way, and yet will expect the influences of the spirit, and that the Angel should move the waters, and that they shall find manna, though the Lord hath told them the contrary, &c. they shall but *sow the wind and reap the whirlwind.*

Secondly, it is upon a throne that he doth grant pardon, *Zech. 6. 13. he shall be a Priest upon his throne* : both the offices of a King and Priest shall meet in one person, and they shall both concur unto the same eminent and glorious ends, which shall be *peace* : both the making of peace and the speaking of peace ; as the Priest under the Law was to offer the sacrifice to procure peace ; and as King he doth *speake peace, he sends a Messenger one of a thousand to declare to a man his righteousness* : if a man had a pardon from a thousand subjects, it would do him no good ; but when the King sitting upon his throne, shall give him a pardon, then he saith, *that his soul is delivered from going down into the pit* ; when a man comes into the presence of Christ, and sees his glory, and hath a discovery made to him, and he sees his name written in the heart of Christ, though Christ come as a Judge sitting upon his throne, and his soul is set before him, either to be accused or condemned, and *Christ saith, be of good cheer, thy sins be*
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forgiven : eat thy meat and drink thy wine with a merry heart, for God accepts thy works : let his soul be delivered from death, for I have found a ransom : hereupon , the man revives, and his flesh comes again as the flesh of a young child : and he doth return unto the dayes of his youth, and walks no more drooping under his own darkness, that made his strength decay, and made him grow old in his youth : now he grows young when he is old ; renews his strength as the Eagle : and Rev. 16. 17. the voice from the throne saies, It is done.

Fourthly, it is a Throne of Judgement ; for out of the throne comes thunderings, and lightnings, and voices, Rev. 4. 5. there do not only mercies and graces ascend upon the Saints, but there are also very terrible things against the enemies of Christ, and these Judgements are either temporal, or spiritual : either upon the enemies of Christ, or upon the Saints.

First, upon the enemies of Christ there are great Judgements that proceed out of the throne : he did deliver Judas unto Satan in an Ordinance, when he stood upon his throne, and so he doth bind men over unto wrath : for his sitting on this throne of Judgement, is but a *praludium* to the Judgement that he shall pronounce against his enemies in the great day, Isa. 6. 10. *Go, make the hearts of this people fat, and make their ears heavy :* of all Judgements none are like spiritual Judgements. And also great temporal Judgements, Rev. 8. 3, 5. *there was a golden Altar before the throne, and from the incense offered upon that Altar, there came forth thunderings, and lightnings, and voices, and earth-quakes, &c.* this is all the Trumpets of Judgement that sounded against the Churches enemies, they did all come forth of the throne ; though the prayers of the Saints

did procure them ; and all the ruines and over-throws that ever have befallen the enemies of Christ , and the Gospel, have proceeded from this throne, when God is exalted amongst his people ; and let us comfort our selves with this , *the Lord reigns for ever* : he doth still sit upon the same throne of Iudgement, and therefore so long as he sits upon his throne, *he will scatter away every evil thing*, as it is said , *Prov. 20. 8. A King that sitteth on his throne of Iudgement, scatters away all evil with his eyes*, &c. let what enemies there will arise, they shall fall by *the thundring, and lightning, and voices that come from this throne.*

Secondly, against Gods own people: for, *his throne is established by righteousness*, and therefore he will not spare his own people when he is in the middle of them: but as he doth delight himself in their graces, and therefore loves to be in the middle of them : so he will punish their corruptions also: and there are some spiritual Iudgements for them also, *Rev. 2. 4, 5. Yet I have something against thee, because thou hast lost thy first love; and I will come against thee quickly except thou repent, and will remove thy Candlestick from thee* : which is the greatest spiritual Iudgement that can befall a people ; that though they that were godly, should continue godly still, and they could never be cast out of the number of the invisible Church, yet they shall be looked upon as a visible Church unto Christ no more , but he will take away the Ordinances, and will depart from them, and they shall fade away in their iniquities : and so for temporal Iudgements also, as sickness, yea and temporal death, it is a sentence that the Lord Iesus doth pronounce from his Throne, *1 Cor. 11. 30. For this cause many of you are sick and weak, & many of you fall asleep; &*
yet

yet they are therein *chastised of the Lord, that they might not be condemned with the world*: it is done in mercy, and not in wrath; *in much compassion* unto their souls doth the Lord lay affliction upon their bodies, yea even unto death it self: for they that are *embraced with everlasting loving kindness*, may sometimes dye under a temporal displeasure, as it seems *Iosiah* did, and so have many other Saints.

Vse.

First, be exhorted to see Christ as present upon the throne: for without this you come not to him, but unto the duty: he doth call unto you, *behold me, behold me*: that worship that is terminated in any thing below him, is a *false worship*; and that faith also that doth not raise the soul up to him, is a *feigned faith*: but what are the signs of his presence? how should a man know whether he be present or no? these three things being premised, you may try whether you have ever found him thus present, &c.

First, the Lord is present unto no unregenerate men in their duties: they that *live without God*, do pray without God, and they fast without God: therefore they must first desire his presence unto their conversion: for as I have often told you, an unregenerate mans services are no more accepted by God, then when he swears, or lyes, &c. for his services proceed from the same principle that his sins do, &c.

Secondly, God is not alwaies present unto the Saints, but he doth sometimes withdraw himself, as the Spouse complains, *My beloved hath withdrawn himself,*
they

they seek him, but they find him not, he doth hide his face, and he doth cover himself with a cloud, that though they seek the Lord, yet he is a stranger unto them, if they walk in the waies of sin, &c.

Thirdly, even when he is present to the Saints, yet he is not present to all of them in the same measure: some have a fuller presence of God, and a clearer discovery; as some have a clearer Revelation of his mind, so some have a clearer discovery of his presence then others in this life: and it is so with the Saints even in glory, that they *behold his face continually*; yet they have divers degrees of glory: some have a more full and perfect discovery of God then others have.

When God is present to the Saints here;

First, the heart will be over-awed; there is nothing will over-awe the heart but Gods presence; *how dreadful is this place*; saies *Iacob*; he had a discovery of God to him as present with him, and it made the very place fearful to him; the heart of man is very fearless of God naturally; when a man doth come into the presence of God without Consideration, and goes out of his presence without fear, it is a sign that God was not present.

Secondly, if God be present, thy heart will be carried out to loath thy self; for *he that sees God in his glory, will surely abhor himself in dust and ashes*. *Iob 42. 5, 6. and will see himself undone*: there is no soul that ever enjoyed the presence of God, but it makes him nothing of himself; and so do the glorious Angels in heaven; *God is all in all* unto them, and they are in themselves nothing.

Thirdly, if the Lord be present with thee, thy heart will fall in love with him, and thou wilt be carried out in admiration of him: when a man *sees the beauty*
of

of God and his glory in the Sanctuary, a man would dwell there for ever, he would dwell in the house of the Lord all the dayes of his life conversing with God, and he would not be weary, but it is wearisom to converse with duties only: *Moses* was not weary when he was in the Mount conversing with God 40. daies, his heart was so taken up with him: and the reason why men love him no more, and are no more carried after him, is, because they see him no more; and the Saints in heaven therefore are carried after him more then we are, because they have more of his presence.

Fourthly, he that sees God present sitting upon his Throne, will surely fear to sin against him; therefore all sinners *cast God behind their back*, they cannot sin else; he that sees God alwaies present and walks before him, he dares not transgress; he is still in the sight of the Iudge: he must draw the curtain that offends but in the sight of a temporal Iudge, as he did before his fathers picture: therefore the Angels souls in heaven are impeccable, because they have alwaies a living and blessed presence of God with them, that they cannot turn aside unto any thing else, being in this infinitely satisfied, &c.

Fifthly, it would make a man sincere before him; open thy heart, for thou art in his presence that knows the heart, and weighs thy actions, and ponders thy pathes; and if we could hide it before men, there is no hiding of it before him: he sits upon his Throne that shall be thy Iudge: so much hypocrisie as there is in any man in duty, and the more any man doth cover his sin before God, the less of his presence is with that man, it is dangerous to compass God about with lyes; and when a mans heart doth not fulfill after his lips; but in

his confessions and supplications hath reserves : God will make his presence terrible to such a man.

Sixthly, where Christ is present, the soul is unwilling to part with him : *it holds him, and it would not let him go* : it saies, *Oh that he might be with me alwaies, it is good to be here*; the impression of thy presence, I will have it ever more kept in the heart of thy servant, and the soul is carried after him *to seek his face*, and there is nothing else will satisfie him : and he fears nothing so much as his departing, his soul withers with the thought of it; but if thou findest none of these, yet Christ is present when the soul mourns for the want of him, and groans after him; *he puts in his finger at the hole of the door, and my heart failed when he spake*; that a man cannot be quiet if he find him not : now he will after him again, and is restless till he find him ; there is a presence of Christ, though the soul discern it not : for it is this makes the soul follow hard after him.

Vse. 2.

Answer the great ends of his presence amongst his people.

First, the Lord is present to manifest his love to you, *Cant. 7. 12. Come my beloved, let us go forth into the field, let us remain in the Villages ; there will I shew thee my love.*

Secondly, to enjoy communion with you, for *the Tabernacle of the Lord is with men, and he will dwell with them.*

Thirdly, that *your graces may flow forth, Cant. 1. 12.* and that he may *delight himself in the fruit of his own pleasant things.*

Fourthly,

Fourthly, that he may improve your graces and perfect them.

Fifthly, that you may be acquainted with him, and may *know the way of approach to him*, *Iob 21.22.* it is being accustomed to come to him as to a friend; there is an opening of heart and imparting of secrets.

Sixthly, That by this taste you may *long for his appearance*: for all grace here is but first fruits of glory, and so is all Communion: it is but to give you a taste, that you as searchers of the good land, having tasted the fruit of it, your hearts may be the more set upon a full enjoyment: if the glimps of his presence be so sweet, what is his continual presence, *which is fulness of joy and pleasures for evermore* ?



The Keepers of the Vine-
yards, must keep their
own Vineyard.

At a Fast before the Parliament,
June 13. 1650.

CANT. I. 6.

*My mothers children were angry with me, they made me
Keeper of the Vine-yards, but my own Vine-yard I have
not kept.*



HE duties of godliness are of two
sorts, either ordinary or extraordinary,
and both are alike necessary in their sea-
son : Your vessels for daily use, your
ordinary washing is commonly suffici-
ent, but you do sometimes scow r them

when you will have them bright : and your ordinary
tilling your Land is enough usually, but you do

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foil

soil it when you would have it fruitful, &c.

And of this nature is the duty that now we set upon, and being extraordinary must not be reduced to an ordinary practise, for which cause your *stata jejunia*, are by our Divines generally condemned, being contrary to the nature of an extraordinary service, *Ames. cas. p. 19.*

In extraordinary duties we may expect an extraordinary presence, and we are to look for it; indeed there is not a service but the Lord hath promised a blessing to it: they are all *wells of salvation*, out of which the soul may with joy draw water: they are all of them but *fascia Christi*, the garments with which he goes forth amongst men, & they all of them *smell of Myrrh, Aloes, and Cassia*; *Psal. 45. 8.* but yet this *King of Saints*, though he keeps a constant royal Table, at which with the Saints he himself sits, *Cant. 1. 12.* yet he sometimes makes a feast like a King, and gives to all his people extraordinary entertainment, he doth never go forth amongst his people but he doth *spargere missilia*, dispence a dole; but there are extraordinary times when the bounty and munificence of the King more appears, and then the prisons are opened, and the Conduits run with wine, and the Cocks with rose-water, &c. And the great ground of faith to raise your expectations is, that the Lord Christ hath in his own person and practise sanctified the duty of fasting to this end: Why did Christ fast, seeing he had no disobedience, or bodily distempers, nor no distemper of Spirit? &c. Why was he baptized, seeing he had neither sins to be pardoned or subdued? there were two special reasons for it.

First, that he might *fulfill all Righteousness*, and all duties.

duties laid down in the Word, that he might perform them; as that in his active obedience there might be a *consummatum est*, as well as in his passive.

Secondly, that he might sanctifie the duty, and leave a blessing upon it unto us; for he did fast as Mediator, with reference to his body. Christ did all as the first fruit, which did sanctifie the whole crop. *Maledictioni benedixit, paupertatem ditavit, ignominiam glorificavit: Luther.* Surely, he that is able to sanctifie death in his own person, is able also in his person to sanctifie duty, and this is the duty that the Lord hath highly honoured in all the great reformation that ever were in the world. In the example of *Moses, Elias* and Christ himself: and therefore we may expect, if we seriously intend reformation, God will honour and bless it unto us also. But, *if it be such a fast as the Lord hath chosen, and in which he delights, it must be a day for a man to afflict his soul, for that is the duty of a fast, Isa. 58. 5.* I know the Hebrews do put soul for person, and the humiliation should reach to the whole man, but yet so as that which is the main in the man do not pass unhumbled, nor un-affected: *rend your hearts and not your garments*, it is the soul hath the great hand in the sin, it is the soul that is the sole and the arch-rebel against the Law: now only to humble the body is but Mountebank-like, to lay salve to the weapon, but not to the wound. And it is enforced, *Lev. 23. 29. that soul that is not afflicted that day, shall be cut off from amongst the people, &c.*

And there is nothing that will afflict the soul like to sin, it being of all evils the greatest, when it is felt, and
by

by the lively coming of the Commandment, it *revives*, and the man dies ; answerable unto the reformation ; such must be the humiliation ; now there is a double reformation that we do profess to endeavour: personal, and National; there can be no expectation of the latter without the former, therefore both must be laid to heart, and that chiefly in your own particulars, by you whom the Lord (we hope) will use in this great work: he that will be a *vessel of honour for the Masters use*, must be purged; and when *Ishuah* was to negotiate a publick reformation, and to administer a publick service, *his filthy garments must be taken away, and he cloathed with change of rayment*, *Zach. 3. 4.* there are no mens sins that are of such dangerous consequence as yours; and your personal sins have an influence upon your publick employments and services; and the sins of such a man do send up a prohibition, and will blast the wisdom of his head, and the labour of his hands; and their personal sins are a great ground and cause of National sins: *Ita nati estis ut bona vel mala vestra ad Rempublicam pertineant*: Tacit. *In omnibus peccantibus pecco*: it is a sad saying of *Prosper*: if ever you would have National Judgements removed, and mercies to be conferred, you must be affected with National sins first; for as an ungodly man cannot love his brother, because he doth not love himself, *Non diligit proximum, quia non diligit seipsum*: and so he can never be affected with other mens sins: *his eyes cannot gush out Rivers of tears, because men do not keep the Law of God, &c.* because he is not affected with his own; for sin is filthiness, and therefore it is the more loathsome to a man the neerer he is to it; therefore my work at this day shall be to set your own sins before you, that you may *pluck out the beam that*

Tacit.

Prosper.

is in your eye first, and ye shall be able to see clearly to pluck out the beams that are in the eyes of the Nation, and to affect your hearts with your own personal guilt and neglects : if the Lord be pleased to make me instrumental this day, that it be unto you a day of atonement, I shall look upon it as a great mercy, and a great step unto our National deliverances and protections; and as for more publick mis-carriages and the other parts of the work of this day, I hope God will be with the spirits of those his servants that afterward are to carry on the work of this day.

Here we have the Churches condition set forth to us, which shall be the same for the first 6000. years wch being ended; according to the Jewish accompt. *postea sabbatum*; the time of Satans seduction is at an end for Poperie, but the time of his persecution is not; the witnesses are not yet slain, &c. but there will come a time when in this respect Satan also shall be bound. *In fine sexti millesimi anni malitia omnis aboleatur e terra: Lactant. de divin. Imper. p. 576. It is black as Lactant.* the Tent of Kedar, but yet comely as the Curtains of Solomon; there is a very great comeliness under the Churches blackness, with which in her suffering she supported her self

Here we have also the causes of the Churches blackness, which is the Sun in general : it was not natural and blackness that grew out of her self, but from the Churches adversaries: the Sun hath lookt upon me, persecution hath scorcht me; but yet it was not only from enemies without, though it is true; as the Lilly amongst thorns, so is my love amongst the daughters, tot hostes, quot extranei: but it is from those of the same family; the Churches enemies are those of her own
Tercul.

• Mercer.
Bez.

house, *my mothers children ; matris filios, non patris vocat*: men born in the same Church, and claiming the same interest in the Church with the true members ; *qui maxime conjuncti videbuntur qui sese Ecclesie nomine venditant*; Mercer. *Hostes Ecclesie intestini, autoritate sua ad ipsius perniciem abutentes*. Beza. They were angry with me: the word *בחרר* signifies *iram vehementem, ex-candescentiam*, bitter fierce anger, anger exasperated and kindled as a flame ; the same word is used, *Isa. 41. 11. All they that were incensed against thee shall be ashamed, and the men of thy strife shall perish, &c.* So the Septuagint: *they strive with me, or they fought against me*: the bitterest indignation against the Church, and the bitterest opposition is from those within it self, her mothers children: the ground of the greatest persecution of the Church is laid in the composition and constitution of the Church: and therefore the flourishing and prosperous condition of the Church in the latter daies is upon this ground, *Isa. 54. 12, 13. When the foundations are laid with Saphir, the windows made of Agates, and the gates of Carbuncles: de hominibus, non de doctrina*; Calvin. Then great shall be the peace of the Church; *in righteousness shalt thou be established, and thou shalt be far from oppression, &c.* To constitute Churches of a mixed multitude, as it laies the matter of all Church corruption, so it laies the foundation of the bitterest Church persecution.

Calvin.

Now how did they vent their displeasure? it was by putting them upon difficult and distracting employments: for I do not understand that of Churches, because the Church is in Scripture commonly called a Vineyard: the Vineyard of the Lord of Hosts is the house of Israel, *Isa. 5. and the Lord brought a Vine out of Egypt,*
and

and planted it, &c. neither did these mothers children take so much care of Churches, but they laid all the care of the Churches upon them, and they took none at all; both the care of Church and Common-wealth was laid upon them: and by this means they were distracted and hindred from that which is proper unto themselves, and should have been the special part of their care: or else with *Zanch.* I understand *vineam* *Zanch.* *pro quacunque cura aut occupatione rustica:* the keeping of a Vineyard is matter of great labour and continual watchfulness. *Cum aliquid conatu maximo studioque curandum esse dicitur, vinea nomen supponitur; vinea pro maximo negotio sumitur; & ratio est, quia vinea assiduitatem, perpetuum & indefessum laborem Agricola desiderat:* So it was used after a sort perpetually for any hard and continued labour, as *Horace* hath it, l. 2. ep. 1. *Vt vineta egomet cadam mea:* and this is called pruning his own Vineyard; But this is a Metaphor most commonly put for the Church, *Isa. 5. 1. Mat. 5. 20. hire Labourers into the Vineyard, Mat. 21. 33. 39.* But are carnal men in the Church so solicitous for the Church, that the Vineyard must have a Keeper, they that endeavour to break down the wall thereof, and leave it open unto the beasts of the field? and if they would have a Keeper, whether they made so good a choice as that the Church should be Keeper? Surely, they would never have placed them in authority that they were so angry with; they would have exalted some of their own spirit, and party as commonly the manner of men is; be they never so vile (which is one of the great abominations of the times and this age) and they by their power over the Vineyard could make Keepers who they would; they could set who they pleased over

the Vineyard: Surely the meaning is this, they did themselves withdraw the shoulder from the publick work, and left it in the Churches hands; that either they must now stick to it, or all must fall to the ground, and the Vineyard be wholly laid waste; as for their part, the work was hazardous; they were to meet both with *Foxes*, and with a *wild-Bore* also, one to destroy the grass, but the other to root up the Vineyard; and therefore it is good to withdraw the hand, and let all be made waste; let all former labours and cost be lost, and all the culture that hath been used about it, and let us forfeit all our hopes; though we have looked for fruit, yet let the enemy gather it, though the Vineyard have been watered with blood at the root, which Historians say, is above all other, a means to make it fat and fruitful: If *Gilead abide beyond Jordan*, and *Dan remained in ships*, *Reuben did hear the bleating of the flocks*, and *Asher abode in his own beraches*, and *Issachar be couched between two burdens*: in this case *Zebulon* and *Nephtali* are by their brethren made Keepers of the Vineyard, for the burthen is laid upon their shoulders, or else all must be laid waste, and all trodden down by the beasts of the field, and so they did not make themselves Rulers of the Vineyard; but the necessity that their brethren put upon them did it; and that this is the meaning, you may see by the word in the Hebrew, *נשאו* *posuerunt*: they did put me Keeper, it was a thing that I did not seek after, but it was that which they put upon me, and that through the necessitie that they brought me into; and upon this the interpretation of *Mr. Brightman* and *Cotton*, and they that make this a propheticall history, do fully agree; for they say this is spoken in the person of *Judah*, the two tribes of the sons

sons of the mother here spoken of, and the ten tribes that were their brethren and made up one Church of God together with them; & they by their withdrawing themselves did put a necessitie upon the tribes to maintain the worship of God, and the Church of God amongst them; but the evil begun in their withdrawment, and so there was a necessity put upon the children of *Judah*, to appear for God and to keep the Temple, the worship and the Ordinances thereof; and so by this means the care of the Vineyard was devolved upon them, the rest having disserted it, and almost it hath fallen to the ground; Gods people at many times necessitated unto publick services, because others sinfully and unworthily desert it.

But yet the Church of Christ being thus put upon imployment, utters a sad complaint, *but mine own Vineyard I have not kept*: *Luther* saith, it is *gravis querimonia*, a very sad complaint: and *Bernard*, *Ego huius loci occasione meipsum reprehendere soleo, quod animarum susceperim curam, qui meam non sufficerem custodire: sancta ac si dicat sponsa, se curis alienis intentam, non curasse quod maxime curatum oportuit*: And as *Mercer* hath well observed, *Emphasi non caret וי vinea mea quae mihi, Provinciam scilicet sibi a Deo concreditam vocat*: in which in a more special manner man is concerned, and unto which in all his publike imployments he is engaged to have respect.

*Luther.
Bernard.*

Mercer.

Hence the observations are plainly three.

First, the Keepers of the Vineyard have more peculiarly Vineyards of their own to keep; which is by God committed to them, of which they can say in a special manner, *My Vineyard which is mine*.

Secondly, their keeping of the Vineyard may

many times hinder them from keeping their own Vine; the care and imployment about the publick, though conscienciously undertaken, yet may be a diversion to a man from something that doth more specially concern him, and as a duty lie upon him.

Thirdly, a man cannot look upon his publick service with comfort, if he do neglect his own vine: for it is that which the Church in the middle of all her publick employments doth here bitterly complain of.

Doctrine.

The Keepers of the Vineyard have yet a more peculiar charge from God of their own Vineyards: There are two sorts of Watchmen, Cant. 3. the Watchmen that go about the City, and there are the Watchmen of the wall: and both are for the safety of the City, as here the Keepers of the Vineyard are, and the safety thereof; and I know its a high honour to be employed by God in such a work, and therefore they have very eminent titles given unto them both in the Scripture; they are called the Angels of God, and they are for protection, they pitch their Tents about you, Rev. 2. 1. 2 Sam. 14. 17. they are fathers, Job. 29. 15. No men have more honourable titles: pietatis & potestatis nomen: A term of care and tenderness, as well as of authority and power; they are also the shields of the earth, Psal. 47. ult. and a shield is a kind of partition wall between a man and danger, all is for preservation. But yet they that are themselves the Keepers of others, and for the good of others, they have all of them something

thing of their own committed unto them by God to keep.

And this Vineyard that is committed unto persons to keep, is two-fold.

First, keep thy heart.

Secondly, keep thy house. For they are in a special manner thy own Vineyard.

First keep thy heart; *Prov. 4. 23. above all keeping, keep thy heart*: it was the great care of *David*, *Let my heart be sound in thy statutes*: *I will run the way of thy Commandments when thou shalt enlarge my heart*; and it was the grand honour of *David*, that *his heart was upright with God*; and it is made the pattern of his sincerity to the Governors that followed, &c. and it was the grear comfort of *Hezekiah* when he came to dye, after he had ruled the people skilfully all his daies, *Remember that I have walked before thee with a perfect heart*: and it is this that is the bitter reflexion upon all the good that *Iehu* had done after that glorious testimony of God to him, *thou hast done all that was right in mine eyes, and which was in my heart*. *2 King. 10. 30, 31. but he took no heed to walk in the Law of the Lord God of Israel with all his heart, &c.*

And the grounds of it are these four.

First this is properly your own: it is the soul is the darling, it is the soul is the man, it is *ἀνδρὸς οὐκ ἄλλου*: therefore he that doth lose his soul, is said in another place to lose himself. It is true that there is a great trust committed unto a man in other things, but yet they are all but *this worlds goods*: a mans estate is no more, and a mans honour is no more: nay a mans inward gifts and abilities of his mind are no more: they do all dye with him; if there be *tongues, they shall cease, and know-*
ledge

ledge it shall vaniſh away, 1 Cor. 13. 12, 13. Now if propriety be an engagement, as we do love perſons and things becauſe they are our own, *Chriſt loved his own, he loved them unto the end, &c.* Surely there is nothing that is your own like unto your heart; *therefore keep thy heart above all keepings*; for if thou loſe thy ſoul, thou art a loſt man, and a ſon of perdition.

Secondly, this Vineyard above all others is in danger, and the moſt fought againſt. Firſt by ſin, 1 Pet. 2. 11. it is againſt the body and ſtate, and brings all plagues upon both, but it is eminenter againſt the ſoul, *Numb. 16. 38. ſinners againſt their own ſouls*; ſo that as it is really the act of the ſoul, the ſin of the ſoul; for ſin is in the ſoul as grace is, it is *radicaliter in corde, & redundanter in corpore*, as ſin is mainly the act, *Micha 6. 8. the ſin of my ſoul, &c.* it is the miſchief of ſin which doth really light upon the ſoul, and it is to the prejudice thereof.

Secondly, Satan mainly fights againſt the ſoul, he is *Abaddon, the deſtroyer*, he ſeeks to devour a'l the man. I, but its the ſoul that is the ſweet morſel that he doth continually with greedineſs gape after; he doth take away the word: it is, *Mat. 13. leaſt they ſhould ſee with their eyes, and hear with their ears, and be converted*: it is the converſion of the ſoul that he really is an enemy to; and when he knows he can hinder the ſalvation of a ſoul, there is no ſuch pleaſure to him; for there is no walking in the narrow way without *entering at the ſtraight gate*; Satan is the envious one *ſex deſs*: now as the greateſt mercie is that of the ſoul; ſo the greateſt envy of Satan is that which reacheth unto the ſoul.

Thirdly,

Thirdly, the main Judgements of God are upon the soul; as the greatest blessings from God are spiritual, so the greatest Judgements from God are also spiritual; and that is, when he doth suffer the soul to prosper in a way of sinning, *Hos. 8. 11. they made them Altars to sin*: Altars shall be unto them to sin. *Mag-na est ira quando peccantibus non irascitur Deus*, Jerom. *Jerom. Tu dixisti Domine, & ita est, ut omnis malus animus sibi Aust. ipsi sit pœna*: Aust.

Thirdly, answerable to the prosperity of the soul, so do all things else prosper; all prosperity is to be measured by it, *1oh. 3. 2*. So Paul did measure all his prosperitie, *2 Cor.* though *his outward man did decay*, so *his inward man was renewed*, it was that he could rejoyce in, because he measured his prosperitie by that of his soul: and otherwise for a man to have an estate, honour and a high place in the world, and to mount all the steps of honour, and to prosper in it, in waies of briberie and blood: all this is but that *Psal. 106. 15.* *quæritur* which Muis translates *repletionem emaciantem*, *Muis.* a fulness that doth cause a leanness in the soul; to be *indutus purpura cum conscientia pannosa*; truly that man doth not prosper whose soul prospers not, though all things else be according to the desire of his heart, &c.

Fourthly, this will have a very great influence upon your government: and therefore keep this Vineyard, *Psal. 47. ult.* Magistrates are said to be *Shields of the earth*, they should be *senta Deo*, as well as *hominibus*; to keep off the Judgements of God, to stand in the gap with *Moses* and *Ioshua*, who did this in a common slaughter and *David* in a publick famine &c. And is he like to prevall with God for a people, who hath neither

communion with God nor interest in him : is he like to turn away Judgement who is every day instrumental in procuring it , and who is also to be fuel for the same consuming fire ? And in respect of men also , there is a power over the bodies and estates of men , and there is a power over their hearts and in their consciences ; and such a one God doth give unto gracious Magistrates , as we see he gave his people of old , as *David*, &c. There is a double Image that a Magistrate must bear ; an Image of God in him as a man , as well as upon him as a Magistrate ; and the heart of men will stoop to them that are such Magistrates : Let me tell you , It is not a Scepter , a Sword , nor a Mace , a Navy , nor an Army , that can long govern a Nation. An evil heart will destroy a mans wisdom , and will blast his government , and make it unsuccessful , whatever he be , though he be never so great a Polititian , and never so much admired and cryed up by men , yet if he be not a godly man , he shall not prosper : *the Lord was with him , and whatever he did , he made it to prosper*. I , that is the true ground of all success in government : therefore be sure keep your own Vineyard , &c. But you will say , How shall we make our Government prosper ? Take these directions .

First , keep a good conscience *ἀνεπίσταντον οὐκ ἔχοντα*. And in this I exercise my self daily , saith Paul , to keep a conscience void of offence . Government is a burdensome thing , and therefore it is said , that *Christ hath the Government upon his shoulders* , *Isa. 9. 6*. It is not barely work for the head only , wherein lies the strength of the man ; it is a great misery to lay a great burden on a galled back . Do not live and be acted by principles without you , as the manner of men is ; *Perfusus -- Nectis*

quæ si veris extra : is a good Motto for a Christian : *Nec spe nec metu* : a good Motto for a Souldier : *Sit miser qui miser esse potest*, as *Luther* saies ; the applause of men, or the reproach of men is but a small matter unto him who resolves to keep his integrity, that his heart may not reproach him when he dyes : in the middle of all thy employment lay thy ear to thy heart, and observe the speaking of conscience within thee, whether to accuse or condemn thee, for that is but *divini judicii pre-indicium* : Men in their day, judge before the time, and therefore many such Judgements shall be repealed ; when the hidden things of darkness shall be manifested, and the counsels of the heart revealed.

Secondly, be you diligent in making of your calling and election sure, 2 Pet. 1. 10 and indeed your condition requires it, more then other mens, because your services and your hazards are greater then other mens : There are (as some observe) two cases in which God doth give his people early assurance sometimes, when he doth make others wait longer for it, for God doth dispence assurance after the nature of temporal blessings, according to no ruled case, but in a priviledge way.

First, When he hath an intention men shall dye betimes, and therefore he will perfect their graces early.

Secondly, when God hath great Services immediately to employ men in after their conversion, which was the case of *Paul*. It is too much for any one to conflict with dangers without, and terrors within at once ; when a man carries his life in his hand, and if then the thoughts of eternitie seise upon him, and distract him in his way ; but when a man can say, *I know my Redeemer*

lives: and when this earthly house is dissolved, I have a building not made with hands eternal in the heavens: and a man can with this light of the Lord walk through darkneis; then the man can walk upon the high places of the earth, and his soul tread down strength.

Thirdly, keep your souls constantly in waies of communion with the Lord; it is an excellent rule for Magistrates, *Mich. 6. 8. to do Justice, and love mercy, and walk humbly with their God*; that the unction of God may be upon your hearts, as well as upon your offices, that you may be every day *annointed with fresh oyl*: ye have need of new direction every day answerable to your fresh occasions and occurrences; and it is a happy thing when a Magistrate can go to God in a straight, as *David at Keilah, Lord, will Saul come down?* I beseech thee tell thy servant: and when there is a continual secret intercourse between him and God, as *1 Sa. 9. 15. and the Lord told Samuel in his ear*; a man hath his *urim and thummim* to consult with, an Oracle to go to from day to day; and you have need of new assistance and encouragements daily, answerable to the new difficulties that do present themselves, and ye are the *nails upon which all the burthen hangs, Isa. 22. 24.* and therefore you had need be *fastned in a sure place*; therefore it is that which the Lord did promise unto Jesus Christ when he did undertake the government of the world, *Isa. 42. 6. I have called thee in righteousness, I will hold thee by the hand, he shall not faile nor be discouraged*: and truly there is nothing in the world can do it, unless the Lord daily stretch a banner of love over you, &c.

Fourthly, keep your selves from the sins that do ordinarily

dinarily attend high places and imployments, *Psalme* 18. 23. It is *Dauids* great care to keep himself from his *own iniquity* : and they are commonly these.

First Pride, having *your hearts lifted up above your brethren*; it is a hard matter to keep a mans heart low in a high place, and to be like a spire-steeple, *minimus in summo*, smallest at top ; for you are made of the same clay with other men : only, as it is with the rainbow, it is but a common wattery cloud, and only by reflection it is enameled ; *rara virtus est humilitas honorata. Bernard.*

Secondly, Covetousness. It is one of the qualifications required in a Magistrate, *Exod.* 18. 21. that he be *one hating covetousness* ; and the bane of Magistracy is when *every one is for his gain from his quarter*, *Isa.* 56. 11. the word in the Hebrew is *נִקְרָה* *ab extremitate sua* : as far as he can reach and extend his authority, all is to fetch in gain for himself, and for his own advantage : for so, *dives potestas pauperem facit rempublicam* : *Salvian.*

Thirdly, Mercilesness, in *laying heavy burdens upon others, which you will not touch with the least finger* : The four persecuting Monarchies are compared unto beasts for this cause, *Dan.* 7. 2. Ye are called *Fathers* in the Scripture, & you should have compassion answerable to that relation you are called *Gods*, and should in this in a special manner shew your selves *children of your heavenly Father* : it is a sad thing when it shall be said of you, *their possessors slay them, & hold not themselves guilty, their own Shepherds pittie them not*, *Zach.* 11. 5, 6. but specially there is a tenderness to be used to the consciences of men : those I mean that are truly consciencious :

and when by their general walking and by long experience you have in the judgement of charity ground to judge of it to be conscience, and not will, nor humour; suppose it be an error or a want of light in some things in which their judgement is not truly informed, shall we not say, *God will reveal even this unto them*; See the indulgence of God unto a froward child, *Isa. 5. 7. I have seen his waies, and I will heal him, &c.* and of Christ to *Thomas* who was a little willful also in his unbelief. The complaint of old was under our former Governors, that if a wicked man had a dead member to be cut off, they did turn the back to the sword of Justice: but if a Saint had but a hair to be pared off, then they did turn the edge of the sword and strike a full blow: let it not be so said of you, when you rule over men, and those your brethren, whose Representatives you know you are, and profess your selves to lead by *the cords of men*, and the cords of love: *amor nescit cogi*: for they will never give Governors a place in the hearts of men, *Ezck, 34. 18 I will judge between the fat and lean cattle: for the fat eat up the good pasture and tread down the residue; they drink of the good water, and they foul the residue with their feet, &c.* this doth provoke the Lord to come in to Judge between them, yea to feed them with Judgement, &c.

Fourthly. delays in Judgement: to defer Justice, is the next door to injustice: and he in whose power it is to do a man right, doth him wrong all the time his right is delayed: therefore *let Judgement be executed speedily, and let Justice run down like a River, and Judgement as a mighty stream*: the cry of the Nation is great in this respect, that men wait to their undoing upon a Committee from day to day, &c. either they sit not, or else if a

Committee

Committee be procured, it is with respect unto some few particular busineses in which themselves are engaged, and when they are ended, one is gone this way, and another that, as if nothing were to be done for love of Justice, but barely to pleasure friends by whom they have been solicited; and by this means men do commonly say, *the remedy is worse then the disease; and the best is a briar, and as a thorny hedge*: as it is, Mich. 7. 4 the sheep come for succor, their flesh is torn away: you should Iudge, *ἀνὴρ ὡς πικρὸς*; when as it is the Apostles rule, and it will hold in all publick administrations, and ye should be nails for the small vessels as well as the great cups and flaggons. Your Iustice should be as large as *Solomons* wisdom, to reach as well to the hyssop as unto the Cedar.

Secondly, you have another Vineyard, and that is your house, which in a more special manner is yours also: for Magistrates have the subjects only in *imperium*, but not in *patrimonium*: and for this *Joshua* 24. 15. *I and my house will serve the Lord*; if he cannot by his authority work it amongst the people, yet he resolves it in his own family: though he cannot thrust them out of the Nation, yet he will put them out of his house and family; and it was the misery that *David* did bewail when he came to dye, *though my house be not so with God*, &c.

He that cannot rule well his own house, how is he able to rule the Church of God? &c. and here give me leave to press a few things.

First, walk you exemplarily in your family. *Psalm* 101. 2. *I will walk in the middle of my house with a perfect heart*: the matter is not so much what you are abroad in common view; there is many a man that is like un-

Rurus. to the carbuncle, that which *Rurus* saith, *Translucet ad modum ardentis pruna*: and yet if you touch it, it is key cold.

Secondly, let the Ordinances of God be set up in your family, that at least if you cannot joyn unto other Churches, you may have a Church in your house, which was the honour of some of the private Saints in Scripture: *Abraham* had his Catechised servants, *Gen.* 14. 14. the Hebrew word is, *וְהַנְכִּיחַ* and it was the great honor that God did put upon him, *I know that he will teach his family to fear the Lord*: There are many men that make great shews of Religion abroad, that if we look into their families, there is little difference between them and the families of the Heathen that know not God.

Ierom. Thirdly, do not countenance those that are evil for any respect. *Asa* would not bear with the Queen his Mother if she set up an Idol in a grove, but he deposed her from being Queen, &c. there is no relation that is to stand between God and duty: *per calcatum perge patrem*: *Ierom.* And in this case its our duty as it is *Ieroms* rule: and in such cases Iesus Christ put no difference between his Mother and another woman. *What have I to do with the woman?* &c. and *David*, *Psal.* 101. 6. 7. *My eyes shall be upon the faithful in the Land, that they may dwell with me; he that is perfect in his way shall serve me: he that works deceit shall not dwell in my house:* it is grace only that makes the difference with God, surely it should be the main difference with us also: it is a common evil in a Magistrate, their servants oppress the people, but so did not I, said that godly Magistrate, for the fear of my God, &c. and *Zeph.* 1. 9. *there will come a day when the Lord will punish them that leap upon*

upon

upon the threshold, and fill their masters houses with violence and spoyle: *qui prada onusti, letabundi, limen transilientes*: So *Drusius*. They did rejoyce that they had gotten a booty, and in such servants that are for their turn the masters can rejoyce; but *thou dost then covet an evil covetousness unto thy house*. *Drus.*

Fourthly, be diligent to know the state of thy family, and by consequence in bewailing the sins of it, *Pro. 27.23. be diligent to know the state of thy flock, & look well to thy herds: de diligenti rei familiaris administratione intelligitur*: *Cartwright*. Next unto the state of a mans own heart, it is an evil to be a stranger to the state of his own house; and a man should be much in bewailing family evils and decaies, as we see it in *David* when he came to dye, *though he make my house not to grow, &c.* *Cartwr.*

For, there is a curse on the families of men, and that curse many times cleaves to the house, as we see it in the family of *Ely*, though a godly man; and of *David*, *I will bring evil upon thy house, &c.* And *there shall not be an old man in the house of Ely for ever*; Consider what a sad thing it is for God to curse a family. To entail mercies and promises on a family is sweet, &c. and as bitter is the entailing of a curse.

Doctrine 2.

The Keepers of other Vineyards, do many times neglect their own Vineyards; See the instance of *Iehu* in the Magistracy, and of them in the ministry, *Mat. 7* we have prophesied in thy name, & we have eat and drank in thy presence, and in thy name have cast out Devils: and we have done many mighty works for thee in the world.

Men employed in the highest affairs in Church and
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state,

state, and God hath used them as instruments of much good to others, yet they themselves may be cast-awaies: and the reasons are these.

First, their employments do take up their hearts: there is something of the thorn in every earthly employment, and it takes the strength of the soul, and a mans heart is apt to be drawn out inordinately to them, and to be over-shot into them, that there is no place for any thing else to grow there: and those sweet retirements of soul with God from day to day he is a stranger to, when he walks and should be with God: now a crowd of worldly affairs press in upon him, and so by this means his soul is drowned in them. It is strange to observe the highest degrees of temporary Believers, and that is *the thorny ground*; they were men that had great works upon them, and were in high esteem in the Church: men of great gifts and eminency; and those that had suffered much for God, and the Gospel: and yet, *licitis perimus omnes*: they perish in the unlawful use of lawful things: the creatures had taken up their hearts, and they were set upon them, and lose their souls in the persuite of them, and calmly lay down in their graves, and be cast away in a calm before they are aware.

Secondly, they do take off the heart; for *pectora nostra duas non admittentia curas*; there can be no place; for, *intus existens prohibet alienum*: when a mans heart goes out unto a thing, as *Dauids heart went out after Absolom*: and *their hearts in Ezek. 31. 33. went after their covetousness*; set it upon God, and duties oftentimes, but its attendance is taken off by the affairs to which it is accustomed.

There is that poyson in the creature, it is not only
deceiving,

deceiving, but its defiling. and there is that curse unless a man be very watchful, that will creep upon him in all employments about the creature whatsoever; the heart will be taken off from God thereby; there is a strange kind of Idolatry, *summus seculi reatus*, that doth vent and discover it self in the hearts of men in this kind, that the heart shall be taken off from duty whilest he is in the way of duty, and a lower employment shall dead his heart unto that which is higher and more excellent, and yet the man shall please and satisfie himself fully in the one, with the constant and daily neglect of the other; and yet this shall be given unto him as a Rattle to still his conscience if it cry, that he is called to publick employment; if he be diligent in that, he thinks he hath done enough, &c.

Thirdly, *a man that hath so neglected his own Vineyard, cannot look upon it but with grief, notwithstanding all his care of other Vineyards committed to his trust and care;* and it is a sad thing in these respects.

First, it is sad to think how I have neglected the great duties for which I came into the world; it is true, you are to *serve your generation by the will of God*: and there is a respect unto God to be put upon your meanest actions; *Do all to the glory of God*, and it is this bent of the heart through Christ that makes them to be accepted of grace *in ordine supernaturali*: But yet though there be duties done to men wherein God is served, yet the main of the man is to be laid out in the service of God, and the duties between God and the mans own soul; *walk in and out before the people, yet Solomon my Son, know the God of thy Fathers and serve him*, &c. it is sad to see the great Commandment neglected, &c.

Secondly, it is sad to think how many precious opportunities and advantages I have lost : how many sweet motions and admonitions of the spirit have I posted unfruitfully over, and made the Lord to speak in vain in sweet illapses of the Spirit : the Lord hath called upon me, but my worldly thoughts did lodge within me still, and there was no place in my heart for such calls from God, and insinuations, &c. Surely there is a way of enjoying God even in worldly employments, and God would never have put the soul upon them, that he might serve God in them to their own disadvantage, that they should have loss of him by it : *Enoch walked with God, and he begat sons and daughters, Gen. 5. 19.* he did not retire and separate himself from the affairs of this life, &c. And the Angels that are employed by Christ in the things of this world ; for *the spirit of the living creatures is in the wheels*, and they are finite creatures and cannot be in a two-fold *ubi* at one and the same time, and yet they lose nothing of the beatifical vision all the time of their administration ; but *their Angels*, yea even while they are employed for them, *behold the face of their Father who is in heaven, Mat. 18. 10.* and we need not lose our vision by our employment, if the fault were not our own, and and therefore it is sad, because it is our own sin that is the cause.

Thirdly, it is sad to see so many glorious works rejected, and so much labour lost, that shall never redound unto the mans account : as we see in *Iehu*, it was a great work and service that he did : and so that of *Cyrus*, but yet neither of their services stood upon record in reference to an eternal acceptation : Now to see a wise Counsellor, and a Statist, and a valiant Souldier, and

and a painful minister lay out himself unto the utmost, and eat the bread of carefulness all his life time ; and yet when he comes to give up an account, all is but a Cypher, because his main work went not on, because he took no care of his own Vineyard : therefore the Lord rejects his care of others: as one saies , *Si mihi daretur optio, eligerem Christiani rustici sordidissimum & maxime agreste opus, præ omnibus victoriis & triumphis Alexandri, Caesaris, on Gen. 31.* for his work to be burnt, and the man to suffer loss when he hath bestowed a great deal of pains in the building of it, &c.

Fourthly, it is more sad for the person to perish, and after all this to be cast away , that he that did save others, should himself be destroyed: he that was instrumental to save Kingdoms, and to settle Nations , that he himself should perish: and he that did cast out Devils should be himself condemned with the Devils: who would not pittie such a man that had gone along with and acted with the better party all his life time , and seemed very industrious and zealous in it also, as *Iehu* did, and been active in reformation and resolute , and yet the man cast away, because of the neglect of his own Vineyard : for as Heaven and Hell divide the world : so will Christ, and he is making preparation for it at the last day , *Psal. 125. 5.* he will lead them forth with the workers of iniquity, with whom they seemed to have little acquaintance in times past : but the Lord will put every man thus in his own place, with those of his own rank, whatever now he may seem to be a covering Cherub. *Ezek. 28. 14, 16.*

Vse.

Now for the Lords sake, I beseech you, as you are
made

made Keepers of the Vineyard, so be sure that you do keep your own Vineyard; if you could settle the Commonwealth in the most happy and flourishing condition that you could desire, all this would be nothing to thee, thou shouldst never see when God comes; for no man can receive benefit by others that keeps not his own Vineyard; let me tell you the sweetest fruits that the soul feeds on all his life time, are those that he gathers from his own Vine; and to quicken you to it, take but these few considerations.

First, *ye must all appear before the Iudgement seat of Christ*: as he told his friends when he came to dye, he should not appear before God as a Doctor, but he shall be dis-robed of all those any further then they refer to his *works done in his body*; but as a man only he shall appear and be Judged: death doth pluck the Princes Crown off his head, and the Iudges robes from off the back, and the Lord shall Iudge you *without respect of persons*: not so much how you have kept others, but how your own Vineyard: *tantus quisque est quantus est apud deum*: the Lord doth not value any man by his greatness, or place, or his honour, or his office, but as he is instrumental in service, and as he did keep his own Vineyard

Secondly, it is a comfortable argument to such a man, that he is placed in such a publick imployment in mercy, if it doth not cause him to neglect his own Vineyard: and if he doth neglect it, it was in Iudgement that he was placed there: that creature which doth draw the heart off from God and duty, was given in a curse: and though it be a blessing in the thing, yet it is a curse to the man: if the *table be a snare*, its a curse: *Iratus dat amanti quod male amat*: and so it is

of imployments also : there is a difference between the graces of a condition and the gifts of it. *Judas* had the one, and so had *Saul*: but it was *Paul* and *David* had the other ; and therefore the one might keep other Vineyards, but the other they also keep their own, and that was a token they were called in mercy ; if there-upon thy heart neglects God, and thou grow remiss in reference unto thy eternal estate, take heed this be not *ταῖς περιστάσεσιν* to thee, and after all thy Religion, this is the time when God will turn thee off.

Thirdly, know that if you neglect your own Vineyards as Magistrates, there is a Iudgement will come upon you : remember *Ezek. 21. 10.* Christ in his Iudgements will put no difference, he will lay you aside as a vessel in which there is no pleasure, and cut you out also as an abominable branch, *Zach. 11. 16.* there is a Iudgement threatned on Magistrates, *thy right arm shall wither, and thy right eye shall be put out* : he shall lose the gifts for government for they be of that nature that they may decay and be utterly lost, as it was with *Saul* when the Spirit of the Lord departed from him ; and all his authority and ruling power with the people shall be taken away, and the place that he had before in the hearts of the people, he shall lose for ever.

Fourthly, if you perish, there will be more rejoycing then at the downfall of any men in the world: therefore do not gratifie the enemies so much, that watch for your halting : and with Triumph the enemy will say, *How is the hammer of the earth broken?* you that God hath made victorious, and you have set your foot upon the necks of your enemies; yea how would Satan rejoyce at such a fall, and all the damned spirits would sport themselves as it were, *Isa. 44. 9, 10.* art
thou

thou fallen from heaven O Lucifer the son of the morning, &c. and there are no men in the world that will perish with so much shame and confusion of face as you will do if the Lord reject you : Therefore to conclude all, suffer this word of exhortation seeing *your mothers children have made you Keepers of the Vineyard*, look upon that charge and let it not be neglected for the account of Nations will be dreadful when you come to give an account of your Steward ship : but however, *above all keepings, keep your own Vineyard.*

State



State Prosperitie ,

IN

Keeping close to the Word.

At a Fast in the Parliament house,
June 31. 1653.

JOSHUA I. 8.

Then shalt thou make thy way prosperous, and then thou shalt have good success.



Ere *Ioshua* a holy man, and a godly Magistrate, is to undertake a great service ; he was to divide unto Israel the Land of Canaan for an inheritance, which God had promised unto their Fathers to give them. But great duties are commonly beset with great difficulties ; therefore the heart of a man must have something to bear it up

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that is stronger then it self: *suffultum est cor meum*, &c. *my heart is under-propped*, *Psal. 112.8.* there is a double courage: both which we find in *Ioshua*.

First, more particular in reference unto a service injoyed, and that is a courage in venturing upon dangers: *for the sons of Anak be there, and their Cities wall-ed up to heaven*: they are a mighty warlike people, and in possession, and fortified: *Yet be strong, for I have commanded thee*; there is a particular faith or confidence that the Spirit puts into the hearts of the Saints: and this particular faith works from a particular courage, that though weak, yet by faith are made strong and become valiant in fight, *Heb. 11.* and with this God gives to his people two things, as *Plut.* faith were in *Hannibal*, *Plurimum audaciae ad capienda pericula; & plurimum Consilii inter pericula ipsa*: he was bold in attempting, and yet wise in managing of the most difficult services; his courage wrought not rashness in him, nor his counsel wrought not slothfulness.

Secondly, there is a more particular courage in reference to duty: *be very couragious, and observe to do according unto all that the Lord commanded thee*: difficulties and dangers are properly the objects of courage; and many a man may be as couragious as a Lyon in a particular service, and yet when he comes, *to observe all that is commanded*, in point of duty, his heart may fail him: men daring in dangers, are many times men fainting in duty; many a man in a particular service may have his heart with *Iehu* as an Adamant, to destroy all the house of *Ahab*, &c. but yet when he comes to a general obedience, he is as weak as water; for *Iehu took no heed to walk in the Law of the Lord God of Israel with all his heart*; there are duties that are discounte-

nanced,

nanced, and a man must go alone; *at my first answer no man stood with me, all men forsook me*, saith the Apostle, &c. but yet then a man must not forsake the service he is doing, either for God or his people; and there are some duties which lie upon a man, and which he undertakes, that enemies may oppose and observe him in, as they did *Daniel*; yet he would venter his life to gain an hour at prayer; and there are some duties that a man may with courage resist enemies in, and conquer all their opposition, yet he may be betrayed by his friends: as we see in *Rehoboam*, 2 Chron. 3. 7. *there were gathered to him vain men, children of Belial, and they strengthened themselves against him; but it was when he was young*, (and yet he was fourtie years old) *but he was young and tender-hearted, and could not withstand them*: so also it is said of *Zedekiah*, that *the men of his peace set him on and prevailed against him*, &c. they that no enemies could conquer, have been overcome by their friends; wild counsellors they will prove ill friends: and *thy feet will sink in the mire, and they will turn away back*: they will leave thee to shift for thy self in the greatest of thy streights, nay they will be the worst enemies against thee; as an Ivy twists about an Oak, and lives by the sap of it, but he hath a root of his own, and yet by his embraces he eats out the heart of it, and he doth flourish and grow green, but the Oak doth wither, who is thus imbraced and loseth its verdure from day to day, &c.

And the rule of this courage must be the Law: Resolution without a rule, is like a horse without a bridle, which hath no restraint; its running well, but out of the way: and it must be according to the Law known, and rightly understood, for *he must meditate therein day*

and night : it must dwell richly in him that is in authority : it must not be *the Law unlorded*, Mat. 15. 6. the word is in the Greek, *ἡνυπακούει* : *not by the traditions of men*, nor by the frenzies and inspirations of men : for there is a kind of mystical Divinity that is brought forth by men, that cannot be contented *to be wise according unto what is written* ; that turn all the Scripture into fancies, and Allegories, and far fetched imaginations : there is *wisdom from beneath*, and there is inspirations from Hell, when *Satan will transform himself like an Angel of light*, as well as there is inspirations from heaven : but let me tell you, we must know no Law within us, but that which is derived from the Law without, and answers to it as the Counterpain to the Copy ; and we must know no other Christ, but *he that was born at Bethlem ; and was crucified at Ierusalem* : and no other Antichrist but *mystical Babylon the mother of Harlots*, which is the City that rules over the Kings of the earth ; and to speak of another spiritual Christ and Antichrist, apart from these, and so to turn all into fancies, this is not the Law as delivered by God, but as framed by men whose fancies go beyond their faith, and their pride exceeds them both.

And this Law he should not only have in his heart and in his eye, but he should have it alwaies in his mouth ; he is not to depart from thence ; *non tantum sibi privatim, sed toti populo.*

The knowledge that he hath of the Law of God, he should hold forth to the people in his government, and let him profess the truth which he doth believe ; the same duty lies upon him, both as a Magistrate and as a man : or else, *the ten Kings* could never as Kings, *destroy the whore* ; else as a Magistrate let him never be

called

called Christian, if he bear not the testimony of Christ; let him be Christian as a man, if he do profess Christ: but let him not be so as a Magistrate, that thinks he is born to do no more for Christ under whom he acts, then a Pagan is: All Magistracy came in by sin: *nomen istud culpa meruit, & non natura: est Remedium corrupta natura*: A natural subjection there should have been, but no civil subjection of one man to another; and it is by Jesus Christ after the fall, the government being put into his hands, *Prov. 18 15 16. by me Kings reign*; it is not spoken of Christ barely as God, but as Mediator in a Covenant, and Decree: so that the Government of all Nations belongs to him, *he is King of Kings*; and they that will serve him must not only do his work, but serve his end: now his end is that the Providential Kingdom be subordinate to the Spiritual, *Eph. 1. ult.* and that must be their aim also, or else they will never be accepted of Christ: as we see it in *Iehu*: notwithstanding the great services he did, yet because his end was not Gods, therefore they were not accepted.

*Austin.
Luther.*

We come not to Magistrates for a Confession of faith in this, as if the Gospel had not strength enough of it self to defend it: there was a time when Magistrates were not Christian and yet the Gospel wanted not its defence: and when the Magistrate is Christian, we know *Diabolus nondum factus est Christianus*, *Aust.* We have the same Law-giver, who is the Judge: and we know, *the Churches support tarries not for man, it waits not for the sons of men*, *Micb. 5. 7.* it hath in a readines to revenge all disobedience. I do profess, that were it not that we desire to be sensible of Gods dishonour, and dare not but be faithful unto your souls, and

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the Nations good, because we know that the soul of the Lord will be dis-joynted by these means, we should never so much as move you in this kind : for we know, *that the hay and stubble the fire will consume them* : and we know, *that the day of the Lord will come, when he will destroy Antichrist with the breath of his mouth, and the brightness of his coming* : and all these which are but appendixes will vanish with them ; only we would not have you neglect your duty, and thereby bring a guilt upon your selves and upon your government ; and we would not have you lose your share in the honour of it before God and the Nations : and after such solemn professions and publick expectations to the contrary, and now to be put off from them by fancies, suspitions of impositions, and that from men that never desired any thing from you but a publick owning of those things, which we know, you dare not deny to be truths: and a not-countenancing (if we may not attain a dis-countenancing) of the contrary.

Neither is profession enough, but there must be an answerable practice : the Magistrate must *observe to do all that is commanded therein* : it is obedience that is the life of the Law : he must *be ready to do every good work* : without practice the Law is but a dead letter to a man : and it is the fruit of grace, *Eph 2. 10. created in Christ unto good works* : dead works flow from a dead man ; a man that is living will act lively : and its the glory of our profession, *let your light so shine before men, that they may see your good works, &c.* If we speak never so high and Angelical, yet *if our conversation be not in heaven*, we do nothing : our waies are in hell, when our words seem to be in heaven : the Angels and those that stand by, they receive that they may do : *they go and come*

as lightning : they are ready and speedy in it , and they that do so shall have a place amongst them, *Zach. 3. 7.* and there is the same distance between God and great men , that is between him and mean men : for he regards the rich no more then the poor , *they are all the work of his hands* ; they shall be all judged alike , and shall all stand up alike before the Judgement Seat of Christ ; distances amongst men may perswade the vain mind of man that there is something *that makes them differ* : but with the Lord it is not so : and it is a small thing, as well as a vain, to *profess we know God, when in works we deny him.*

And the fruit of all this is , *that thou maist make thy way prosperous, and then thou shalt have good success* : the words have many efficacies; *prosperous*, that is, to have all things go well with him : and his undertaking to answer his design : whereas many times it doth not, but the contrary : and *the counsels of wise men are turned backwards* : and though they conceive one thing, yet another is brought forth : it is as the Greek ἐνδοξος ; a man that goes well on in his way : and it is the same word used, *Psal. 1. Whatsoever he does shall prosper* : and the other word for *good success* , it doth signifie to do wisely : the Septuagint ἐν τῇ σοφίᾳ ; *viam tuam diriges, & intelliges eam*, Jerom. *Rest tanta est ex qua omnis ratio Magistratus bene gerendi pendebat, inculcanda est.* *Massius in loc.*

Jerom.

Massius.

Doctrine.

The only way for a godly Magistrate to rule wisely and prosperously, is, in all his government to have respect unto the word, and to keep close thereunto.

First,

First, this is the way to walk by an un-erring rule : let me tell you the policies of men will deceive you, for they do many times deceive themselves : *the wise are taken in their own craft, and burnt as Bees in their own hives* ; and the Devil doth commonly make use of *the wisdom of the wise*; also *cupit & diabolus*, &c. Satan hath his *emullos*, and his *consequas* : any man can act the Devils *lusts*, but all men cannot understand and reach his *depths* ; therefore the Devil will make use of wise men in the world this way : but this is a rule in which a man shall never err, never miscarry, *Prov. 19 16. he that keeps the Commandments, keeps his soul*: and, as many as walk according to this rule, peace be upon them : it is the way to peace only.

Secondly, this is the on'y vway to rule with God, *Hof. 11. 1* . they rule for God: *ye Iudge not for men, but for the Lord*: and it is a great happiness to have God rule with them : there are two great Judgements that in a special manner we should fear: the one is to have God to depart from our Magistrates, and the other from our Ordinances, *2 King. 18. 6, 7. Hezekiah clave to the Lord, and departed not from him, but kept his Commandments*; so the Lord was with him, and he prospered in all things he took in hand : every Government doth stand upon a double Covenant.

First, between God and the Magistrate.

Secondly, between the Magistrate and the people : *2 King. 11 17. between the Lord and the King and the people, that they should be the Lords people* : likewise between the King and the people : So that a people coming under the authority of men, and obeying them for conscience sake, it is still with respect unto the authority of God, that they will so be under government, as they
vwill

will be the *Lords people* still; & therefore the care of Magistrates should be, not only that they rule in a way of providence, *Dan. 4. 17.* but in a way of grace, *Magnus Caesar, sed Deo minor*; and whilest the Magistrate rules according to the word of God, and hath respect to it in his Government, so long God rules in and with the Magistrate, and therefore all that he doth undertake shall prosper.

Thirdly, this is the only way to have the spirit to be their guide in Government: he hath undertaken to his people to be *dux, a Leader*; not only as Saints, as he is to all the Saints in general, but also in their particular places, and callings, and employments, *Ioh. 16. 13. he shall lead you into all truth*: it is not to be understood *in omnem veritatem absolute*, but *necessariam*: all that is necessary to your calling, employments and condition in which he hath set you; and where shall a man hear the voice of the spirit speaking, but in the word? it is *in the Sanctuary of the Lord*: there *David* found the rule: he was shewed the way; the way of the spirit is in the word: *it is the light that shines in a dark place, unto which you do well to give heed.*

Fourthly, this is the way to come under the favourable aspect of many gracious promises of success and prosperitie in your undertakings and administrations, *1 King. 2. 3. Keep the charge of the Lord thy God, his Statutes, his Commandments, his Judgements, his Testimonies, that thou mayst prosper in all that thou doest, and whithersoever thou turnest thy self, 1 Chron. 22. 13. Only the Lord give thee wisdom, that thou mayst keep the Law of the Lord thy God: then shalt thou prosper, &c. 2 Chron. 24. 20. Zachary was cloathed with the spirit: and he had need be so, that speaks to an apostatizing Magi-*

stracie, and to a revolted and backsliding people : and, he said that they did transgress the Commandment of the Lord, and therefore they could not prosper : and Zach. 11. 16. there is an *Idol Shepherd*, (or a foolish Shepherd) it points unto the folly of the Government that was afterward to arise : that is, when they did forsake the Law of the Lord, and what wisdom was there in them then ? *Their Arm*, their power and authority with the people ; and *their Eye*, their counsel shall be nothing, but *they shall err, and cause the people to err in every work of their hands, the Lord will mingle a perverse spirit upon them, &c.*

Use.

Then surely this is the way for you to prosper, and this will be your wisdom *in the sight of the Nations*, to keep close to the word : and here I shall exhort you to keep close to the word,

First, in the Doctrine of it.

Secondly, in the worship it holds forth.

Thirdly, in practice.

First, for Doctrine : Let the word be alwaies before you, that you may receive it, and give a testimony to it : there is a *form of Doctrine*, a pattern of *wholsome words* : there is a *personal foundation*, and there is a *doctrinal foundation*, Heb. 6. 1. Rev. 21. 14. which the Saints ought to build upon, & all the *superstructures*, let them be for clearing the truth and establishing, not for subverting of the faith : *Sit profectus fidei, non permutatio* ; under persecution Satan acted another part ; *Cogit homines negare Christum, nunc docet* :

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Austin.

Here

Here are three things that I shall speak to.

First, that the great interest Christ hath in the world is Truth. First, it is that by which Christ rules and conquers, *Psal. 110. 2. Rev. 6. 2.* Secondly, it is that upon which the Church stands, *Eph. 2. 20.* Churches are said to be the great interest of Christ in the world: and indeed it is true, that for the Saints sake, and the Churches sake, the world stands; but he now that would destroy truth, overthrows the foundation upon which the Church is built: we speak of persecution, and there is a great cry of persecution; but the greatest persecution that ever was or can be to the Church, was not in destroying their persons, but in over-throwing the truths upon which the Church is built: therefore Hereticks have been the greatest persecutors, &c. Thirdly, truth is that by which holiness is maintained in the world, *Ioh. 17. 17. sanctifie them by thy truth, thy word is truth.* Now for men to cry up holiness, and decry truth, it is *oppositio in adjecto*: the Lord loves his people, but he loves his truth above all; and it is dangerous to set a mans self against that which Christ specially will own and advance, *he hath exalted his word above all his name.*

Secondly, no Nation did ever prosper, that did ever set themselves against Truth; and no Magistrates did ever prosper in their Government, that did set themselves against Truths, and did countenance and favour them that did it: to give you a few instances: First, consider, the Jews Idolatry before their captivity, was their great sin: but afterward they departed; *Non prius facti sint haeretici quam esse Idololatra desissent*: then heresies sprung up; and it will appear that their opposing of truth, and suffering these to get ground,

and make merchandize of the people, was the destruction of the City, rather then the Army of the *Romans* that came against them, as *Iosephus*, &c. The Rulers, they favoured those that opposed Truth, and did aide themselves, and took their parts, and contended for them: the *Roman* Empire it was the flood: the *Arrian* heresie their Emperours favoured it, and taking part with them that brought in the *Goths* and the Barbarous Nations upon them, and extinguished all the glory of their antient Government: the *Star worm-wood* in *Augustulus* falling from heaven: And the Eastern part, the seven Churches of *Asia*, the *Doctrine of the Nicolaitans*, and the doctrine of the woman *Iezebel*, brought the *Saracens* upon them: I might instance in many other; but here at home though there was a persecution before, and it may be in regard of restraint, as great well nigh as was afterward, but yet their sins never came to a ripeness till they did begin to make void the *Law of God*, and labour to bring in the Doctrine of Poperie amongst us, and Arminianism; and the Rulers took part with them, and favoured the Doctrine, and Teachers: and that brought in corrupt worship; and this filled their measure, and then did God awaken the souls of his servants to cry to him; and indeed, *what can the righteous do when the foundations are destroyed?* and the Lord was pleased to hear and to awake: when men in authority will favour and countenance those that endeavour to overthrow truth, then God will pour contempt upon them, &c. and if there were no more but this, it will clear it, that the Churches are the great interest of Nations which have been formerly: and if destroying of the truths of God be the greatest persecution of Churches that can be, and the greatest

greatest wrong that is done or can be done unto them, and let the Churches be corrupted, let me tell you, *the end will be with a flood* : they were the sins of the sons of God that in a special manner brought the flood upon the world.

We may speak of Poperie, and cry out of Antichrist: but for the *Antichrist that denyes the Father and the Son*, that they never did directly, but consequentially: and yet if the main Doctrine of Antichrist be received, favoured and countenanced, and the Teachers of them, surely the greatest part of Antichrist is amongst us: *Bernard* speaks of one *Peter Bernard*. *Aboliardus* in his time, *Cum de Trinitate loquitur sapit Arius*: *cum de gratia Pelagius*: *cum de persona Christi Nestorius*. There are some men that are nothing else, all their Religion is a bundle of old and absolete heresies.

I speak not this to stir you up to an imposition of Doctrines upon the consciences of men, which is commonly objected, and that all our dictates must be received: a liberty and an indulgence I pray you to allow in those things wherein it may be granted: but a bounding of mens spirits by the word, is not bounding of the spirit, & an imposing those things, at least not to be disputed, which the Scripture saith without the believing of them men cannot be saved, this is no dangerous imposition: but yet this I press not, but only that as you are in authority, you would not countenance such Teachers, and that you would give your testimony unto the truths of God, and let the Nation, yea all the Nations of the earth know, that you are not *departed from the faith to follow such lying vanities*; and this should I look upon as a glorious answer of the

prayers of this day, and that you do not involve your selves and the Nation in the ruine of these things threatned and feared in the judgement of most that are godly and considering Christians.

Thirdly, hence also I cannot but infer, that they are the greatest enemies unto the Church of God, and to any Nation, that do endeavour to corrupt the Doctrines of Religion, and are to be looked upon as such; though they may be men of great parts, and otherwise for a State interest useful; yet if the bent of their spirits do run out this way, to corrupt the Doctrines of godliness, & to oppose and decry them that do support them, let me tell you, all the service that they can do you, will not countervail this loss; for though they may be cryed up for Saints, yet these are the great Engineers for Satan in the world: as *Irenæus* hath a story of *Cerintus*, whom he calls, *οὐρολόγον τῶν σατανῶν*, and they are the greatest designers for Popery: I will not say it is *finis operantis*, but *operis* it is: as *Contzen* the Jesuite, *Error cui patrocinium decrit, sine pugna concidet*: This I speak as that which I am perswaded in my conscience will and doth provoke God both against you and your Government, &c.

Secondly, keep close to the word in the matter of worship: services tendred unto God must be word-service: and if not, you will never prosper: for else,

First, it is *worshiping of Devils*, and not God, *Rev. 9.20*. Now to bring in worshiping of Devils amongst you and not God, will be that which will cause the Lord to depart from you.

Secondly, it is *an image of Idolatry*: and so much the greater, if there be *a hand of the antients of Israel*

in it, Ezek. 8. 3. it will provoke God to depart from a Nation.

Thirdly, this hath destroyed the most flourishing Churches and Nations, *Hof. 8. 5, 6. Thy Calf Oh Samaria hath cast thee off, &c.* and the Eastern part of the Empire, *Rev. 9. 20.* It was their Idolatry in worship that did it.

Fourthly, it will bring vengeance upon the Nations as well as on the Churches, *Hof. 8. 7. They have sown wind, and reapt the whirl-wind: Ezek. 10. 2. fire from the Altar, and scattered over the City,* it burns the hottest. *2 Chron. 7. 20. I will pluck you up by the roots out of the Land,* saies God.

Thirdly, keep close to the word in point of practise also: personal holiness the Lord requires of them that would prosper in their way, and have God with them in their Government. *1 Sam. 12. 24, 25.* they had set up a new Government, and the Lord had answered their desires; I but he saith, *fear the Lord, and serve him in truth, and with all your hearts, and consider how great things the Lord hath done for you: but if you shall still do wickedly, &c.* there the wickedness of a people indulged by the Magistrate, will bring a Judgement upon the Government, *1 King. 14. 5, 7. if thou shalt walk before me as David thy Father walked, in integrity of heart, then, &c.*

1. K. 9. 4.

Here you see the Apostacy of the Governors will bring a Judgement upon the Nation, nay though it be but a personal Apostacy: hear, and fear, and tremble, you that are the Rulers of the Nation.

Secondly, this is the way to get you honour in the hearts of men when you reform your lives: *purifie your hearts,* and your houses as well as your hearts; there

there is a double image that the Magistrate must gain authority by, an Image in you as men, as well as upon you as Magistrates: *the Elders were crowned, and also cloathed with white garments, Rev. 4. 9.*

Thirdly, not keeping close to the word in point of practice, is the way to provoke God to lay you aside, and not to delight in you: he loves *vessels fitted for the Masters use*; when you are faithful to God in waies of holiness, as well as unto the Nation in waies of Justice, *Isa. 8. 2. And I took unto me faithful witnesses to record, Uriah the Priest, &c.* A man may be faithful in discharging some trust put upon him by men, but yet be unfaithful to God in waies of holiness: *Coniah was a despised broken Idol, a vessel in whom God had no pleasure*; one that God will set himself to disgrace; *God will pour out contempt upon Princes*, and all ungodly Magistrates; and if you also walk unholily, there will be a shame poured upon all your glory: they must *be called, and faithful, and chosen*, that God will delight to use. Consider the Judgement upon *Shebna*, he and all his lumber was cast down, *Isa. 22. 16, 17, 18.* if men in authority be vain-glorious and self-seeking, though they have made many men their creatures, and raised parties to streng then their interest, God will sweep away all such rubbish.

Fourthly, this will be a testimony to you, if you walk holily and faithfully, that you are called to the imployment in mercy, and not in wrath, if the graces of the condition God hath placed you in be exercised: indeed a man may exercise parts and gifts, but that doth not make a man acceptable in the sight of God: if the imployment a man is in do draw out and improve his corruption, certainly it was in wrath, not in mercy

mercy that he was placed in it: therefore *Remember your first love*, 2 Chron. 17. 3, 5, 6. walk in your first waies, that yee may have an interest in God to attain mercy from him for your selves and for the people: Oh how powerful would the prayers of gracious Magistrates be? and how able are they, as *Moses* was, to stand in the gap, and to turn away wrath: they are the shields of the earth, Psal. 47. 9. and they are to be *scuta Deo & hominibus*, to keep off Judgements from breaking in upon the people from God, as well as violences one from another: and can a man do that? can he think to turn off wrath from a Nation, who doth expect Judgement upon himself daily, and is in continual danger of it? And if there be any amongst you that are unsound-hearted under all your shews, the Lord will discover you; for, *Iob* 34. 30. *He will not have the hypocrite raign, lest the people be ensnared*: the word signifies a man that walks in a cloud, or hath an artificial covering, that men may not see and observe his steps: God hates such men in authority, and for his peoples sake he will not have them raign: therefore let me exhort you to be sincere and truly holy in your own persons: many of you have been judged so to be; continue in it, manifest it, let it appear that you are better by authority, not worse: you are called *Gods upon earth*; Oh how unworthy the name of a God will such be? A drunken God, an unclean covetous God? &c. Oh let such things be not so much as named amongst you, but with abhorrency, as becomes Saints: see to whom the promise of protection is made, and of exaltation also, *Isa.* 33. 15. *he that walketh righteously, and speaketh uprightly, he that despiseth the gain of oppression, that shaketh his hands from holding of bribes, that stoppeth his*

ears from hearing of blood, and shutteth his eyes from seeing evil, he shall dwell on high, and the place of his defence shall be the munitions of Rocks : bread shall be given him, and his waters shall be sure, &c.

Ile add but a few considerations, a little to quicken you to this duty. Ile but name them.

Consider, first the mercies that you have received, *Deut. 8. 10.* a people purchased with mercy, redeemed with a mighty hand; saved, yea with great salvation.

Secondly, the opportunities you have had, *Prov. 17. 16.* opportunity is a price, *talentum maximum*: there is a time when *the Angels stir the waters* : and if you miss an opportunitie of doing good, God may never honour you with one again.

Thirdly, remember the promises that you have made in the daies of your distress, &c. What have you held forth to the Nation, nay to all the world, with hands lifted up to the most high ; and vowed the endeavour of a reformation; and it is a snare after voms to make enquiry ; the delay of a vow was visited upon *Jacob* twentie years after, &c.

Fourthly, consider the expectation of the Nations: all the eyes of the Saints all the world over are upon you, and they look what you will do: God hath made your cause leading; let not your example hinder them that follow you in the way that you have gone, &c.

Fifthly, it will be a mighty testimony of your uprightness, that your heart is for God, and that you are set against evil things & persons, &c. *Psal. 139. 21, 22.* *David* appeals to God in it: Oh that many of you could do so, as he said, *amicum amo in Deo, inimicum propter deum* : they are your corruptions that are snares both to you and the Nation.

Sixthly,

Sixthly, what account can you give to God? *you must all appear before God, and come to Judgement: and to whom much is given, of him much shall be required: and they can never give an account to God in Judgement, that cannot give an account before hand unto the Word by which they shall be Judged: This is the way to prosper, and that the fear of you may fall upon all the Land that you shall tread upon, as the promise is, Dent. 11. 25. God gives men favour many times in the sight of their enemies, and he makes them a fear to all round about them: and by this you shall establish the Government that you have begun, and God shall give you in the hearts of his people, and ye shall prosper in whatsoever you take in hand, then shall you make your way prosperous, then shall you have good success.*

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CHRISTS

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2019-01-10



CHRISTS
Instrumental Fitness,
FOR
His Fathers Ends.

ISAIAH 42. 2.

Behold my servant whom I have chosen, &c.



Christ is the Treasure hid in the Gospel, and the Pearl of great price: he is the Sun in the Firmament of the Scriptures, whom to know is everlasting life; and therefore men are to lift up their heads, to pry into him; for the Angels do bow down theirs; and the Cherubims bow down theirs toward the Mercy-Seat: And in Christ there are mainly two things that should take up our studies, his personal fullness, and his instrumental fitness; for the one, it

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pleased

pleased the Father that in him should all fulness dwell; we saw his glory, as the glory of the only begotten of the Father, full of grace and truth: and for the other, this Text holds it forth; and that in these three things.

First, he is a *servant*, עבד the term notes a subordination to do the work of another, and to serve another mans ends: to have no will of his own, but what is his Lords: the Philosopher saith, that servants are but *ὁ δὲ παῖς τῆς κυρίας*, living Instruments, and they are *ὁ δὲ ἀσκήτης*, and the less instrumental any one is, the less a servant he is; the nature of the relation lies in this properly, to be instrumental to another, 1 Cor. 3. ult. *All things are yours, ye are Christs, and Christ is Gods, &c.* there is a three-fold subordination; as the creatures be your servants, and were made wholly for you, and ye are Christs servants, so Christ is Gods servant, 1 Cor. 11. 3. *the head of Christ is God, and the head of the woman is the man, &c.* So that there is a subordination and a subserviencie instrumentally in Christ.

Secondly, he is a chosen servant; the Lord had a work to do that was extraordinary, that men and Angels his ordinary servants could not perform; and that is to bring the creature as fallen from God, to God again, in reconciliation and Communion; and therefore the Lord must raise up a new servant of purpose, who only could do this great work: and therefore the word is, בחר which doth signifie first *probare*, and then *eligere*: First, examine and approve, and then to chuse: to chuse after a tryal and examination, *my tried, approved and chosen servant.*

Thirdly, God having chosen him, he doth so fully answer his will, that he saith, *his soul delights in him*, or satisfied: for the less suitable servants are to their masters

masters ends, the less delight they can take in them, for all delight ariseth from suitableness: but he did the work of his master so fully, that the Lord had a perfect delight and full contentment in him; and therefore whereas we render, *whom I upheld*, it is in the original *אֲחֲזֵק בּוֹ* *innitar in eo*, Montanus: *upon whom I rely*: Montanus other servants are unconstant; God puts no confidence in Angels, but leans and relies on Christ.

Doctrine.

The Doctrine from hence is this: That *Iesus Christ as Mediator*, is God the Fathers servant, and hath in him an Instrumental fitness to serve all the Fathers ends.

First, for the proof of this, the Lord doth everywhere stile him his servant, to set forth his subordination, and his instrumentality to God, *Isa. 43. 10. ye are my witnesses, and my servant also whom I have chosen: potissime spectat ad Christum*: it is spoken of Christ who was the great Prophet, and under whom all other Prophets were witnesses unto God: and therefore *Rev. 1. 5. he is called, the faithful and true witness. Isa. 52. 13. he speaks of the great restitution of his people the Jews; put on thy strength O Zion, &c. the Lord hath made bare his arm, &c. My servant shall deal prudently, and prosperously, he having undertaken the Churches restauration, the pleasure of the Lord shall prosper in his hand, Zach. 3. 8. There were great difficulties that did hinder them in building the Temple: a mighty Samaritan faction, a mountain, the whole power of the Persian Monarchie against it: but saith the Lord, be not discouraged; for, I will bring forth my servant the Branch;*
Ezek.

Ezek. 37. 24, 25. Servum vocat propter officium, & germen propter Humanitatem, Cameron. David my servant shall be their King for ever: David was dead long ago, but this is at the return of the last captivity of the Jews, when the two sticks shall become one, and then Typical David shall be King over them: and he shall sit upon the Throne of his Father David, and become the glory of his people Israel.

The Temple was the type of Christ, *Joh. 2. 19.* there was no service to be done in the Temple, but there were all manner of necessary utensils for it; there were *Altars, Lavens, Censers and snuffers, &c.* to shew that Christ the spiritual Temple was himself furnished with whatever was necessary for the service required of him, to be performed by him, *Psal. 80. 17 Let thy hand be upon the man of thy right hand:* which is expounded three waies.

First, as an expression of special love and favour, so *Iacob* called his youngest son, *Benjamin the son of my right hand.*

Secondly, it is an expression of special honour: *Solomon* did set his mother at his right hand; and so Christ glorified in heaven, is said to *sit down at the right hand of God.*

Thirdly, an expression of instrumentality; the right hand being the main instrument of action, therefore Christ being dearest to God, because most servicable, in this respect Christ may be well stiled, *the man of Gods right hand.*

But how came Christ to be a servant? Servants are of two sorts. First, *nati*, some are *ad mancipium nati*, born servants, as *Ishmael*, for *partus sequitur ventrem*, and therefore was a *bond-man. Gal. 4.* Hence it is,

he is made the type of all uuregenerate men; the two mothers are the two Covenants; *Isaac* the son of the one, a type of the regenerate: *Ishmael* of the unregenerate, who are born slaves, because they are born under a broken Covenant; Hence is that Covenant said, *To gender to bondage*. Secondly, *facti*, some are made, and that also two waies. First, by constraint, or by purchase, or by conquest; and in all these waies the creatures are servants to Christ. Secondly, by consent, when one being *sui juris*, doth freely and willingly consent and enter into Covenant with another, to yield up his will unto him, to do his work, and to be subservient unto his ends: Now Christ was not born a servant, for *he was the only begotten Son of God*. There is a three-fold service introduced by sin.

First, a service of men to Satan, *Iob. 8. 44. to be led Captive by him at his pleasure*; and in the highest manner, as a God, to worship him: hence he became *the God of this world*.

Secondly, that civil subjection of one man to another; there was a Dominion that man had over all the other creatures: and there was a natural subjection of children to their parents: but a civil subjection of man to man came in by sin, by the curse: *Nomen illud culpa meruit non natura*, *Austin*.

Thirdly, Christ as Mediator becomes a servant unto God the Father; had man stood, all the creatures had been every way fit for the ends for which they were created, and they would have answered Gods expectation in them all; but when sin came into the world, there is now a new work to do, to raise up the decaies of mankind, *αφαιειν*, *to take away sin*, and let the sinner live: and this no creature in heaven or earth was

Austin.

fit for: the Lord must make a new servant, raise one a purpose for it, and unto this Christ did give consent freely and willingly: *he took upon him the form of a servant Phil. 2. 7. Heb. 10. he saith, Loe I come to do thy work O God, &c.* Now that it may appear there was in him such an instrumental fitness for all God the Fathers ends, we must examine what these ends are for which he is appointed: and they are of two sorts. First, principal. Secondly, additional and over-plus ends, &c.

First, the principal ends are four: two of them are in respect of God, and two of them are in respect of man. First, in respect of God. First, the highest manifestation of all his glorious excellencies; the Lord had shewed forth much of himself before, but he will now set forth a new *System* of all his attributes, and he will so manifest them in Christ, as they were never known before: and if he had created millions of sons, they would never have been so fit instruments for the manifestation of God as Christ is. First, God had shewed much wisdom before in the creation of the world, but much more in its reparation, &c. but now to take away sin, and let the sinner live, sin damned and the sinner saved, and that by so unimaginable a way as by the second person to be made flesh, it is that which the Angels admire and study, &c.

Secondly, God had before shewed a great deal of mercy and goodness to the creature, making him *after his own Image*, and entered into Covenant with him: but for to take up a creature into personal union with himself, and to make up one person, and he never to put off that clay again for ever: how great is this goodness?

Thlrldy,

Thirdly, God had shewed much Justice before, both upon Angels and men: but all this was but Justice upon creatures, yea guilty creatures; now Gods Justice is far greater: he will not spare his son when sin was but imputed, and it is said, *he delighted to grinde him to powder*, the word in the Hebrew, *רָבַד* Isa. 53. as the word is used, to beat a thing in a mortar, &c. it was the highest act both of mercy and Justice, that he did not spare his son, that we might thereby be freed from the punishment due to sin.

Fourthly, it was the highest act of sovereignty; he had an absolute sovereignty over all the creation before he gives what Law he will, and appoints to what end he will: but for the Son to become a servant, he *that thought it no robbery to be equal with God, and yet to take upon him the form of a servant*, &c. and to be *made under the Law*, herein the sovereignty of God was marvellously declared, &c. therefore if God will manifest himself unto the world, there is more seen of him in Christ then can be in all the creatures in heaven and earth.

Secondly, for Communication of himself in the highest way. Now this is the highest way of all other: for the ground of Communication is union: and the higher the union is, the more glorious the Communication. Now the Lord having taken the Lord Christ into the highest union with the God-head, there must needs be the fullest Communication, and so God will dispense nothing unto the creatures but by the son, *1 Joh. 5. 11.* and the more abundantly the Lord doth communicate himself unto Christ, the more gloriously will Christ communicate himself unto us; for he hath made him *the second Adam*, A publick person, a foun-

tain, a common Treasury, and by him he will dispense himself to us; therefore in respect of God the Father, whether we consider Gods intention by manifestation, or self-communication, Christ is the fittest Instrument to accomplish Gods ends in respect of God.

Secondly, in respect of us, and so Gods ends are set down, *Luk. 2. 14. peace and good will towards men*: reconciliation and communion; and there is a fitness in Christ for them both.

First, for reconciliation; there must be satisfaction given unto God, something answerable to the wrong that God hath sustained by sin; for it must be ἀντίλυτρον, for if he will make the peace, he must pay the debt; and this none was able to do but Christ. Consider, sin hath wronged God in point of goods, and hath destroyed all the creatures; but Christ hath a world to lay down, for *he is heir of all things*, he is *heres natus*, and he laies down his natural right, and takes it by a new title, as it were, *Heb. 1. 3. he is become heres constitutus, an heir appointed*, &c. Sin did wrong God in point of service, it took away the service of all the creatures from him, but now Jesus Christ becoming a servant, he can do God more service then all men or Angels could have done to eternity, and that in a higher and far more glorious way: and sin did also wrong God in point of honour; and there it is impossible for a creature to make satisfaction. If all the Stars should be Ecclipsed, they do never answer an Ecclipse of the Sun, it is nothing in comparison of the Suns Ecclipse; but if the Sun should be contented to be Ecclipsed, as Christ *the Sun of righteousness*, he who in glory thought it no robbie to be equal with him: and *Ioh. 17. 2. he had a glory with God before the world was*; and he did lay down

down this glory for a time, and now he having finished his work in the daies of his humiliation, he desires that it may be restored to him again, *glorifie me with that glory which I had with thee before the world was*: for upon earth he had emptied himself, and took upon him *the form of a servant*; *satisfactio est redditio equivalentis*; but this no creature could do, and therefore none could make peace for us, or ever accomplish Gods end in our reconciliation.

Secondly, God will take man also into Communion with himself; man is *Non solum instauratus, sed melioratus*, *Austin.* And there is none can do it but Christ having once paid the debt, and received his discharge, *the Angel rolled away the stone*, as a publike Officer, to let him out of prison; he went unto the Father, and *sate down at the right hand of the Majesty on high*, and he that is gone so neer unto God who is *the Son of his love*, that lies in his bosom, which is the seat of secrets, and of love, who can give us Communion with him, and bring us unto the Father but he? *Eph. 3. 12.* we have a *mediator*. Who can give Son-ship; but he that is the Son? and who can give an inheritance, but he that is the heir? who can renew our Image, but he that is *the Image of the Father*? and who can let us at the right hand of God, but he that is himself set down there? therefore as union is the highest ground of the highest Communion, so all the Communion that we have depends upon the Communion that he hath with the Father; and he being the neereſt, we have the greatest ground of boldness and of confidence, when *we come unto God by him*: thus he is every way a fit instrument for all the principal ends, whether they respect God or man.

Secondly, there are some additional ends to be accomplished also, and Christ futes them all.

First, consider the Lord establishes the earth for the Elects sake; that all the creatures that are for mans use be not destroyed, it is for the Elects sake: for Justice did require as speedy vengeance upon men, as it did upon the Angels, *1sa. 49. 8.* now it is by the second Covenant that God doth establish the earth, by undertaking to pay the debt; for the sentence had been executed immediately, had not this Covenant taken place; and therefore, *Col. 1. 17. it is by him that all things consist.* therefore his name is called *Adonai*, which doth signifie a *basis*, which doth support and uphold the building, that it fall not to ruine.

Secondly, will God have the services of all the creatures brought about unto him again, that they shall do him more service then ever they should have done, and bring him in more glory one way or other? *2 Pet. 2. 1. they are said to deny the Lord that bought them:* he hath bought all the world, some as sons, to live with him and enjoy him for ever; and some as slaves, as wicked men and Devils, to do him service: the persons of the one, and the services of the other, *2 Tim. 2. 20.* the world is a great house, in which are *Vessels, some of honour, and some of dishonour*, but all for the masters use: and all the cross actions and sinful ends of men and Devils, he doth as a skilful Physitian temper as so many cross ingredients that make one wholsom medicine: or as a skilful Musitian, out of the discord of several strings, makes a sweet and a pleasant harmony.

Thirdly, if he will have the world ruled; for according to the rules of the first Covenant, he will rule
men

men no more, but he must destroy them : and therefore God the Father cannot govern immediatly: together with a change of the Covenant; there must needs be a change of the Government : Now who shall govern the world ? there is none so fit to do it as Christ himself; and therefore *Isa. 9. 6. the Government is upon his shoulders. Joh. 5. 23.* and therefore the Saints of God do rejoyce in this, that *the Lord reigns*, and that not only in the Church, as some have conceived, but *in all the Kingdoms of the world*, *Psalm 8. Heb. 2. What is man that thou rememberest him? thou hast put all things in subjection to him : and for him are all things : and by him are all things :* it is spoken of him as Mediator, God-man, *Eph. 1. ult. he is made head over all things to the Church*; over the Church, and over all things in the world for the Churches sake, and so he is the person that dispenseth both Covenants, and he is the great Executioner of all the decrees of God : for *God hath committed all Judgement to the Son*; yea, as *he is the son of man.*

Fourthly, will God have the creatures reconciled one to another? there is none so fit to do it as Christ; sin did make a breach in the whole creation: and when man sinned, all the creatures became enemies to him, and one to another, that *a man is affraid of the stones of the field*; but now in Christ there is an *divina reconciliatio*, *Joh 5. 23. Eph. 1. 10.* and in him Angels and men are reconciled, *Joh. 1. ult.* and all the creatures, *Hos. 2. 18.* there is a Covenant that the Lord made with the beasts, and the creeping things, &c. So that being one with Christ; all the creatures being his servants, they do all become your servants, *Heb. 1. 14. 1 Cor. 3. ult. all things are yours, for ye are Christs, and Christ is Gods.*

Fifthly;

Fifthly, would God have the creatures not only restored but enriched? First, those inferiour creatures that the sin of man hath defaced, as we see in this earth, but the old ruines of glory, and the beauty of them all is gone, *2 Pet. 3. 13. we look for new heavens, and a new earth, &c. Acts 3. 21. there shall come a time of the restauration of all things; and who shall do this? Rev. 21. 5. he saith, Behold I make all things new: and it is admirable to consider the restauration of things, and that golden age which the Lord hath promised in the latter daies of the world, when all persecuting Monarchies shall be taken down &c.*

Secondly, in men, will the Lord not only restore, but redeem; *melioratus est*; he will give them a higher righteousness, *the righteousness of God in him*, even that righteousness to which the God-head gave efficacie & excellency; the members of Christ have a higher and a neerer union then the Angels had; for theirs was but a moral union, but the Saints have a mystical union, & a higher Son-ship then the Angels had; for theirs was but by *creation*, but ours by *adoption*, & a more glorious inheritance in this that we *enter into our Masters Ioy, &c.*

Thirdly, the Angels that never fell have, First, a glorious head in him, who hath undertaken both guidance and influence.

Secondly, a high imployment, *principalities and powers*, which came in with the second Covenant; when Christs administration upon earth shall cease, then also *he will put down all rule, and authority and power, &c.*

Thirdly, they receive the Spirit of God that acts them, *Ezek. 1. 12. and they receive many*

many gifts from this spirit, even a spirit of Prophecie, *Rev. 19. 10.*

Sixthly, will God have the world Judged? there is none fit but he that is the Son of man to Judge the world; *Acts 17. 31. he will Judge the world by the man whom he hath appointed*; and who is able to do this but Christ? to take the accounts of all the world, or tell them what they owe unto God, and what is due in punishments or rewards from God unto them again, *he only can open the Books: the Book of Conscience, and the Book of Gods decrees: and discover the hidden things of darkness, and make manifest the counsels of the heart, &c.* and when he hath performed this last and great service, and given up the Kingdom of the Church to God the Father, then *God shall be all in all* in the Son, as well as in the Saints: and it will appear that he is the highest end, and his glory the utmost aim of both: and that all the glory that Christ hath, he hath as the Fathers servant, and so it is with the Saints also, &c.

Thus if we consider all the ends of God, Christ hath in him a fitness that doth answer them all.

Use 1.

Take notice of the goodness of God in this: it was a great mercy to provide a Mediator, and an act merely of free-grace: and to do all this for you when you fell from him, when he did not catch after the Angels but let them go, but the Lord adds to his mercy much in the suitableness of it, that your Mediator should be taken up amongst your brethren, and *he that sanctifies, and they that are sanctified to be of one*; for it is the

suitableness of the mercy that doth make it much the greater; for God to give *Adam* a help, when amongst the creatures there was none found, was a mercy; but now for the Lord to give him a meet help, a friend of a suitable spirit, and a calling suitable to a mans disposition (for all sweetness doth arise from fitness) O what a great mercy is this, for God to give a man such a relation, *which is as his own soul*! Now how should this sweeten the Lord Christ unto a man? and how should we study his suitableness unto Gods ends? as he is Gods servant, we should labour to bring our hearts into such a holy frame that the Lord may delight in our suitableness also, with all his ends and purposes; we should take comfort in a suitable wife, estate, employment, but above all in a meet Mediator.

Secondly, this doth plainly argue, that *God will give us all things, Rom. 8. 32.* A wise builder doth make his building in some measure answerable to the foundation; surely he that hath laid a foundation of Saphires, he will not build upon it mud-walls, and cover them with a roof of straw; he hath laid the foundation in Christ his only son: and *if he did not spare him, surely he will with him give us all things, &c.* So he that hath fitted you with a Mediator answerable to all Gods ends and your ends, he will surely fit you with all things; so that thou shalt want nothing that thou standst in need of; he will give thee a suitable estate, and *feed thee with food convenient for thee*; he will dispense mercies to thee in the fittest time, for *the Lord waits to be gracious*; he takes measure of mens spirits; you may think, It would be fit for me to have such a mercy, but the Lord denyes it you; let me tell thee, mercies in thy time, without

Gods time, will do thee hurt: if thou have a mercy before thou be ripe for it, before God see a fitness in thee to receive it, it will be unseasonable; God takes measure of mens spirits I say, and defers mercies that his children long for, till they be made meet to receive them; therefore if God with-hold any good thing from thee, do you conclude, Surely it is not fit for me; for else he that hath fitted us with a Mediator, he would never fail to fit you with all things else.

Use 2.

If an instrumental fitness be an honour to Christ, then it must needs be so unto us, to be *vessels of honour fitted for the Masters use*: and here Consider,

First, to be employed by God is the greatest honour to the creature, as the greatest dishonour is for God to lay a man aside, *2 Tim. 2. 21. &c.* The great title of honour that *Moses* had, was the Lords owning him as his servant, *Moses my servant*, &c. and *David my servant*: and the Angels, their great honour lies in their services, they are *principalities and powers*, *Rom. 15. 20.* but in all this they are *ministering spirits*; and *Paul*, yea so have *I strived to Preach the Gospel*, *φιλανθρωπία*. He lookt upon it as his duty, and as his glory also: their ambition lay in this, who should do most work, not who should receive most wages; truly to be a *Door-keeper*, *Psal. 84. 10.* the meanest office, the lowest employment for God is an honour to the greatest Prince in the world: and therefore if the Lord employ men in eminent services, it is the greater favour and the greater honour.

Secondly, it is a great honour to be useful amongst the creatures; *Eliakim* was highly exalted by God, *I will fasten him as a nail in a sure place, &c. Isa. 22. 23, 24.* Much people shall hang upon him, *&c. Mich. 5. 7.* And the remnant of Jacob shall be in the midst of many people as a dew from the Lord; and *Elijah* a man mighty serviceable to God in his generation, he is called *the Chariot of Israel, and the horse-men thereof, &c.* It is the honour of godliness to be profitable for all things, &c.

Thirdly, the Lord is exceedingly pleased with the services of his people, *Hos. 9. 10. I found Israel as grapes in the Wilderness, &c.* but they are then more specially acceptable, if their services proceed from a spirit suited and prepared for them: for a good work from an unprepared heart, is a provocation unto God, and a sign of hypocrisie in the man, *2 Chron. 12. 14.* and truly if our services be not acceptable to God, they will never be comfortable unto us.

Question.

The great Question therefore which we should study all our daies, should be, What will make a man fit for service?

I will give you a few things briefly.

First, he that will be fitted for service, must be acted by the same principle Christ was, and he must do all from a principle of union and unction; Christ did his from a personal union, and from an unction without measure, being cloathed with the Spirit; but we, from a mystical union, and an unction from the same spirit, according to our measure, *1 John 2. 20.* having received this spirit as a spirit of regeneration and sanctification: for there are no services of an unregenerate man, that

that can either please God or profit himself, because of the corrupt principle from which they flow; for he prays from the same principle that he sins, and the spirit of Satan doth as truly work in him in the one, as it doth in the other; and therefore his religious performances are turned into sins, only his sins proceed from a principle of open enmity, and his duties from a principle of secret flatterie: *Semen natura*, &c. and therefore saies Luther, *Bona opera non faciunt bonum virum, sed vir bonus facit opera bona*: A good tree bringeth forth good fruit: *fructus non faciunt arbores bonas vel malas*. The tree goes before the fruit, and the fruit is answerable to it; therefore if the tree be evil, and thou have not in thee an inward principle of union and unction, thou art not fitted for service, &c.

Secondly, Christ was fitted for service by this, that as he did not his own will, so he sought not his own glory, but did all his services from a principle of self-denial. *I seek not mine own glory, but the glory of him that sent me*; that was all the gain he sought for, that his Father should be glorified: *Non tantum possessio, sed proprietas acquiritur à Domino*. There is a two-fold faithfulness, as there is a two-fold integrity: there is an uprightness particularly in some one act, as there was in *Abimelech*, *In the integrity of my heart did I this*, Gen. 20. 6. and *Isa. 8. 2. and I took unto me faithful witnesses*, *Uriah the Priest*, who was not faithful to the things of God, &c. a man may be faithful in particular actions between man and man, and yet be very false and unfaithful in the universal course of his life between him and God, as this *Uriah* was, who made the new fashioned Altar for *Abaz*. Whilest the Lord Christ was upon earth, he had not the possession of

any thing in the earth; though he was Lord of al, he was maintained by the benevolence of his servants, denied himself in his honour, and in his ease, had no will of his own, but the will of duty overcame the will of nature: O why should not we aspire to be like our Master! &c. but how few make this example theirs! *Hos. 10. 11. Men are willing to tread out the corn, &c.* but it is hard to find men that in service are carried with a single eye; it is easie with *Febus* to pretend Reformation, and also proffer to do much for God, under a cloak of covetousness or preheminance, to make themselves rich and great; I fear that is the design of many, and its strange to see what poor respects will sway with men in this kind, in things of the greatest consequence, as *Saul, honour me before the people*; and *Mal. 1. the Table of the Lord is polluted by the Priests, they offered polluted bread, they would have been glad it had been better, but the people were newly come out of Captivity, and did snuff at the sacrifices, and therefore they said they must take what the people would bring, else they should get nothing; the worship of God would cease they thought. potius omnia rejiciunt,* and so men do, *τὸς ἀπὸ τοῦ συγγνώμηναι μέσως καὶ τεχνικῶς*; Men that bend with the times, and maintain truth in an artificial middle way, &c.

Thirdly, Christ did all his services from a principle of love and desire to please God, *Joh. 14. ult. he did all, that the world may know that I love the Father.* Christ indeed loved the Church, but his great argument that prevailed most with him, is love to his Father: *Amor est pondus animæ*: the byas of his soul: *Amore desiderii*, to be united to him; *Amore complacentiæ*, delighting in him; and the love of benevolence too

returns

returns all to him again; for this principle lies at his heart as coals of *Fumiper*, &c. and all this was to please God; for Christ did not please himself in what he did; there is self-pleasing, and men-pleasing, which acts many men in their services; but there are few with Christ and *Paul*, that do all they do that they may please God. *Iohn 8. 29. I am not alone, but the Father is with me, for I do alwaies the things that please him, &c.*

Fourthly, Christ was zealous for God in all things, and the things of God were dear to him: with how much earnestness doth he assert the truth against the Hereticks, the Pharisees, Sadduces, and Herodians in his time? he whipt buyers and sellers out of the Temple: nay if his Disciple be an Instrument of Satan, he saith, *Get thee behind me Satan, &c. 2 Ioh. 10. if they bring not this word, receive them not: give them no entertainment, shew no friendship to them, nor familiarity with them, least you thereby encourage them in an evil way, as Polycarpus saies to Marcion the Heretick, Noni te esse primogenitum Satanae.* Men are but as Carbuncles, have a great shew of zeal for God, but when they come to act any thing, they are key-cold, &c. *Translucent ad modum ardentis prunae.*

Fifthly, he acted with resolution, and was not discouraged for want of success. *Isa. 49. 4. I have laboured in vain, I have spent my strength for nought, &c. Yet surely my Iudgement is with thee, &c.*

There is a curse pronounced upon him that doth the work of the Lord negligently, or deceitfully, &c. and he saith, though Israel were not gathered, my reward is with the Lord. Duty is ours, success is Gods, should be a Christians Motto; when we undertake any service
for

for God, we should cast our burden upon him alone, all the burden of success: for many men do promise themselves much success, and undertake a great service for God, and think to go through the difficulties they meet withal, yet afterward they say as he did, *Old Adam is too strong for young Melancthon, &c.*

Sixthly, Christ did serve God so in his publike Ministry, that he neglected not his private Communion; he Preached publicly all the day, when it might have been said, *Master spare thy self*; yet he *got into a Mountain at night alone to pray*: he rose up a great while before it was day, to spend some time in secret fellowship with God: and is not this our duty to maintain our private Communion? It is an evil way we are all subject to, to neglect private benefits to our souls, under the pretence of publike service and employments: and let me tell you, sins of omission at the last day will be their destruction, when many shall gnash their teeth and say, *I have been employed in saving Kingdoms: I bore up the Pillars of the earth, but now I am shut out: I have been employed in that great work in saving souls, but now I my self am a cast-away: I shone as a star upon earth, but now I must for ever be in the horror of darkness.* Oh who would not tremble at these sad apprehensions, and labour for a suitable frame of spirit with the Lord Christ, in all our services! that the Lord may say unto us, *Well done good and faithful servant, enter thou into the joy of thy Lord.*



THE
MYSTERIES
OF
PROVIDENCE.

Preached at Pauls, Aug. 18. 1650.

E Z E K. I. ver. 16. the close of it.

And their appearance and their work was as it were a wheel in the middle of a wheel.



THE scope of this Chapter sets forth the Providence of God in the Government of the world; for all things pass under a Providence: he that made all things to their ends, doth rule and act all things unto the same ends. This is set forth by a threefold Vision in this Chapter: and those three Visions present

Ppp

unto

unto you a four-fold subordination of causes in the Providential Kingdom of God ; for I must a little give you light into the whole Chapter.

First, you find in the 26. *verse* (for that is first in nature, though it be last in place) there is a *Firmament*, and upon it the likeness of a *Throne* ; and one sits upon the *Throne* in appearance like the *Son of man* ; this is the Lord Jesus Christ, the glory of God in the person of the Mediator, into whose hands the Providential Kingdom of God is committed, together with the change of the Government : There was a necessity of the change of the Government ; therefore *Ioh. 5. 22. the Father judgeth no man, but he hath committed all Judgement unto the Son* : for which cause God the Father calls Christ the Mediator *my King* ; he rules for him : he is my King, *Psal. 2. 6.* There is a twofold Kingdom of God committed to the Mediator, *the man Christ Jesus* : the spiritual Kingdom by which he rules in the hearts of his people : so *he is King of Saints.* The providential Kingdom likewise by which he rules in the affairs of the world, and so *he is the King of Nations.* Christ now is described here, as being King in the Providential Kingdom ; that is the first in the Order of causes, in the Government of the world.

Secondly, Christ, though the Government be committed unto him, yet he doth not rule immediately, but he rules all things by the spirit, and that in the Providential, as well as in the Spiritual Kingdom : that is set forth to you in the 12. and the 20. *verses* of this Chapter ; *Whether the Spirit was to go, they went, and wheresoever the Spirit was to go, thither was their Spirit also for to go.* Here is a Spirit that acteth the Angels as well

well as the Saints, and all inferiour Agents. The Spirit is the *Vice-Roy of Christ*; Mark what I say: as Christ is Gods *Pro-Rex*, and rules for him; so the Spirit I say of the Mediator is the *Vice-Roy of Christ*, and rules for Christ in the administration of all things; therefore observe, though it is true the Spirit of Christ is not to the Angels a principle of Sanctification; for they stand in the same righteousness in which they were created: yet the Spirit is unto the Angels a Spirit of direction, and that in all their waies, *Rev. 19. 10.* the Angels receive a Spirit of Prophecy from Christ. *I am of your Brethren the Prophets*, saith the Angel there: an Angel, a Prophet? yes, and he that hath the testimonie of Jesus; what is the testimonie of Jesus? *the testimonie of Jesus is the Spirit of Prophecy*: Why then the Angels have a spirit of Prophecy from Christ: the Spirit of Christ the Mediator is the principle of their Doctrine, though not of their Sanctification. That is the second thing in the Order of causes in the Government of all things.

Thirdly, this Spirit acteth the living creatures: that is the third Vision; that is the third subordination: you read in the beginning of this Chapter, *of a Vision of living creatures, with four faces, &c.* What were these living creatures? why look into the 10. Chap. and the 20. verse, you have it there expounded by the Spirit, *I perceived* (saith the Prophet) *that they were the Cherubims*; the living creatures that are there spoken of were the Cherubims; they are the Angels that be called the living creatures: for this cause the Angels now being imployed by Christ in the Government of the world, they be called in Scripture *Principalities and Powers*. There is a double Government

come into the world with the Kingdom of Christ, that should never have been else; the government of Angels, the Government of Magistrates; it is true, both are eminent Ordinances of God, but yet both introduced and occasioned by sin: a natural subjection of man to man there should have been, if man had not fallen; but a civil subjection of man to man there should not have been: *Nomen istud culpa meruit & non natura*, saith

Austin: *Austin:* and for that cause, when Christ shall give up the Kingdom to the Father, he will put down both these: the authority of Magistrates, and the authority of Angels: he will put down all rule, and all authority, and power: these authorities began with the Kingdom of Christ: and before Christ shall give up the Kingdom to the Father, he will put them all down. So Mr. Calvin expounds the place, in 1 Cor. 15. 24. Consider then the spirit of Christ: Christ sends forth his spirit: the spirit acteth the Angels: that is the third in the subordination of causes: Only my beloved, there are two strange benefits that the people of God have by the Government of Angels. First, the Angels rule for them. Secondly, the Angels pray for them: the Angels rule for them, *Heb. 1. 14. they are ministering spirits for the good of the Elect*; he gives his Angels charge over thee: Then the Angels pray for them: see an Angel praying to Christ, *Zach. 1. 12.* and thereupon Christ prayeth to the Father: here an Angel prayeth for the Church, and attaineth an answer of prayer, *Dan. 4. 16, 17. the thing is by the decree of the Watchers, and the demand by the command of the Holy ones*: it is spoken of the Judgement brought upon that great tyrant and oppressor *Nebuchadnezzar*: the demand, you shall read that in the petition: the request,

quest, it is the request of the Watchers: so the Angels are called ; and I remember it is an observation *Origen* hath, when we pray (saith he) there are millions of heavenly Angels, Celestial Spirits do joyn with us, they do pray with us, unspoken to, unasked. Then I intreate you consider, that is the third subordination in the Government of all things.

Fourthly, the fourth in this subordination , in the Government of the world, is, the Spirit rules the Angels, the living creatures. But then here is another Vision, *a Vision of Wheels* : I, so all things here below are called ; it is resembled to the *Moon*, because it is in a continual change, *Rev. 12.* that is to say, *they have the Moon under their feet* : resembled to the *Sea*, *Dan. 7. 2.* because the Sea is in *perpetuo fluxu*, it is alwaies ebbing, and flowing, never at a stay : there is an unquiet principle in it self : So here suitable thereunto, it is resembled unto Wheels: why? they are in *continuo motu*, alwaies moving, they are never at a stay ; their very form of which they are made , fitteth them for nothing else: all things here below are compared to wheels. Now I intreate you consider, who it is that acteth these wheels : Christ sendeth the Spirit, the Spirit acteth the living creatures: Now the living creatures are the wheels, and the Text saith, *the Spirit of the living creatures is in the Wheels*: In the 20. verse so it is said, *When the living creatures moved, then the Wheels moved ; when the living creatures stood, then the Wheels stood* : Why? because the Spirit of the living creatures is in the wheels ; the Spirit of Christ acteth the Angels, the Angels have a great influence in the acting of things below. Now concerning these wheels, here are seven things spoken : and truly they

are all of them weighty truths ; truths of very exceeding great consequence, and of very great use for the present times ; and therefore I shall in a word offer them to your consideration. This, that is in the text is the last of them.

First, in the 18. *verse* it is said, *the Rings of these wheels are full of eyes within* ; things in the world are not carried by the wills of men, *cæco impetu*, by a kind of blind force, as if men ruled the world : No, my Brethren, in all the turnings that there are in the world, know, the wheels be full of eyes ; all things are carried and ordered by a wise and a fore-seeing Providence.

Secondly, *the wheels go upon their four sides*, in the 17. *verse*, that is, they are constant, and settled in their motion : men may turn from one side to another, as it is common for them to do ; they may change their principles, and act quite contrary : they may destroy that which formerly they have endeavoured to build ; but yet notwithstanding the wheels go upon their four sides still ; there is no turning of Providence out of that way : you may use your art, you may use your power, use your policy, the Wheels will still go on upon their four sides : Gods providence is stable, and settled in its motion.

Thirdly, *the wheels return not when they go* : that is another ; God hath not in waies of Providence retrograde motions : when the Lord begins, he doth use to make an end : *in decretis sapientum nulla est litura* : wise men make no blots : if God go forth against a people, if God go forth against a person, truly, the Lord carries on his work : as the wheels are constant in their motion, so likewise they are so settled, that they are carried

carried on, there is no returning; *they returned not as they went.*

Fourthly, the Rings are said to be *high, and exceeding dreadful*, in the 18. *verse*. The actings of Providence are very terrible: I say the actings of Providence are very terrible: when men look upon them with an eye of reason, truly they cannot but stand amazed; when you shall see God cutting short the Spirit of Princes, plucking up Kingdoms, destroying families, deposing Kings: when you shall see the Lord causing *the Mountains to skip, and the Towers to fall*; the Rings be exceeding high, and therefore exceeding dreadful: such high actings of Providence when they are seriously considered, cannot but strike terror in the minds of men.

Fifthly, *the wheels are sometimes lifted up from the earth*: Mark ye, so the text saith: sometimes they go upon the earth: Providence acteth in an ordinary way; sometimes the Wheels are lifted up from the earth, they go out of the ordinary roade; God acteth in extraordinary waies of Providence. Now I intreate you consider, the Lord doth not go alwaies by ruled cases: many times rules are prescribed, but none must prescribe to him; many times the Wheels are lifted up from the earth.

Sixthly, the Wheels sometimes stand, they do not alwaies go; for so you see, *when the living creatures stood, the Wheels stood over against them*: they sometimes stand I say, they do not alwaies go: there is many times a seeming cessation of Providence; Pray observe it; there is many times I say, a seeming cessation of Providence; the Angels seem to let down their wings, and the Wheels seem to be at a stand: many times things

things are becalmed, that you would think surely now the business is like never to go on, all things are at a stand: by and by the spirit of God acteth the living creatures: the living creatures again, they act the Wheels: You know how it was in the building of the Temple, sometimes the work was at a stand for divers years together; by and by the Spirit of God stirred up the heart of some one or other again, and then the work was revived, then the Wheels went again. Consider I humbly pray you; sometimes there seems to be a cessation of Providence, but yet the Lord will carry on his work.

In the last place: and so I come to the text. There is a *Wheel in the middle of a Wheel*: there is a double interpretation given of it; you may do very well to take in both, though it is the last that I shall stick to. *A Wheel in the midst of a Wheel.*

First, it notes *motionem transversam*: I say there is in it *motio transversa*; that is, it implies a motion that is cross and thwarting, like the motions of Watches, or some curious work, where one Wheel moves one way, and yet it acteth another Wheel that moves quite the contrary way; this is Gods ordinary way in Providence; he accomplisheth things by transverse, and cross and contrary motions. So you may observe a *Saul* labouring for to establish the Kingdom upon his Posteritie, was the great means to settle the Crown upon *David's* head: God doth many times carry on things by a transverse (I say) and a contrary motion.

Secondly, there is likewise not only a transverse motion, but there is also *motio complexa*, a complex motion: and so the word signifies, *a Wheel in the midst of*
of

of a Wheel : a motion that is intricate, intangled one in another, like to some curious water-works, that you shall see the Wheels do not only turn cross, contrary one to another, and one wheel moving this way, shall act another wheel moving that way; but withal, it is a hard matter for a man that is not skilful in the Art, to be able to discern which way it is the Wheels are turned so one within another. A man that is not skilful in a *Globe*, would wonder to know what the meaning of those many lines and circles should be; they all go one within another: so, here is a wheel in the midst of a wheel; Providence is so intricate, so complex, so mysterious, it is impossible for a man that is not an Artist in Providence, to be able to see the waies, and the goings forth of God in them. That now is the sense of this Scripture, as I conceive: and the Observation that I shall give you from it, is this;

Doctrine.

The actings of Providence are very intricate, and mysterious: I say, the actings of Providence are very intricate and mysterious; that it will pose men of the greatest parts, and of the greatest graces to be able to discern the waies of God in them. My Brethren, there is *the wisdom of God in a mysterie*, in his Works as well as in his Word. This I shall briefly clear to you by a few instances out of Scripture; then I shall shew you some of those intricate and mysterious actings of Providence for the manifestation of the truth of the Doctrine, and then shall come to the Application thereof.

First then for the proof of it, take these three instances.

The first is that in *Psal. 97. 2. Clouds and darkness are round about him; righteousness and judgement are the habitation of his Throne*: how doth the Lord when he doth minister judgement and righteousness in the world, how doth he carry himself? truly he doth in-fold himself in a dark cloud; clouds and darkness are round about him, saith he: as it is said of the Virgin when she conceived; *the spirit of God over-shaddowed her*: so my Brethren, the Lord is pleased to act things in Providence in an over-shaddowing way: that is the first instance for the proof of it.

Secondly, look into *Psal. 36. 6. Thy Judgements are as a great deep, thou savest both man and beast*: it is spoken of the actings of God in the demonstrations of Providence: and he saith, there is no tracing of God, no more then you could trace a mans foot-steps in the bottom of the Sea: thy Judgements are as a great deep. The Apostle in *Rom. 11.* useth an expression suitable, *how unsearchable are his waies*! waies that are without foot-steps, you cannot trace them, you cannot say, here God hath gone, he hath walked so mysteriously: *how unsearchable are his waies, and his wisdom past finding out.*

Thirdly, look into *Psal. 77. 19. Thy way is in the Sea, and thy path in the great waters, and thy footsteps are not known.* Why, the actings of God in the world, they are beyond the reach of the wisest men, the greatest Politicians, that the truth is, when they look upon the waies of Providence, they cannot yet tell whether God will go forward, or backward: for his way is in the Sea, and his path in the great waters, his

his foot steps are not known : actings of Providence are very intricate , and mysterious : a wheel in the midst of a wheel. I will give you some instances of it, that by this means, the meaning of the Doctrine may be the more clearly seen. There are six instances as projects of providence , that I shall set before you, wherein you must acknowledge that the Lord works very mysteriously.

The first is this, God carries on all things by a secret and an invisible vertue, that though you see the hand without, yet you see not the spring within. It is said of the Angels, *the living creatures, that they had wings, but they had the hands of a man under their wings*: the hand ; what is the hand ? it is *symbolum roboris*, it is *instrumentum operationis*, it is an expreffion of strength, it is the great instrument of action ; Now there were hands put forth, they worked effectually; I, but secretly; the hands be under their wings : so observe I beseech you, there is a Spirit of the living creatures in the wheels : the text saith, all things are acted by a secret, a hidden, and an invisible vertue : that though there do nothing appear, yet still the thing is carried on, no body can tell how ; For instance; The Lord would build the Temple : there was the highest opposition that could be: a *Samaritan* faction at home, and that backed with the power of the whole *Persian* Empire : yet notwithstanding there is an invisible vertue carries on the work : that all this power cannot hinder, but *this mountain must become a plain before Zerubabel, Zach. 4. 7.* Well, that is first, it must needs be mysterious I say, because, though you see the act-

ings without, yet there is an invifible vertue within, that you do not fee.

Secondly, mens fpirits are many times-raifed unto an extraordinary pitch beyond the fpirits of men : drawn out to higher refolutions, they pitch upon higher thoughts and purpofes then ever the times require : why now mark, here is a myfterie in this, that at one time a man fhould rife higher then at another time, and their refolutions, and courages rife higher, and they fhould dare to encounter with thofe difficulties that even formerly they did tremble to think of : What is the reafon of it ? Oh here is the myfterie of Providence; in *Zach. 12. 8. the weak fhall be as David, and David as an Angel of God* : What is that ? why, the Lord makes it as a fpecial promife ; he faith, how he would raife the fpirits of men, that he that formerly was weak, weak in body, weak in heart, he fhould now be as *David*, as valiant, and as ftout a Souldier, as skilful and expert in war, as ready to encounter with the greateft difficulties, and look the ftouteft Gyant in the face; the weak fhall be as *David*; and *David* a man that had but fuch a degree of fpirit as *David* had, now truly he fhould have the fpirit of an Angel : Mark ye, God raifeth the fpirits of men; a mighty myfterie of Providence lies in it : *When the worm Jacob fhall thresh Mountains* : I, when it is a worm, and a worm fhall undertake to encounter Mountains : *When a Barly Cake fhall over-throw a Tent; when Cities fhall be like to figgs that fall into the mouthes of the eater : and Captains and valiant men fhall be like thofe Grafs-hoppers in a Sunny-day*; here is a great myfterie of Providence, that they that are *men of might* at one time, *fhall not find their hands*

hands at another : What is the reason ? My Brethren, the works of Providence are very intricate and mysterious.

In the third place ; God puts impressions and apprehensions upon men many times, that they run to their own ruines : I say, there be apprehensions raised, and left upon the spirits of men, that they run to their own ruine, *as the horse rusheth into the Battle*: sometimes impressions of discouragement : Mark, *Judges 7.* there was a man dreamed that a Barly Cake over-threw a Tent ; God sets on an impression of discouragement : this is nothing (say they) *but the sword of the Lord, and the sword of Gideon.*

Sometimes impressions of encouragements, *2 King. 3. 21, 23.* this is a strange story. There comes out a mighty Army of the *Moabites* to encounter with the *Israelites* : in the morning as the Sun began to rise, they saw the Sun shine upon the water, and it looked red like blood : presently, what was the impression ? say they presently, *the Kings have destroyed one another; arise Moab to the spoyl* : Mark, God set on such an impression; such an apprehension upon their spirits, that they by this means run on to their own ruine, as you shall see in the ensuing story. And so likewise when the Red Sea was divided before the children of *Israel*, such a desperate spirit seized upon *Pharoah*, that in their pursuite he should follow them into the Red Sea. Consider, here lies the mysterie of Providence, God sets on such an apprehension upon the spirits of men, that they shall run on to their own ruine.

In the fourth place : God many times raiseth up Instruments, and he qualifies them for his work : girding

up their loyns, and strengthening their hands, that they shall go through that at one time, that you would have thought ten thousand instruments could not have done it at another. This now is Gods season. *Cyrus*, the Lord raised him up; *I will hold his hands* (saith he) *I will gird his loyns*, *Isa. 45. 1, 2.* and then God laies the same instrument aside again at another time: Mark, many times the Lord will make a combination, and there shall be a conjunction of Instruments, and afterwards the Lord will make use of these, even to destroy one another: here are the mysteries of Providence. *Abimelech* and the men of *Shechem* joyn, they make him King; who would have thought but that certainly the men of *Shechem* would have stuck to *Abimelech* for ever, having now renounced the house of *Ferubaal*? but mark, when they had done the work that God appointed, their conjunction falls: why then, then *fire comes out of Abimelech & devoures the men of Shechem*, and *fire comes out of the men of Shechem and destroyes Abimelech*: Here now are the strange mysteries of Providence.

In the fifth place: God many times destroyes men by those means by which in all humane judgement they think they shall be preserved: I say, God doth usually destroy men by those means by which in humane judgement they think they shall be preserved. The people of *Israel* when they were in any necessity, then by and by unto *King Fareb*, which some expound to be a helping King: *sometimes in the way of Assyria, sometimes in the way of Egypt*; yet notwithstanding, they were destroyed by those that they brought in to their help. When *Israel* was low, why truly they would needs have a King: the King ruined their Nati-

on almost : *the earth is weak* (I should read it) *the Land is weak, and the inhabitants thereof, I should bear up the Pillars thereof : Saul* was weak, and destroyed the Land. When *David* came to the Crown, he did bear up the Pillars thereof : I beseech you consider it, it is an ordinary thing therefore, *Isa. 44. 25. the Lord turneth wise men backward*, the meaning of it is, take all their counsels, and the events no way answer the design, but the quite contrary : the quite contrary unto what they did design is brought to pass; wise men are turned back. Now these are the strange actings of Providence. They bound *Paul* that he should not preach : *My bonds tend to the furtherance of the Gospel*. They banished the Church out of *Jerusalem*, on purpose that so they might have destroyed it : but that is the Churches preservation, when *Jerusalem* is destroyed. These are the strange actings of Providence.

In the last place : when things are brought to the lowest ebb, the means weakest, and the confidence of the enemy and their expectation highest, then many times God is pleased to destroy the power of the mighty. When *Gideon* hath but three hundred men, he is fit to fight Gods Battles ; yea, *Sisera* must fall by the hand of a woman. This is mighty considerable, in *Nahum* 1. 10. *When they are drunk as the drunkards, and folden together as thorns* : that is, when they are unanimous as one man, their combination strong, they are folded together as thorns, you cannot pull them asunder, and by this means they are drunk with confidence as a drunkard; for such a drunkenness is there spoken of : What then ? *they shall then be consumed like stubble that is drie* : they are never so neer destruction ;

destruction; these are the mysterious actings of Providence; why certainly then the Government of the world is like a *Wheel in a Wheel*; the actings of Providence are very intricate and mysterious. I am sorry the time hath so out-gone me: indeed it was the Application I aimed at. Let this serve for the Explicatory part: let us now come to the Application.

If this be so, I have two Uses to make of it; but it is the last I shall insist upon.

The first is; In all actings of Providence subscribe to his wisdom.

The second is: In all actings of Providence submit to his will. Well, these are the two Uses.

Luther.

First, I say, If there be such great mysteries in Providence, then subscribe to his wisdom; acknowledge that God only is able to govern the world: he is wonderful in counsel, and mighty in working. I remember it was a handsom reproof that *Luther* did once give to *Philip Melancthon* when the Protestant cause lay very much at the stake: *Melancthon* was mightily troubled how things would go; *Luther* sent him this message, *Monendus est Philippus* (saith he) *ut desinat esse mundi gubernator*: you must admonish *Melancthon* that he leave off to govern the world: alas government of the world belongs to God: Subscribe to his wisdom; say only, that he is fit to rule the world. That I did think a little to have enlarged my self upon, but I dare not, because I shall transgress. But the second I would willingly, though I beg a little time of you to speak something of it.

As you should subscribe to his wisdom, because his providence

providence is mysterious. So likewise submit to his will, I say submit to his will. Oh, it is a sad thing, that those that profess obedience unto Gods commanding will, should yet harbour in their souls so much discontent at Gods effecting will then notwithstanding. Truly, this is an evil that may befall a gracious heart. I will give you the example of a Saint : *Jonah*, in *Jonah* 4. God had caused a Gourd to spring up as a shade to *Jonah* in the night, and the Lord smote the Gourd at the root and it withered : the text saith, *Jonahs heart rejoiced because of the Gourd*, his heart was shortned to the present contentment, and upon that cause God takes away the Gourd : *Jonah* is angry with this act of God. Now, I intreate you, if it be but a smal content, a conceit, a petty advantage, why yet notwithstanding, if God act contrary to my design, that party goes not up that I would have, it may be, or I have not those waies of advantage, or friends one way, that I could make another, for that cause truly that man is angry ; this is (consider I beseech you) this is the true cause of all the grudgings in the world, and of all those repinings and discontentments that there are in the world, because men do not submit their wills unto the effecting will of God. Now, I beseech you be pleased to observe two or three things.

Observe in the first place, you sin in this in a high degree in three things ; you sin in a high degree.

First, you exalt your wisdom above Gods, and it is as much as if you should say : truly, things go not so well now as I could wish them ; if the government of the world were in my power, truly matters should be better ordered ; you do plainly say so ; that party
R r r r should

should prevail, that I would have prevail, and those waies should be carried on that I would have; for, (my Brethren) he that correcteth another mans act, doth in that (at least) suppose he is wiser then he.

Secondly, hereby you exalt your wills above Gods, your will is the rule of goodness, not Gods. Now I intreate you observe, was the Devil ever guilty of higher Atheism then this? for a man to say, it is true, thus, and thus it is, and I must needs acknowledge it, that God judgeth the world: but yet I should rather have judged it to have been better if it had been thus: what is this to say? truly, this is my will that is the rule of goodness, and not Gods: for if it had been as I would have it, it had been better. You little consider when men are carried out in passion in such things as these are, you little consider the abomination of them. Nay,

In the third place, You hereby put God out of his Throne, for the government of the world; such a man saith with *Absolom*, *Here is no man to do you Justice*; if the Government of the world were in my hand, things should not be carried on with such confusion and disorder; the Church of God should not be brought to that distress, nor the world put into such disorder as now it is: Consider what a high sin is this: well, that is the first. But,

In the second place, I intreate you consider this: do you think now when the Providence of God is so mysterious, and thy will riseth against the actings of Providence, do you think you will turn God out of his way? do you think I say, that you shall turn God out of his way? No I beseech you, observe it in

*Iſa. 31. 2. the Lord will not call back his Word, ſaith the Text; it is not all your grudging (my Brethren) will make God go back; No, I entreate you, obſerve there in the 3. ver. I will riſe up againſt the help of theſe that work iniquity; I, both they that work iniquity, and they that help them ſhall fail together, ſaith the Text: they and their helpers: it is true, many think by calling in help, by joyning partie to partie, counſel to counſel, they ſhall certainly prevail, and ſo by this means ſcatter parties upon different intereſts and ends made up into one; Why, but what is the meaning of this? truly, they that could not prevail by themſelves, muſt never look to prevail by their helpers: ſaith God, I will riſe up againſt them that help them: do not think you ſhall turn God out of his way, becauſe it pleaſeth not you, the way that God goes in: No, thou mayſt ſet thy ſelf in a way againſt God, and fall before him. I will give you two inſtances of this: and truly they are very remarkable ones. One is that of *Ahaſiah* the King of *Judah*: *Ioram* the King of *Iſrael* is wounded: *Ahaſiah*, his brother in Law goes down to viſit him: you will ſay, this was but a brotherly curteſie: was there any harm in this? nothing but civilitie. I, but *Ahaſiah* goes down at the ſame time when God was going forth in Judgement againſt *Ioram*, and againſt the houſe of *Ahab*, and what follows? truly, *Ahaſiah* dieth in the way: the ſame inſtrument that deſtroyeth *Ioram*, deſtroyeth *Ahaſiah*, that he periſheth in civilitie. I will give you another inſtance of a godly man; ſo that you may ſee it is dangerous to have a pre-engaged will againſt the actings of Providence. *Ioſiah*, he wrought the great reformation that was in *Judah* after the revolt of the ten Tribes, yet after he had*

wrought this reformation, yet this man he must be standing in the way of Gods Providence. *Pharo-Neco* King of *Egypt* was appointed by God to execute a Judgement of God upon *Charchemish* a Citie that belonged to the King of *Assyria* upon the borders of *Euphrates*; he desires *Iosiah* that he might have liberty (that being the shorter cut) to pass through his Countrey, *Iosiah* he refuseth it, and a man would have thought he had good reason for it too; he had had a great deal of experience heretofore of the crueltie of the *Egyptians*, they had been ill neighbors; and he was likewise in league and covenant with *Nebuchadnezzar* the King of *Assyria*, he did owe fealtie, and allegiance, he had taken the oath of allegiance to him: and what should he not be faithful to his King? upon this ground now he goes forth. (So *Peter Martyr*) — (So Doctor *Usher* in his late *Chronologie*) a kind of suddain fierceness there rose in the man, and what followeth? why, truly he dyeth in the way. *Iosiahs* good reforming, tender-hearted *Iosiah*, yet he meets God in the way of his Judgements, and he dyeth in the way: therefore I say, take heed, think not your opposition will turn God out of the way: O, submit your wills, his Providence is mysterious. But that I may a little give you some grounds for it, for the quieting of your hearts: take notice but of that expostulation first by the way: take notice of that expostulation of God unto *Samuel*, 1 *Sam.* 16. *How long wilt thou mourn for Saul, seeing I have rejected him?* *Saul* was not yet deposed from the Kingdom, *Saul* reigned still: I, but Gods will was manifested to *Samuel*; *Samuel* mourneth, God reproveth his mourning: as if he should have told him: Why dost thou dote upon a man, as

you may see
Iosiah's fall & death
was brought on him
no way but by his
own sinfulness
of any to be

if the good of the whole Common-wealth lay upon him : rather look out for better for the time to come. God doth not love those passions, neither will he allow them in his own people, that cross his will when it is manifested ; how long wilt thou mourn for *Saul*, seeing I have rejected him ? Now to bring about your wills to the effecting will of God, I beseech you be pleased but to consider these two or three things ; they are mighty quieting considerations, and so I have done.

In the first place ; consider this : all the government of the world is committed unto Christ, I have told you : I say the Government of the world is committed unto Christ : *the Father judgeth no man, he hath committed all Iudgement to the Son* ; it is the speech of Christ that acteth the living creatures, and the living creatures act the wheels as you have heard. Now (my Brethren) should not you be willing to leave all in Christs hand, seeing God hath committed all into his hands ? There is a double title Christ hath, he is bound to be faithful in both. *spirit*

1. As it is an office, in which he is employed by God the Father : And,

Secondly, as the Church is his own inheritance ; Now I intreate you consider, if all be committed to Christ, the government of all things ; then I say, leave it with submission of will unto that hand into which God the Father hath placed it.

Secondly, I entreate you consider this (which is a mighty quieting consideration) Christ governs the Providential Kingdom, all for the good of the Spiritual Kingdom. I say, Christ subordaineth the Kingdom of Providence unto the Kingdom of grace, *Eph. I. 22.*

he is made the head above all things unto the Church, he undertakes the government of all things for the Churches sake, and he orders all things for their good, he is the head over all things unto the Church. It may be alas poor creature, when thou lookest upon Providence God walketh in the dark to thee: and how Christ will bring good out of all these, thou canst not tell; leave it to him now: he is called *the Artist, the skilful Artist*. You have the place, *Prov. 8. 30. I was by him as one brought up with him*; you read it so. I do a little wonder at the translation: I was by him as one brought up with him: it is in the Original, *I was by him as an Artificer*: you have the same word so translated in *Cant. 7. 1. by the hand of the cunning work-man*; the very same word is used: now it may be, if a man unskilled should come and look upon a man that were a curious Artist, it may be a Chymist, or the like, he would wonder how he should be able to bring such great effects out of such unlikely things: yet notwithstanding the man is contented to look on with delight, and resteth upon the man for his art; for he saith, he knows how to bring it to pass, though I do not. Jesus Christ is a curious Artist, when you see him, take content in it, and rest: for the art is in him, he knows how to bring it about, though you do not. That is another very quieting Consideration. But,

In the third place; the Lord hath discovered to us the ends for which he worketh, and I am sure his ends shall be effected: Now, if God will carry on his own ends, truly, what if some of my inferiour mistaken ends miss, should I be discontented? no, let God carry on his own ends; he will carry them on.

But you will say: What are his ends? His ends upon

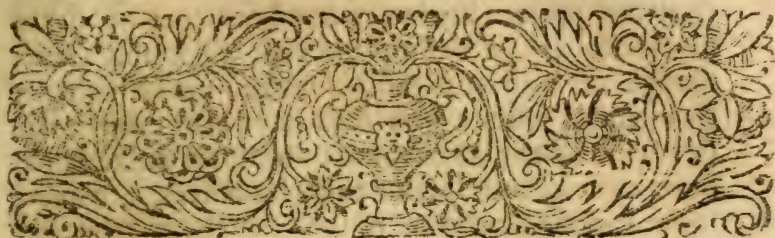
on the world at present are these.

First, *he will shake the things that are made*, Heb. 12. 27. *that the things that cannot be shaken may remain.*

Secondly, he will make way for the ruine of Antichrist and Poperie in all the forms of it. I say, that is another end, and that he may destroy Antichrist, and ruine Poperie in all the forms of it. And,

Thirdly, that he may make waie for the accomplishment of that glorious promise; *the Kingdoms of the earth shall become the Kingdoms of the Lord and his Christ*. Now I entreate you observe; If these ends of God be carried on, as they shall certainly be: then, what need have you to be disquieted, because some of your inferiour injudicious mistaken ends be not brought about? truly this is that that comforteth a Godly man: and I confesse it hath been in all these troubles and confusions that have been amongst us, *the Land reeling too and fro, staggering like a drunken man*, it hath been the principal, the main support to me: *a godly man can never miss his utmost end*: Now this I know is a rule the School-men give: *finis ultimus perficit tam agentem quam actionem*: the utmost end is that that perfecteth the Agent and the action: the utmost end: why now that man can never be miserable that attaineth his utmost end. Here is the miserie of all ungodly men, they may attain many inferiour ends, subordinate ends: I, but their utmost end they never obtain, therefore they are for ever miserable. But now here is the happiness of a Saint, he never fails in his utmost end: but as *Austin* saith of Gods answering his prayers, he did answer the hinge of my prayer, that he did: sometimes I prayed for the thing, but God did not give me the thing: I, but the hinge on which my prayer

prayer moved, that is, that all might tend to Gods glory, and my good, in that God answered my prayer; and so shall a soul say at last : there were many things that my mistaken judgement did think would have conduced to such an end ; but God saw it not good : therefore I obtaining my utmost ends, he lets Gods will go on in the world : and for my part I am satisfied, though many of my inferiour ends I miss. These are the quieting principles that should be in your hearts, when you submit to the will of God in his mysterious actings in the world. I dare not detain you any longer. Consider I beseech you what hath been spoken, and *the Lord give you wisdom and understanding in all things.*



Christs care in Glory,

FOR

his Churches good on Earth.

R E V. 2. ver. 1.

These things saith he who holdeth the seven Stars in his right hand, who walketh in the midst of the seven Golden Candlesticks.



He Works that God the Father gave his Son the Lord Jesus Christ to do, are of two sorts. They are either Acts of Ministry, or Acts of Majesty : the first he finished when he was here upon earth : For he said, *he had finished the work given him to do* : And he is ascended up to Glory, that so he might perform the second : (that so he might be both faith-
S s s s
ful

Brighman.

ful to God, and merciful to you :) For though he be ascended up into heaven as our Lord, yet he sits in heaven still as the Fathers Servant : For this Cause though he hath changed his place, yet he hath not changed his office : you shall have him therefore in this Book of the *Revelations* (which was indited from heaven) described suitable to all his offices, according to the various Condition of the Church, as *Brighman* hath well observed, *pro varia Conditione Ecclesie*. He is described as the Churches Priest, in *Chap. 1. ver. 13*. He was seen wearing a Garment down to his Feet : In allusion to the priestly Ephod, and the curious Girdle under the Law : for that I understand by that *Vestis talaris* there, and not a description of his Imputed righteousness as some conceive it : then Christ though he be in glory, remains the Churches Priest : for he wears his Priestly Garments there.

And he remains still the Churches King, in *Chap. 4. ver. 3*. *I saw a throne, and one that sat upon it was to look upon like to a Jasper and a Sardix stone*, spoken of Gods ruling the Church in the Person of his Son.

And he is described to be the Churches Leader and Commander. In *Rev. 19. ver. 11, 12*. *His eyes are like a flame of fire, and on his head are many crowns. Clothed with a vesture dipped in blood : And the Armies that were in heaven followed him upon white Horses*.

And he is described as the Churches Prophet too. In *Chap. 6. ver 7*. There he is set forth as a *Lamb that hath seven horns and seven eyes : And he came and took the Book out of the hand of him that sat upon the throne, and opens the seals thereof : And therefore he it is that receives all the discoveries of God towards his Church, and he it is that doth dispense it unto the Church.*

Church. Chap 6. ver. 2. *And there was given a bow and a crown, and he went forth conquering and to conquer* : Spoken of Christs prevailing by the Preaching of the Gospel : as he is described in *Psalm 45. 4, 5.* So that though Christ hath changed his place, yet he hath not changed his office, nor his Company : while he was here on Earth, he conversed with his people, and *he walks still in the midst of the Golden Candlesticks.*

And to manifest that he was still in office for his Churches good, that whatever he is, even after his ascension, he is all for the Churches sake : therefore shortly after he departs ; he did as Princes use to do upon the days of their Coronation, *spargere misilia*, he scattered abroad, poured out certain extraordinary Gifts, to manifest that still he had respect unto the Church : But these lasted but for a time ; for this Cause after he had in his bodily presence been absent, yea and seemingly silent for about sixty years (for its Generally conceived, that this book of the *Revelation* was penned about the latter end of the reign of *Domitian* the Emperour, which was sixty years after Christs ascension) now it was that *he gave this Revelation unto his servant John*, that it might be a standing monument unto the Church, what his affections were, though he were now in Glory : therefore he leaves this unto them for their direction, that they might know what to expect in after Times, and what to pray for, and also for their Consolation : though sad occurrences were to come, yet the Lord lets them see the Event and Issue of all should be for good.

This is the scope of the Lord in this prophesie ; he writes in this Book of two things : *The things that are, and the things that shall be hereafter.* Among which

there are several prophecies that concern the seven Churches of *Asia*, of which, this is the first to the Church of *Ephesus*.

It may here be enquired, seeing there were so many other famous Churches in the World; the Churches of *Rome*, of *Galatia*, of *Corinth*, &c. to whom those Epistles were written; how comes it to pass, that the Lord Jesus singles out only the seven Churches of *Asia*, to write Letters from heaven to them, passing by all the rest of the Churches?

There are four Reasons I meet with among Interpreters that are given hereof.

First, Because *Patmos* (which was the Place of *Iohns* Banishment) was nearer to these *Asian* Churches, and the Conveyance to it easie by the *Aegean* Sea; By this means being in Exile, he did indeavour to do them good, being shut out from the like opportunity from Churches more remote.

Secondly, Because these Churches were in an especial manner part of *S^t Iohns* Charge; for though it be true, that the Apostolical Authority was universal over all the Churches, as their care reacht to all the Churches, and was not limited to a particular Congregation, as the Ministers of the Gospel now is: in *Acts* 20. 28. *Attend to the flock, over which the holy Ghost hath made you a Bishop*; though the Apostles were sent forth to all the World, yet it plainly appears from *Gal.* 2. 9. that they did by mutual consent divide the World among themselves, and did every of them take a several part of the world as their more especial Charge, as they that write the lives and travels of the Apostles do clearly set forth; among the rest these of *Asia* the less, are conceived to be the especial part of

Iohns

Johns Charge, and upon this Ground he takes especial care to write to them.

Thirdly, Some conceive it was, because the Lord did foresee that of all the Gentile-Churches these were neereſt to Judgement and ruine, to have the Candleſtick removed from them, unleſs their repentance did prevent, and therefore he eſpecially takes Care to apply the Remedy where there was the greateſt danger in the Diſeaſe.

Fourthly, Some give a further Reason, making theſe ſeven Churches of *Aſia*, types of all the Gentile-Churches afterwards unto the end of the World: What reaſon there is out of the Text for that, I ſhall not ſpeak to: only this I am ſure of; the Lord when he bids *John* write, he writes the things that are, which are diſtinguiſhed from thoſe that are to be hereafter; and therefore I am not to confound them: But this is moſt true, if theſe *Aſian* Churches were not types of all the Gentile-Churches, yet certainly they were as it were the patterns, and all the Gentile-Churches were to take warning by them, that the ſame Corruptions were as truly incident to all the reſt of the Churches, which had now overgrown them: and *John* having opportunity to write to theſe, doth by them admoniſh all the reſt.

The words that I have now read unto you, are a Glorious deſcription of the heart of Chriſt in heaven, and of the care that Chriſt hath of his Church in Glory. It is true, that *of him the whole family in heaven and earth is named*, and he it is to whom Angels, Principalities and powers are made ſubject after his aſcencion into Glory, *1 Pet. 3. 22*. He it is to whom the Providential Kingdom of God is committed; for,
he

he hath committed all Judgement unto the Son Joh. 5. 23.

But yet notwithstanding though he takes Care of the whole providential Kingdom, yet he hath an especial eye on his spiritual Kingdom, he doth not forget his Lambs : the Kingdom of Christ in this world is made up of two Parts or Branches, Officers, or Members ; both which are described in the Text.

Christ's care that he takes of officers ; this *he holds the Stars in his right hand* : his Care of the Members, this *he walks in the midst of the Golden Candlesticks.*

A short exposition I intend to give you upon this : First, The Care that Christ takes of the Officers of the Church ; and that you see is described thus, he holds the Stars in his right hand. Two things I must here explain.

First, here is a description of the Persons, they are Stars.

Secondly, The act of Christ's Care towards them, he holds them in his right hand.

First, By Stars are meant the Officers of the Church. And that clearly appears from the Exposition given by the Spirit of God in *Chap. 1. ver. ult. The seven Stars of the Angels of the Churches* : where I pray observe, I cannot interpret Angels singularly, as referring to any one kind of Officers, as some do : But Collectively, as referring to all the Officers of the Church. The Reasons I shall hint you to, pray note them : because it hath been some kind of Controversie in these latter days.

The first is from the Title Angel, upon what Ground called Angel ; It is a name first given to Christ, and from Christ derived and applyed to those special Ministers and Officers imployed under him ; this

I make appear from *Gen. 48. 15. The Angel that redeemed me from all adversity; the Angel the Redeemer*, that is his name; Called therefore *the Angel of the Covenant*, in *Mal. 3. 1.* Now from hence, because God intitled his Son thus, this very name doth Christ himself convey to all those that are Officers under him: and that it is a name borrowed from the old Testament, I shall clearly make manifest: and therefore it must be used in the same sense: In the Old Testament I find it applyed to all Church-Officers: to Prophets, in *Haggai 1. 13. Then spake Haggai the Angel of the Lord, in the Lords Message*; there he is called the Angel of the Lord: yea, all Gospel Ministers are so stiled. In *Iob 33. 23. When a mans soul draws nigh to the grave, and his life to the destroyer*: that is under the guilt of his own-conscience: if there be an Angel, an interpreter: so you are to read it: not only Prophets neither, but Priests are called Angels too: So you shall find, *Judges 2. 1. There came an Angel of the Lord from Gilgal to Bochim*: a man would have thought it had been an Angel come from heaven: But it is an Angel that came from *Gilgal to Bochim*: It was a Minister among men, as Interpreters expound it: But its ordinarily interpreted of *Phineas* the Priest: And his Message drew such tears from the people that its called *Bochim*, the place of weeping: so some expound that place, in *Eccles. 5. 6. spoken against rash vows: lest they say before the Angel of the Lord, it is an oversight*: the Angel of the Lord, who is that? Look to the 5. of *Leviticus ver. 5.* it will help you to expound that text: It was commanded of God, that all rash Vows, the errors of them, should be confest unto the Priest: therefore if the title Angel were given to all Church-

Church-Officers under the New: And cannot in reason be applyed to any one sort of Officers, as some have done it lately to Bishops.

The second expression is that of Stars, and that will evidence the thing unto you: By *stars*, in the Scripture, are meant all men of great place or power, either in State or Church: Persons of great place and authority in the state; *Matth. 24. 9.* where the Lord describing the sad Desolations that should befall *Jerusalem*, he saith, *Stars shall fall from heaven*: when some people read that place, they conceive its spoken of the day of Judgement, and not of the downfal of that State: these shall be brought down from their state and honour; and that is the meaning of that place, *Rev. 8. 27. the Sun shall be smitten, and the third part of the stars.* And its meant all persons of great place in the Church; observe *Dan. 8. 10.* from whence in all probability these expressions are taken: *Antiochus waxed great over the host of heaven* (for so the Church is called) *and cast down some of the Stars to the ground, and trampled upon them*: persons of great place are commonly called stars: and the edge of the persecution commonly turns upon them. When the Lord speaks this to the comfort of his servants, that he holds the stars in his hand; it were but small comfort to inferiour officers to tell them, the Lord holds the stars in his hand: that is great men, the highest officers, but not you, when as its spoken of them all: the Church is the host of heaven, and all the officers thereof are the stars in Christs right hand: that is the first thing.

Secondly, What is the act of Christs care towards these: the text saith, *he holds them in his right hand*:

it signifies two things, according to a double expression in the Scripture : the right hand of Majesty, in *Heb.* 1. 3. and so Christ is said to *sit at his right hand*. The right hand of power, *Luke* 1. 76. I conceive the latter is here intended, and to be understood of that power that he doth use in mercy to put forth, for the protection, deliverance, and preservation of his people : hence it is that in *Psal.* 20. 6. all deliverance and preservation is called *the salvation of his right hand* : and therefore, *De clementissima Protectione.* *Psal.* 22. 7. he will protect them with his right hand in this life, and he will exalt them with his right hand in the life to come.

Rivet.

Here give me leave to hint to you four things, before I pass from this; mark them well, for they concern you.

First take notice from hence, that Church-Officers are but stars, and they shine but with a borrowed light, with a derived light ; they have their light from *the Sun of righteousness, the fountain and the Father of lights,* *Mal.* 4. 2. they must be Seers before they can be Prophets ; *What hast thou that thou hast not received ?* take heed therefore, though its true, that *one star differs from another star in Glory* : yet let no man exalt himself in regard of his own light : thou art but the vessel , and hast no more light then the Lord is pleased to put into thee : and remember while the stars shine tis night ; though whilest the night lasts the stars are needful : whilest we live here, even the best men, they walk in the dark : and therefore the most glorious times of the Church stand in need of these stars. But the day hastens when these stars shall disappear for ever, for *Christ will put down all rule, and all authority, and power,*

1 Cor. 15. 28. there shall be no more use of Magistracy or Ministry for ever : But yet though the day approacheth, it is night still : the greatest light, and the most glorious discoveries of all the Ministers in the world, cannot make day in the soul, or in the Church, unless the Sun of righteousness discover himself : therefore let the people seek out for further direction, and get a light from Christ the Sun of righteousness ; which is a light that all the Ministers & Officers in the world cannot impart : for all the light that they can bring in, is but star-light ; and they are a woful people, and disconsolate souls, that only live and walk by star-light all their daies.

Secondly, The stars are in the right hand of Christ, that is, at his dispose ; therefore sure he appoints them their Orbs where they shall shine ; he removes the stars as well as the Candlestick ; that expression is very observable, in *Isa. 62. How Beautiful are the feet of those upon the mountains, that bring glad tidings !* What beauty is there to be seen in their feet ! the meaning of it is, there is a beauty in the Message that they bring : the Lord having made the Gospel ambulatorie and itinerarie, that it is carried about from house to house, and from place to place, by the feet of the Ministry. Remember, you that enjoy the Gospel, that sad expression in *Jerem. 7. 12. Go to my place in Shilo, where I set my name at first, and see what I did there.* Why, what did God there ? he forsook the Tabernacle of Shilo. Remember the stars are in the right hand of God, and he appoints them where they shall shine : and one of the saddest Judgements that can befall a people in this life, is for God to seal up the stars : thats *Jobs* expression in *Job 9.* that they shall

shall not bring out a beam of light, but the people shall be left in the dark continually.

Thirdly, the stars are in the right hand of Christ; then surely there is protection for them, and a merciful care over them; they do but lose their labour that think either to pluck the Saints out of the right hand of God; or the stars out of the right hand of Christ. Surely he will preserve a Ministry in his Church unto the end of the world; or else blot that text out of your Bibles, *Eph. 4. 12. He hath given gifts for the work of the Ministry, for the gathering and perfecting of the Saints until we all come, &c.* Why did the Lord institute the Ministry? For a double end: the one for the Gathering, the other for the Perfecting of the Saints: then so long as there are any of the Saints to be gathered: or any to be perfected, the end of the Ministerie is not accomplished: God will uphold it until it hath attained the end of its institution. Consider therefore what enemies those are unto the Church of God, that endeavour to remove the stars out of their Orb: for, its that leaves a people under pure darkness, and a perfect night, and therefore its the worst and the most pernicious design that ever was set on foot in the world: one strikes at their calling, another at their maintenance: though the truth is, the intent of the work is the same, the Ministry, whatever the design of the workmen may be: Well, suppose God should grant your desire, for there is a generation of men that have been long hacking at the Ministry: Suppose it should be as you would have it: give me leave to tell you two things; one is, when the stars are darkned, in Scripture it denotes great judgments, great plagues to come upon a people; *Isa. 2. 10.*

The Sun and the Moon shall be darkened, and the stars shall withdraw their shining. But further to clear what kind of Judgement you must look for : and pray mark, for I speak nothing but Scripture unto you : in *Dan. 8. 10, 11, 12.* *When the stars were cast unto the ground ; the text adds, The daily sacrifices were taken away, because of transgression ;* cast down truth to the ground : the daily sacrifice, the worship of God ; and truth, the word of God ; Both will soon go down, if once the stars be cast to the ground, and trampled on by the feet of pride.

Lastly, take this hint from it too : Its a great judgement, not only to have the stars sealed up from you : but to have the stars to fight against you : an expression that you have in the 5. *Judges, the stars in their courses fought against Sisera ;* there is not a worse Army can be engaged against a people : observe, *Psal. 68. 12.* *The Lord gave his Word, and great were the number of them that published it.* What follows ? *Kings with their Armies did Flie ;* It relates to the Ascension of Christ ; that is plain by *ver. 18. thou hast ascended on high, &c.* the Lord did give his word at his ascension, and there were a multitude of them that published it, and by this means Kings, Armies were put to flight : they conquered by the word : there is not such another way to rout Kings and their Armies : Look into the 47. of *Ezek. ver 10.* and you shall see, this shall be the glory of the last times : the most glorious and most flourishing times of the Church : *And there shall be Fishers,* the text saith : *and the fish that shall be taken by them, shall be like the fish of the great Sea, exceeding many :* a number of converts : take heed of the stars fighting against you, for you have need of these stars in the
best

best and purest times. But the second thing I mainly intend, the care that Christ takes of the body, which is described in the latter expression: *he walks in the midst of the seven Golden Candlesticks*: he takes care as well of the meanest Member, as of the greatest Officer. *Psalm 45. The unction doth run down upon the skirts of his Garment*: so doth his protection and his provision also: to explain this, here are three things to be opened.

Why the Church is called a Candlestick?

Why a Golden Candlestick?

And what is it for Christ to walk in the midst of it?

First, Why is the Church called a Candlestick?

In *Revel. 1. ult. The seven Candlesticks are the seven Churches*: there are four notions in it, and you must take in all, or you will not understand the meaning of the Word.

First, A Candlestick hath no light in it of it self, but light must be put into it: and therefore the Candlestick under the Law, to which this here is an allusion, the Priests were to light the Candles: a Candlestick hath no more light then is put into it, and it must be continually maintained by a new supply of oyl, as you see it described in *Zach. 4. 11. There are Olive-trees that grow on each side the Candlestick, and they drop the oyl, &c.* here is no oyl prepared by the art and industry of men, but it is Natural Olive-oyl that doth of it self drop: and therefore the supports and supplies of the Church are compared unto the rain, and unto the dew, that waits not for man, and tarries not for the Sons of men.

Secondly, The use of a Candlestick is for no other

end then to hold up and hold out the light, and to this very End the Lord hath instituted Churches : *the great Ordinance under the Gospel is the Church*, though alas, we little consider it : now pray observe, the great End why God instituted Churches was this : that he might have a company of Saints, that might hold forth his Word, and hold up his Worship : and for this Cause, *the Church is called the pillar and ground of truth : 1 Tim. 3. 16.* The pillar of truth, why so ? as one well observes, as a pillar holds forth a Proclamation ; truth that upholds the Church : but the Church holds out the Worship of God.

Thirdly, A Candlestick is a thing moveable, and with the removing of the Candlestick, you carry away the light also : and therefore the thing that the Lord threatens, is, that *he will remove the Candlestick out of its place* ; the Lord removes the Candlestick from place to place ; though the Land remain, the Church is gone, that is a dangerous Judgement : not only an immediate removing of the Ordinances, but of the Church, for which all Ordinances were appointed : the Kingdom of God shall be taken from them ; *he will call them Loami, they shall be no more a people to him* : the Lord will remove the Candlestick, and the glory of the Lord shall depart.

Lastly, Its an allusion unto the Candlestick under the Law in the Tabernacle, in *Exod. 25. 31.* which was a type of the Church of God ; for all things were done unto them in types, and yet with this difference : Under the Law there was but one Candlestick in the Tabernacle ; but here are seven Candlesticks : what is the reason ? there is a double Ground, and both of them Considerable.

First,

First, Because the Church of God, under the Gospel should be of a larger extent then under the Law: and for that Cause happily it is, that the dimensions of *Johns City* go so far beyond that of *Ezekiels*; though it be spoken of the same thing, and of the same time: yet *Ezekiels City*, that is but four hundred and fifty Cubits, and *S^t Johns* is twelve thousand furlongs. A great difference; But *Ezekiel* saw it with Legal apprehensions, he had a sight of Gospel-Ordinances by a darker light only: But *John* saw it with a Gospel light, and he describes the latitude and the dimensions thereof according thereunto.

Secondly, And that is the main reason: there was but one Candlestick in the Tabernacle, because the Church of the Jews was but one; and though they had many Synagogues, yet they met all in one stem, they were united all in one shaft; but the Churches of the Gentiles are many, and for that Cause, though there was but one Candlestick under the Law, yet there are seven under the Gospel; and that is the meaning why a Candlestick.

Secondly, Why is the Church is a golden Candlestick?

Upon a double Ground.

First, Because Gold is the purest mettall, and the Lord will have his Church such; they shall differ as much from other men, as Gold doth from the common clay in the streets; the Lord is very exact in every thing in the Church; he is very curious of what mettle such Candlesticks be made of, and therefore it is not every society or constitution of men that will be lookt upon as a Church to Christ; but when the Lord lays the Foundation of a Church, he doth it with
Saphirs:

Saphirs : Isa. 54. Non est de doctrina, sed hominibus; there is a double Foundation of Churches, as Divines do observe, *doctrina & personæ*; the Church is founded on doctrines, but here of persons; the First founders of which the Church is built, they must not be common stones; for if the Church become corrupt, if the Gold become Dross, *if the house of the Lord become an outward Court*, then the Lord will take no care either to build or to measure it: and there is Golden Doctrines, *1 Cor. 3. 12.* The light that doth shine forth in this his Candlestick; and then the Lord is curious with what oyl the Candlestick is maintained; for the Lord will not have it maintained with common oyl, that Persons may put in themselves, but God will not delight in them; It is a strange expression, that in *Zach. 4. 12.* These, empty golden oyl out of themselves: their parts, their pains, and all, it must be golden oyl.

Secondly, Because Gold of all other mettals is the most precious, and of the highest esteem; there is as much difference between the Church of God and other men, as there is between Gold and Dirt in the street; as between Diamonds and Pebbles in the Lords esteem: make *Israel* a Church, and then, *all the earth is mine, saith the Lord, but thou art my peculiar treasure, in Exod. 19. 5.* they are to God above all people; the truth is, they are the first fruits of all the creatures; the Church is called so, *James 1. 18.* The first-fruits were best, and were dedicated to God, and they did also consecrate the whole crop; you all claim a title to Church membership; look they be golden Candlesticks; the Lord hath his scales to weigh you, and his touchstone to try you, and let me
tell

tell you, the less Gold there is in any Church, the less value God sets upon it.

Thirdly, How is Christ said to walk in the midst of the Golden Candlestick? It denotes a promise of especial presence and fellowship: this is the promise that the Lord made unto the Jews, *Lev. 26. 12. I will walk among you, and I will be your God, and my soul shall not abhor you: 2 Cor. 6. 16. I will dwell and walk amongst them*: it notes his presence with them in all ways of love and Communion: for *Amos 3. 3. Two cannot walk together unless they be agreed*: When God hath Communion with us, he is said to walk with us; therefore we read of *his goings in the Sanctuary*; this then is the meaning, he affords his especial presence and Communion. Now here is an observation that I shall hint unto you.

There is a gracious presence of Christ with his Church in all Church-administrations.

Two Scriptures hold forth this gloriously unto you; one is *Psalms 27. 4. I would see thy beauty and glory as I have seen in thy sanctuary*: thy beauty, what is beauty? It is a symmetry and a proportion of parts: now when you look abroad on the works of God, you see one Attribute manifested in one work, and another in another: you see not these parts put together: and so the beauty of them doth not appear: God doth great things when he manifests an attribute; when he would shew his love, he gives his Son: when he would manifest his mercy, he pardons sin; so that in the Works of God, the Attributes of God are thus scattered, you cannot see them together. But come to the Sanctuary, and there you see beauty: all the Attributes of God are displayed there: for as Christ as Media-

tour, is the stage on which all the Attributes of God are acted; for *he is the Image of the Invisible God*: so is the Church the stage or scene on which Christ acts all these Attributes. *Rev. 11.* There is the special presence and beauty of God to be seen there, beyond what there is in all the world beside.

Secondly, There is the great Glory of God to be seen in heaven; and you shall find that there is a great resemblance between his presence in his Church and in Glory: In *Heb. 12. 22, 23.* When you read it, you will see but little difference between that and heaven, that you can scarce know it from heaven; *we are come to the heavenly Jerusalem, to the General assembly of the Church of the first-born, whose names are written in heaven; to God, the Judge of all, to Jesus the mediator of the New Testament, &c.* Let us compare a little the presence of Christ with his Church, with that of his presence in Glory: take the parrallel in these five particulars.

First, Christ in heaven is present in Majesty and Glory: It is called *the throne of his Glory*: and such is his presence in his Church too: And therefore observe it, *he is said to sit upon a high Throne* in the midst of his Churches. *Rev. 4. 3.* The name of the Church is called *Iehovah Shammah*, on that account, *the Lord is there*; *Ezek. 11.* Christ doth nowhere but in heaven discover so much of his Kingly Majesty, as he doth in the middle of his Churches and Church-administrations: and if the Lord once take away the vail that is upon our eyes, then we shall be able to see the glorious presence of Christ in Gospel-administrations. As I remember, *Innius* when he read the Scripture, and the Lord had taken the scales off his eyes,

eyes, to see the Majesty of it, *repente divinitatem argu-
menti, Scripti majestatem auctoritatemque senserim, lon-* *Junius.*
go intervallo omnibus eloquentia humane praeuntem,
horrebat Corpus, stupebat animus; he saw a majesty
so far beyond all humane eloquence, that he confesses
his soul stood amazed at it; so it would be to you;
only there is a vail before your eyes.

Secondly, In heaven the Lord is present as revealing his mind and will unto his people; the Saints in heaven know the whole mind of God, concerning what ever belongs to Gods Glory or their own duty: there we shall know as we are known, *1 Cor. 13. 12.* and so he is present in the midst of his people; In *Deut. 33. 3.* *As his Saints sit downe at his feet, they all receive of his words;* he gives forth what his will is concerning his Glory, and their Duty: nay, look to *Revel. 4. 22.* *They shall see his face, and his name shall be written in their foreheads.* It is not spoken of the Glory to come; it is *new Ierusalem that comes down from God out of heaven;* and yet such Glorious Discoveries there shall be of the will of God, and the mind of Christ unto his people, as if so be they saw Gods face in heaven; such a Glorious presence of Christ there is with his Churches.

Thirdly, In heaven there shall be a glorious and full Communication of all Grace; not only in reference to the secrets of his Counsel, they know his Will; but he will withhold none of his graces from you; as your Communion shall then be perfect with him, so shall the Communication of all his grace be to you. Now you know, It is death that puts an end to sin: mark it, it is death that puts an end to mortification; for *he that is dead is free from sin, 1 John 3. 3.*

But it is the Beatifical vision that perfects Sanctification, and *reddit nos impeccabiles*, makes the soul impeccable, as the Schoolmen observe; there is a great resemblance of this too in the Ordinances of the Gospel, and Christs presence in them. *Beholding as in a Glass the Glory of the Lord, we are transformed into the same Image* 2 Cor. 3. ult. For there are before the Throne seven lamps of fire, and the seven spirits of God. Revel. 4. 5. The Throne is Compassted about with a Rainbow, *signum gratiae*, and it is not of many colours, but of one; to shew, how steady, and constant, and unchangeable, Christ is in his ways and dispensations towards his people.

Fourthly, In heaven there is *convolutio animae in deum*, as the Schoolmen express it; the soul is wholly as it were resolv'd into God: Rolved & transform'd into God, that is, God wholly takes up the whole soul; that is all I mean: I would not be understood after that new fancy, that men are deified with God: But as it is said of the Angels, *they behold the Face of your heavenly Father continually*. Mat. 18. 10. never look off from him to eternity: there is a glorious resemblance of this in the Lords presence with his Churches; their eyes are fastned upon the Lord: *their eyes watch for the Lord, more then they that watch for the morning; their soul is satisfied as with marrow and fatness*, which is in the house of God; there is that sweetness in the presence of God in his Ordinances, which is next heaven itself, when a man is made to drink out of the rivers of his pleasure: some of Gods people can say so, *one day in thy Courts is better then a thousand elsewhere*: there is a sweeter tast of God in Ordinances then there is anywhere in the world besides.

Fifthly,

Fifthly, in heaven there is the presence of Christ among his Saints and Angels : if we should see the Lord sit upon his Throne, and all his Angels and Saints gathered together round about him, oh what a glorious presence this were ! but its so in all Gospel administrations : there is not only Christ sitting on his Throne in the midst, *Rev. 4. 24. Elders compass his Throne* ; but then in *Rev. 5. 11.* the text saith, *there is a guard of Angels round about the Elders* : Every time you come to worship God, Remember there is Christ upon his Throne, and Church-Officers compassing the Throne ; and Church-members the people : and then the Angels as a guard about them. Consider but that place in *Zach. 3. 7. If you will keep my waies, I will give you Galleries to walk in amongst those that stand by.* A man shall be taken into fellowship and Communion with the Angels ; then there is a glorious presence that Christ affords unto his people ; *he walks in the midst of the golden Candlesticks.*

For the Application.

First, how should this command reverence in every soul of you, when you come to have to do with any Church administrations ! you do not consider *the King will come in to see the guests* ; you think it is but to hear a Sermon, to joyn in prayer, to go unto the Sacrament : but consider not that you have to do there with the Lord Jesus Christ, who is present in Majesty and Glory : take heed therefore of all rash approaches to Christ, and dealing rashly in any Gospel-institution. Oh that the Lord would but set on this very apprehension on the hearts of those that profess to fear God in the Nation, that they would take heed of rashness in dealing with Church-institutions ! in *Lev. 26. 24.*

If you walk at adventure with me : Rashly with me, so the word is many times used, בקר' temere, sine persona discrimine ; then God will walk at an adventure with you : do not draw neer to the Lord Jesus Christ at an adventure ; for he is present at all Church-administrations ; there is a strange prophaneſs of heart that men ſhew in it : and uſually an haſty heart makes a raſh mouth, as Solomon ſpeaks : take heed therefore in all Church-adminiſtrations, of raſhneſs ; for Chriſt is here, and he hath ſaid, you ſhall reverence my Sanctuary, for I am Jehovah : Let all be done with reverence and godly fear.

Secondly, Is there ſuch a gracious preſence of Chriſt in Gopeſt adminiſtrations, labour to ſee it there, labour to have your ſouls affected with the ſpiritual preſence or abſence of Chriſt there ; The Prophet EZEKIEL could ſee *the glory of the Lord go up from the Cherubims* ; but the people could ſee no ſuch thing ; the Ordinances remained, and they were well pleaſed : yet though the Ordinances were not removed, the glory of the Lord was gon ; and therefore have your hearts affected with this : look upon it as your great affliction, that it ſhould be with you as it was with the Diſciples after Chriſts reſurrection ; *the Lord appeared to them, but their eyes were with-held, they did not know him.* God diſcovers himſelf gloriouſly in Church-adminiſtrations, and all the time thine eyes are with-held, and thou doſt not ſee it : I remember it was Bernards drift, and it argueth I confeſs a very holy Spirit in the man ; *Dico mihi (ſaith he) in languore deſiderii mei, quis amat quod non videt? moriar ut te videam :* he ſighs in the languishing of his deſires, and intreats God to diſcover himſelf to him : Lord, I am willing to dye, to have a
further

Bernard.

further discovery of thy self : A man should come into the presence of God, with high expectations of the beatifical vision ; and every new discovery will increase the desire to enjoy more Communion with God ; and therefore press the Lord with fervent prayer, as he doth in that place, *De amore Dei*, ca. 1. *quod obiter vidi accenso desiderio vix patienter expecto : auferas a me manum turgentem* : and the Lord can make a short cut of it when he will ; *habet & gratia sapientia sua compendia* ; Desire the Lord to take that hand of his from him, that hid him from his eye ; is there such a presence : be not satisfied until thou seest it.

Thirdly , Remember Christ is present, but he is present in holiness ; there is no attribute of God so terrible to a sinful creature, as that of his holiness ; Justice and wrath are no way so terrible as his holiness : and this attribute Christ shews forth in his presence in Ordinances : this attribute the Angels of God in glory do admire, in the 6. of *Isaiah* ; and when the Saints come to worship, what do they cast down their Crowns unto ? unto his holiness, *Rev. 4.8. Holy, holy, holy Lord God of hosts* ; It is not a vain presence , but its a very holy presence.

Lastly , take notice he is present in jealousy : *You cannot serve the Lord* : Why ? in *Joshua 24. 19. for he is a jealous God* : now there is a double fruit of Gods jealousy, and do you tremble at the hearing of it.

First , if you come at an adventure with God in Church-administrations, the greatest temporal Judgements shall be inflicted upon you : look to *Ezekiel 10. 2. The Angel of the Lord takes fire of the Altar, and scatters over the City* ; the Jews thought that the fire of the Altar did tend to nothing but to expiate their sin ::

no, saith God, it shall burn the City to ; no fire burns as coals of *Juniper*, like that fire.

Secondly, if the Lord spare you in temporal judgements, he will pour out spiritual judgements. I only put you in mind of one place of Scripture, in *Ezekiel 47. 11.* *But the myrie and the marish places thereof, they shall not be healed, they shall be given to salt :* What is the meaning of it ? here is waters of Doctrine and Grace issue out of the Sanctuary : wherever these come, there is glorious healing : but there shall be under these Ordinances, myrie and marish places, where the water standeth, new plagues shall light upon these places, they shall be given to salt : they shall be delivered over to perpetual barrenness : *let never fruit grow upon that soul, nor that people more ;* these are the spiritual Judgements that God will pour out upon those that walk at an adventure with Christ in Gospel administrations : for there is a glorious presence of Christ in them ; *he walks in the midst of the seven golden Candlesticks.* So much for a brief Explication of this portion of Scripture.



Gifts and Talents

Shall be accounted for.

Preached before the Parliament on a day of
Thanksgiving, Sept. 3.

LUKE 12. 48.

To whomsoever much is given, of him much shall be required.

Chrift having before exhorted his Disciples to a continual, watchful and constant preparedness for his coming, (the coming of the Lord) as it is the great hope of the Saints, *they long for and hasten to the coming of that day of God* ; so it is the great care of the Saints, *they knowing the terror of the Lord* ; and they are to give their utmost diligence to be found of him

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in peace, that they may be like unto the servants that wait for their Lords return, because *they know not the hour when the Son of man will come.* Upon this Peter propounds the question, ver. 41. *Lord, speakest thou this parable unto us, or even unto all?* Christ answers not directly, who is the faithful and wise Steward: *Non negat ad omnes pertinere, precipue tamen ad Apostolos.* What I say unto you, I say unto all, watch, Mark 13. 37. where the same Exhortation is given.

These Verses set forth two high aggravations of sin when the Lord comes to reckon with his servants. First, the knowledge that they have. Secondly, the gifts and talents that they have received. First the knowledge that they have; *he that knows his Masters will and doth it not, shall be beaten with many stripes*; its true, that knowledge is a great gift, in so much that the Jews have a proverb, *אלה ברעה אין עני* *Pauper non est nisi scientia destitutus.* There is no man poor but he that wants knowledge; to be rich in knowledge, is to be indued with all riches: but yet knowledge is given unto many a man in wrath, and not in mercy, to aggravate the contumacy, and so the condemnation of a man. *Nihil aliud est scientia nostra quam culpa quoad hoc tantum legem novimus ut majori offensone peccemus,*
Salv.

Its a great misery to live without the Ordinances of God, to be out of *the Valley of Vision*, and in the dark places of the earth; better is the *bread of affliction, and the water of trouble*, then a *famine of hearing the word of God*, Amos 8. 11. yet it is much better to be without a teaching-Priest, and without the Law, then to enjoy them to no other end, but with the higher hand to sin against them, there is no burthen like unto that

of the valley of vision, *Esay 22. 1.* No woe like unto that of *Ariel*, *Esay 29.* The word is by some rendered the Lyon of God, because of the strength of that City, and its power to subdue other Nations: that it is as a Lyon of invincible strength, no beast of the field could stand before it: but others do render it the Altar of the Lord, and it is the name given to the Altar, *Ezek. 43. 16.* *The Altar shall be twelve cubits long; it is Ariel;* so that they that had the ordinances of God, and the sacrifices of God amongst them, there is a woe unto them above all other people, though it were *the City where David dwelt*: so that they that abuse their knowledge, and walk not answerable unto it: here you see, the Lord will surely reckon with them for their knowledge in the great day that he hath appointed to judge the world.

Secondly, not only the knowledge, but the gifts of men, the gifts that men have received, they will also aggravate their sin and increase wrath in the day of their account: the Lord will require nothing, where he hath given nothing; he will reckon with his servants only for the talents that they have received: he doth not expect to reap where he hath not sown; but where he hath committed a *depositum*, he will require it, and he will account with men according unto what their receipts have been; and answerable unto that, so will their Judgement be; there shall be different degrees of punishment, answerable unto the different measure of Talents abused and neglected;

ὅτι πᾶν τὸ δῶν ἂν μὴ ἀποδοθῇ, ἀλλὰ ἀποδοθῇ ὡς χρεὼν
ἀποδοθῇ ὡς οὐδέν. Ch. 15.

The Observations out of the text are four.

First, What ever a man hath here, is both given to

him as a gift, and committed to him as a Talent. Secondly, They are not given or committed unto all in the same *measure*, but unto *some much*, and unto some little, in different measures. Thirdly, Whether a man hath much, or little, it is given or committed to him, as that which *he shall* be called to an account for, it shall be hereafter required of him. Fourthly, The more any man hath received, the more shall be required of him in the general day of Judgment; mens accounts shall be answerable to their receipts.

Doctrine.

Whatsoever men receive from God, they are given them, or committed unto them; There is that overflowing fulness in him who is the fountain of living waters, that there is no man but receives something from him, much or little every man doth receive, and these blessings are to be considered in a double respect; either as given, or as committed.

First, They are all given, and are to be looked upon as *dona*, gifts meerly of grace: a man can receive nothing, *unless it be given him from above*, John 3.27. *Every good gift comes down from him who is the father of lights.* James 1. 17. All good things are from above, and they come unto us only in a way of gift. There are but four ways of the conveyance of any thing one from another.

First, *Ex debito*, by way of debt, which is due to be paid, and so the Lord is debtor unto none: *who can say they gave unto God first, and he shall be recompenced?* and though by his promise, he seems after a sort to become

come a debtor unto us ; yet its true, *redditi debita, nulli debens* ; the rice of his promises are meerly his own grace, and his obligation by them is not so much unto us as his own faithfulness ; that is true of *Aquinas*, touching all the blessings of God bestowed upon men, *Opus justitiæ divinæ semper supponit opus misericordiæ, & in eo fundatur.* *Aquinas.*

Secondly, *Ex pretio*, By way of purchase, and so we have nothing to pay, for they are not our own.

Thirdly, *Ex merito*, by way of desert, and so we can have no right ; for, *when we have done all that is commanded, we are unprofitable servants* ; it cannot be agreeable to a created nature to merit any thing at the hand of his creator ; even the Lord Jesus Christ himself cannot be said absolutely, and in a full sense to merit as Mediator, at the hand of God the father ; and therefore grace was the foundation even of the merit of Christ himself ; there is *gratia unionis*, and *gratia unctionis*, according unto that ordinary saying of the Schoolmen : *Etiam meritum Christi habet Gratiam invisceratam* : and if the Mediator who paid the debt, could not merit, much less can we.

Fourthly, It must therefore be *ex dono*, purely, meerly of gift ; all our receipts from God are of his grace : he shews mercy for his own sake.

Secondly, They are not only given unto them, but they are also committed to them, and so, that they are to be looked upon as *deposita* committed unto them : the one implyes grace in God, and calls for thankfulness ; the other, trust in us, and calls for faithfulness ; the Lord is that great wise man spoken of in *Luke 16. 1.* and he hath put his goods into their

hands, that they may preserve and imploy them : as there is no man that is *sine dono*, so there is none *absque officio* ; they are all of them stewards, but not proprietaries, and the time of their stewardship will have an end, and then will the day of their account be: that as it is said of the Jews, that the Scriptures, *the Oracles of God*, that they *were committed unto them*, Rom. 3. 2. The word is *ἐμπεδομένη*, they were concredited to them, or left to them as a *depositum*, which they were so to keep, as they were to transmit unto their posterity ; so its true of all the pledges that the Lord doth betrust his people with, they are committed unto them, concredited with them, as goods left in the hand of Officers ; for every man is a Steward of some of the graces of God : and under this double notion all men are to look upon the blessings and mercies that they enjoy, not only as gifts bestowed from the grace of God, but as pledges committed unto their trust : and here interpreters upon this place do point us unto a double distinction.

First, *Ratione rei*, so they are gifts to be received, that the free grace that is given may be acknowledged. Man in his fall had forfeited all his right to the blessings of God, for he was now under the curse of the Law : But the Lord did by a second Covenant give all things into the hand of the Son ; *the Father loves the Son, and hath given all things into his hand* ; for he is *appointed heir of all things* ; which cannot be understood of him as God, for so he is *heres natus* ; but as Mediatour, so he came under an act of the will of God, and is now *heres constitutus*, Heb. 1. 3. So that now the Lord Jesus raigns, all Judgement being committed to him ; the donation and dispensation of all things is
now

now in his hand : he hath now a double ground of bestowing of gifts : one is from common bounty, and the other is from peculiar mercy ; the one by right of providence, and the other by right of promise; unto the one as servants, unto the other as sons; the one as their portion in this life, and the other but as *added unto the Kingdom of God and his righteousness*, Matth.

6. 32.

Secondly, as Talents wherein our diligence and faithfulness is to be exercised, both in imploying and in improving; for there is no Talent but its given to trade withall, and being employed it will be encreased, for men do gain by trading; they are as the bread that Christ fed the Disciples with, it *multiplies in the breaking*; and as the widdows oyl, it *encreaseth in the spending*: for all that a man hath received here, it is in reference unto trading, whether it be grace or gifts: for all is given that a man might imploy it, and by imploying it, improve it.

Secondly, *Ratione personæ*, as they are *data in salutem propriam*, and *commendata in salutem & ædificationem aliorum*.

First, some there are that are *heirs of salvation*, Heb. 1. 14. and all the dealings of God do tend to prepare them for that great end, but to qualifie them for their inheritance, being they are as yet but in their nonage, that they may be made *meet inheritors*, &c. *in xpo*, Col. 1. 12. there is a spiritual preparation by which the soul is fitted for so great mercies as the Lord doth intend in reference to eternity, to bestow upon man : and so the Saints have an interest in the sovereignty of God over all things in the providential, in reference unto the spiritual Kingdom; that as the Lord Jesus Christ

Christ hath undertaken the government of it in order unto this end, *Eph. 1. ult.* and therefore all things work together for good, *Rom. 8. 28.* the word is *παντα*, all things (that is) *omnis creatura, omnes eventus*; shall work together, that is, not of themselves, but by a gracious concurrence or co-operation of God with them; and Ministers are said to be, *συνεργοι*, *workers together with God*, *2 Cor. 6. 1.* by a gracious concurrence of the principal cause together with the instrument; for *instrumentum agit dispositivè in virtute principalis agentis*. Others do refer working together unto the creatures themselves, that is not apart, they may not seem so, but by a blessed disposition and a sweet combination and concatenation, *they do work together for good*; the Greek word is, *εἰς ἀγαθόν*, that is, *ad eternam salutem*; for *sine summo bono nil bonum*: There is nothing good to him that is without the chief good, there is nothing good but that which is in order to the chief good; the Ordinances of God are good, and they are therefore good, because they are Ordinances that God hath appointed for so good an end as to fit us to enjoy the chief good, *Heb. 6. 7.* *The ground that drinks in the rain that it may bear fruit meet for him that drisseth it, and so receive a blessing from God*: and so *Paul, &c. is yours*, *1 Cor. 3. 22.* that is, given for your sakes, and with a special tendency to your good: and so also it is true of providences, there shall be deliverance, *Isa. 35. 7, 8.* *The parched ground shall become a pool, and the thirsty land springs of water*; that which had nothing but barrenness, now shall become fruitful; and that which was no way profitable but hurtful for men, *a habitation of Dragons*, that shall now bear grass for the use of man; for the Lord will make a way for their

return

return into their own Land, and it shall be a way of holiness, that is, *via sanctitatis & sanctificata*; for a way in which they that are holy shall walk, and a way that shall tend to make them to become more holy. *Joel 3. 17. Then shall Jerusalem be holy, and no strangers shall pass through her any more*; their deliverance shall come upon their holiness; and *Dan. 11. ult. when Daniels people shall be delivered by the overthrow of the Turkish Empire*; for that great Empire shall fall by the hands of the Jews in the glorious Land; and it is the coming together of bones, *Ezek. 37. 7. the noyse and the shaking that is spoken of, is tidings out of the North and the East*; and there he shall come to an end, and none shall help him; and whereas *Canaan* was not called the holy Land, nor *Jerusalem* the holy City, after the death of Christ, yet until this time it was called so, *ver. 41. the glorious or the pleasant Land*: but now it should be a mercy bestowed upon a holy people, and it should be sanctified to make them holy, and now it is called the glorious holy Mountain; and so its said of *Jehosaphat, 2 Chron 17. 3, 4, 6. His Kingdom was established, they all brought him presents, he had silver and gold, and he walked in the wayes of David his Father.*

Secondly, there are some things that are given unto men, but it is for the good of others, & such as tend not unto their own salvation at all; So some men shall be raised and exalted, not for their own sakes, *Isa. 44. 28. Cyrus is my Shepherd, saith the Lord; he shall perform all my pleasure; I will hold his right hand and subdue Nations before him; I will loose the loyns of Kings, break the gates of brass in pieces, and cut asunder the bars of Iron, give him the treasures of darkness, and the hidden riches of secret places, for Jacob my servants sake,*

and for Israel my elect, Isa. 45. 1, 3, 4, 7, 14. There is authority given also for the sake of others, as many times power and success is given for the sake of others, and yet they that are in power, &c. themselves have no good by it, *he hath not known me, saith the Lord*. So there is many a man makes riches his glory, that his house is increased, but it is not for his own sake, but *the wealth of the sinner is laid up for the just*, Prov. 13. 22. He that by usury and unjust gain increaseth his substance, *he shall gather it for him that will pity the poor*: Prov. 28. 8. And a man may say of such Bees in all their gatherings, *Sic vos non vobis*, its not for your selves, but it is for the good of others that all this is done: and indeed all good things that ungodly men do receive, it is not for their own good, as it is not for their own sake; it is for the Saints sake, and it is by their Covenant, and therefore *Luther saith, omnia conservantur propter verbum & sanctum semen: Deus non curat Politiam & Oeconomiam nisi propter Ecclesiam*.

It is true that there are many that receive great mercies, great deliverances, but its not for their own good, but for their hurt. Eccles. 5. 5. *Riches are for the hurt of the owner*: and so it is also of honours and victories, which are mercies in the things, but not to the men: as *Cyprian saith of the Sacrament, Petro Remedium, Iuda venenum*: so it is of all blessings, unto one *in perniciem*, unto the other *in salutem*, to the good of others which he himself had no good by.

Doctrine 2.

The gifts bestowed by God, and the talents that are committed, they are committed, they are not given unto all in the same measure, but according to different measures:

measures : some have much, and some have little : some have two Talents, and some have five Talents : and here are two things to be considered.

First, He doth not give in the same measure unto all persons : it is true, that there is no servant that is without his talent to trade with : for the Lord doth not expect to reap where he hath not sown, or to gather where he hath not strawed : but yet he doth not sow alike plentifully everywhere, and that neither of grace, nor of gifts, nor of opportunity. First, Not of grace, *Ephes. 4.7. Unto everyone of us given according to the measure of the gift of Christ*, but not to every one according to the same measure: and he gives grace unto us by measure : *imperfectionem quandam necessario importat, tum partium tum graduum* : if we understand it of *capitular* gifts, so no one man receives all gifts : and if we understand it of grace, though the Saints have all grace in the habit, yet there is but a measure, and it is not in fulness and perfection, as Christ is said to receive the spirit without measure : *John 3. 34. Non significat infinitatem* : for it is in the humane nature, which is not capable of infinite perfection: but the meaning is, he had it without measure, in opposition unto our measure : that is, he had all gifts and graces in him, and he had them all in their perfection, and in the highest degree that ever was communicable to a created nature : *Bodinus in loc.* *Bodinus.* All have not the same measure of grace : nay the Saints that have grace, they have not the same measure of all grace : but as in sin there are some peculiar corruptions in the *body of sin*, so there are some peculiar graces, & as it were proper excellencies; for though all grace grows in the growth of any one that is regenerate,

generate, yet there are some graces that do grow in a man more then others, according as the Lord is pleased to act them and to draw them forth; as in *Abraham* his faith, and *Iosephs* chastity, in *Iob* patience, and in *Iohn* Love; graces that they were eminent for.

Secondly, All have not the same Gifts, but God hath appointed unto every one *a measure of faith*; Rom. 12.3. And it is not put for the grace of faith, but for the gift of Knowledge of the doctrine of faith; and 1 Cor. 1. 7. There are some that are *υπερβυτες*, men that come behind others in gifts, and there are some that do excel others in Knowledge, in parts; they do *propheſie, but in Part*; but yet some have a greater part of knowledge then others have; *I ſpeak with tongues more then you all*, ſaith Paul, 1 Cor. 7. 7. There is an *ιδιον χαρισμα*, as God gives to every man his proper gift, ſome after this manner, and ſome after that.

Thirdly, All have not the ſame opportunities; opportunity is the ſpring-time both of gifts and graces: *Phil. 4. 10, 11. Ye were willing, but ye wanted opportunity: but now you care*, *ανεσθαιντε*, *Reviviscere*, it is to wax green again: it is true it was winter, and your care did not appear, nor your love to me, becauſe ye had not opportunity; but now opportunity coming is as the ſun waiting upon your graces; now they do grow green again. 1 Cor. 16.9. *A great door and effectual is opened to me. Oſtium pro occasione & opportunitate*, if given, a man may enter and make a progreſs, which if miſſed, the door is ſhut, and there is no entrance for that man, he can do nothing: the people of God have this promiſe, *Rev. 3. 8. I will ſet before thee*

thee an open door, and no man shall shut it: if at any time the Lord do open a door, and give his people any opportunity, Satan and the adversaries do endeavour all they can to shut it; yet the people of God many times by their own folly, by their unobservancy commonly shut their own doors upon themselves: the Saints have two doors which they should especially look upon: one is *Hof. 2. 15. a door of hope*, and the other is a door of service: and if the one be shut, truly there is no great ground to expect that the other should be opened; shut the door of service, and in a great measure the door of hope must needs be shut; but all men have not the same doors opened unto them: some have much more then others have.

Fourthly, All have not the same success, and yet they may have as great gifts and graces, and may take as great pains, yet success is proportioned to neither of these; *Paul plants, and Apollo waters, but it is God that gives the increase. 2 Cor. 10. 13.* We do not saith the Apostle, *boast of things without our measure*, but according to the measure of the rule: *regula est donum dei*, the rule is, that every man shall thrive and prosper in his work according to the blessing of God upon, and concurrence of grace with his labours; *mensura persona secundum mensuram Regule*: for it is this blessing and concurrence that is the rule of our success in all our labours: and so *Paul* had this measure, even unto them in preaching the Gospel, and all the great things that by his ministry the Lord had wrought among them, but it was according to the measure of this rule abundantly: the Lord Jesus in his labours complains, *I have laboured in vain*: The word is *וַיִּבֶן*, it signifies to labour with weariness,

it is toyling labour, it is hard, sore, exceeding, extreme labour; it answers the word in the Greek *κοπία*, sore labour, and it was spending *חיה* *humidum Radicale*, a mans natural moisture, and yet it was in vain, the success answers not the labour; the Disciples did convert more souls by their Ministry, when they were sent forth to preach the Gospel to all Nations, then the Lord Jesus Christ did in the days of his flesh, as he was the Minister of Circumcision; not that they laboured more, and with more faith, fulness and integrity, but yet he had not the same success: as wicked men have the same wicked spirits that other wicked men have, and take the same pains in their wickedness, but yet they have not always the same success in their wickedness; as we see, *loose the four Angels which are bound by the River Euphrates*, the divided Empire of *Rome*, &c. First for the West it was possessed by ten Kings who made one body with the Beast, or Antichrist with them made up the Beast; and the Eastern Empire was invaded by the *Saracens* and *Turks*, and they seized upon a great part of it, but yet could go no further then the River *Euphrates*: there was yet *Asia* the less and all *Greece* still remaining under the power of the *Roman* Emperours with *Constantinople* their royal city. Now the *Turks* hovered about for the space of two hundred years in four Colonies or Armies at *Iconium*, also *Aleppo*, *Damascus*, all bordering upon *Euphrates*: but now they are loosened, and they make an inroad upon this part of the Empire also; not that they had not a will and endeavoured it before, but they were bound: but now the Lord doth give success unto their endeavours for the execution of that remaining vengeance;

Rev. 9. 14.

geance : now they are said to be loosed, and now this part of the Empire is also *immediately over-run* by them.

Secondly, As it is true of Persons, so it is of Ages also ; they are not measured unto all ages alike, but unto some much, and unto some little.

As first of light. All ages do not enjoy the same light ; they do not *see the days of the son of man* ; *Kings and righteous men have desired to see the days that you see, and have not seen them, and to hear the things that you hear, yet have not heard them* : *Plus uno die vident pueri quam per totius vite tempora philosophi.* Gerhard in his Chronology speaks of *Infelix seculum exhaustum hominibus ingenio & doctrina claris* ; there are dark times, and there are times also when *the light of the Moon is as the light of the Sun, and the light of the Sun sevenfold* : Esay 30. 26. One age hath much, and another age hath little. Gerhard.

Secondly, They have not the same deliverances : for three hundred years she travelled under cruel persecution under the power of the *Red Dragon*, but at last *the Church brought forth a man-child, who was exalted upon the throne of God, as the fruit of all their travels, all their prayers, and as the price of all their blood, principem a quo libertatem & exemplum fidei mundus accepit.* Sulpic.

There is a time when the Lord doth *lift up the rod of the oppressor*, and there is a time when he doth *break their yoke from off the neck* ; there is a time when the enemies do plough upon the backs of the people, and *make long their furrows* ; and there is a time also when God doth cut their harness, and they are able to plough no longer ; there is a time when God gives his

his people to be troden down as myre in the streets, and there is a time when no stranger shall any more pass over it; there shall be no more a grieving thorn, or a pricking bryer; there shall be none to hurt or destroy in my holy Mountain, &c. there is a time when God doth bend Judah for him, and when he doth raise the worm Jacob to thresh the Mountains, &c. and the Lord delivers the land out of the mouths of the Enemies, &c.

Doctrine 3.

Whether men have received little or much, it is all in reference to an account: there is a time when the King will take an account of his servants: for he will come to reckon with them, Mat. 18. 23. There is not a talent that the Lord bestows, but it is in reference to this account; all mercies received must surely be counted for: every one of us must give an account of himself unto God; and there are not only personal, but there are national accounts: he that is Judge of all the world, he is the Judge of all Nations, Isa. 5. 3. Judge I pray you between me and my vineyard: he that refers unto men to judge, he will be the Judge himself also, and he will surely judge them with righteous judgement. For,

First, All their mercies are recorded by him: they may forget them, but he records them: what is a great part of the Scriptures, but *the records of God?* Chronicles of his several mercies and deliverances that he hath bestowed upon his people in succeeding ages, Micah 6. 5. *Remember from Shittim to Gilgal: it was the place of their Transgression when they committed abominations with the daughters of Moab, and sacrificed unto Baal Peor, did eat the offering of the dead:*
and

and *Gilgal* was the first place that they set their foot upon in the Land of *Canaan*, when the Lord rolled away from them the reproach of *Egypt*, from whence it had its name: and in the very places the Lord wrote in their names the memorials of his mercies, that the very names of the places might be a witness of his mercies to them, *in memoriam*, and *in testimonium*; *Jehovah jireth*, *Gilgal*, *Berachah*, &c. as you record your victories by the names of *Dunbar*, and the name of *Worcester*, &c. the 78. Psalm is nothing else but the Lords records in which he hath written the memorial of that continued Tract of mercies which he gave unto them: and the Lord wrote the memory of their mercies in the months, *Exod. 12. 2. This month shall be unto you the beginning of months*; the Lord changed the beginning of their years in the remembrance of his mercy. *Ver. 14. This day shall be unto you for a memorial*. How should the third of *September* be for a memorial unto you? &c. though the Canon of the Scripture be consigned, and the Lord will write this story by an infallible spirit no more to remain upon records amongst men: yet they are all of them recorded before him, as the Law is written in the hearts of the people of God, *not with paper and ink, but by the spirit of the living God*; so doth the Lord record his mercies which he doth multiply upon his people, not with pen and Ink. but by the spirit of the living God, in the heart of God for ever: as its said of the sins of men, *Deut. 31. 34. Is it not laid up in store with me, and sealed up amongst my Treasures?* they are laid up amongst the treasures of God: so God hath treasures of mercy also, as well as of sins by him, &c.

Secondly, they are numbered by him, as the Mi-

racles of Christ in the daies of his flesh were numbered, as its said, *this was the first Miracle that he did*, and *this was the second Miracle that Jesus did after he came out of Judea into Galilee* : So also the Miracles that Christ did work in glory are all numbered; as the Lord numbers the several degrees of his enemies downfal, in *seven Seales, seven Trumpets, and seven Vials* ; so he doth number also the several degrees of his peoples deliverances ; and 2 Numb. 14. 22. he doth number their sins answerable unto the number of his mercies ; *they have seen my Miracles in Egypt, and in the wilderness, and they have provoked and tempted me now these ten times* : it is true that the mercies God bestows on us are a *multitude of mercies*, and it is as easie for us to number the stars as it is to count them all ; but though we cannot do it, yet God can do it, and he doth it, who can tell the number of the stars, and call them all by their names, Psal. 71. 15. David saith, that he would *shew forth the salvations of God all the day long*, for *I know not the number of them*, &c. and we must consider God hath his set number of mercies for a people ; if they abuse them and walk unworthy of them, he will not shew mercy for ever, *he will not draw forth his loving kindness from generation to generation* : *Cessat descensus si in perpetuum ascensus cessat* ; as Belshazers Kingdom was numbered, the Lord wrote a memorial for him, so he will write a memorial upon some mercies, as the number of sins is finished, as Antichrist hath his Numbers, *the number of the beast is the number of a man*, &c. and mercies may have their number also : even your mercies: the Lord may say, Now your prosperity is numbered, your deliverances & victories are numbered, *I will deliver you no more*, as our Lord Christ

after

after his satisfaction is said to *finish transgression*, and *make an end of sin*: so men by their transgressions may finish and make an end of mercy also, it may come to its full number. Now why doth the Lord in this manner record and number the mercies he hath bestowed upon a people? surely it is in reference unto a Judgement: he will call them to an account for the place where he set them, *on a fruitful hill; the wall he made about them* of protection, *the wine-press* of Ordinances that he set up in them, and the overthrow of their enemies that he wrought for them.

Thirdly, the abuse of mercies is by God imputed to men, and punished by him: *woto Ariel: Ariel* was either the Altar of God where the sacrifices were offered, or the Lyon of God, *quod vicinas Gentes subjungasset*: and yet there is a woe unto them: *Have I been a Wilderness to you, or a Land of darknes?* and *what iniquity have your Fathers found in me?* therefore *I will be a Lyon unto Ephraim, and as a Leopard I will observe them.* And what are these but *ultimi judicii preindiciu*? for now the reasons of Gods Judgements are secret, and no soul sees them, but the Lord will make it appear in the day *ἡμετέρας φέως*, the day of Revelation of his righteous Judgement, and all the Nations of the world shall see that it is not without cause all that the Lord hath done: therefore particular Judgements are resemblances of the general Judgement; its said, *the Sun shall be turned into darknes, and the moon into blood, Rev. 6. 12, 13, 14.* There was a great earth-quake, and the Sun became black as a sack-cloth of hair, &c. which some have misapplied unto the day of Judgement, because of the resemblance in the description of it: but it hath a great resemblance because it was all in reference to

it ; therefore all the mercies that people do receive , they are in reference to an account.

Doctrine 4.

Fourthly, *answerable unto mens receipts, so shall their account be* ; they that have received much , shall account for much : and they that have received little , shall but for a little ; he that hath received five talents must look to reckon for five : and he that hath received but two , shall count for no more ; it is some kind of comfort unto them that have received but a few talents , that they count but for a few ; as he did comfort his friends that had but one eye , he should count but for the sins of one eye ; and it is a comfort unto godly men many times , who have little of the things here below , that their account for them shall be less then many another mans ; and it is a great ground of fear and terror unto them who have received much from God ; surely great will their account be ; some shall account for *an hundred talents* , and others but for few : indeed much mercy is sweet in the receipt , but it is sad in the account ; and yet thus it must be upon a double ground.

First, because all the mercies of God are given unto eternal ends , and therefore they shall all of them be brought forth and accounted for in the eternal Judgment ; its true that the Lord hath some temporal acts that he doth in time , but he hath no temporal ends ; they are all of them eternal : and all that men do , all their actions also are in reference unto eternal ends ; therefore they shall all be brought forth at the eternal judgment ; so shall all that the Lord doth also , and though the

the frame of this world shall stand but for a season, yet the Lord will have an eternal glory thereby, when all the creatures shall be delivered from *the bondage of corruption, into the glorious liberty of the sons of God*; so though there be great variety of mercies given to the children of men, yet the glory that God shall have by them shall be *everlasting glory*: as it is in our acts of sin, though it be but for a season, yet the misery will be everlasting: so though Gods acts to the creature in this life be but temporal, yet the glory of them will be everlasting; there is not any one of these temporal mercies that you enjoy, but the Lord doth them to eternal ends, and therefore he will reap by them eternal glory; and therefore some make that the meaning of that place, *Eccles. 3. 14. What ever the Lord doth, he doth for ever; ab imutabilitate*; men can change none of the works that they do; indeed men may do works in one age, which the next age may destroy and pluck down; but men cannot do so of the works of God: what he doth, there is no man can add to it, or take from it. For the ends of all Gods works they have all of them reference to eternity: he doth them all for an eternal end, which shall remain; when the work is destroyed, yet it shall attain its end, and shall redound unto his eternal glory.

Secondly, because all the Judgements of God shall be *righteous Judgements*; now, righteousness doth consist in a proportion; therefore it shall be exactly answerable unto mens sins which they have committed; and to the mercies which they have received; it must neither exceed nor fall short: there is a great deal of difference between acts of sovereignty and dominion in God when the will of God only is to be looked up-

on, and the acts of his Justice wherein he will deal with the creature by a rule, and will plead with him in a rational way, so as he shall in the Judgements of God be his own Judge also; therefore he is said, *Esa. 28. 17. to lay Judgement to the line, and Righteousness to the plummet*, that is, *summa equitate jus reddere. Forer.* Therefore the Lord will be very exact in it, in setting mens accounts in order before them; for Jesus Christ shall Judge as man; *by the man Christ Iesus*; and therefore it shall be done in such a way as men may be capable of, and may understand the reason of his proceedings; that so they may justifie the Lord: and therefore *the Saints* are said to *Judge the world*, because they shall be assessors with him when they shall hear the mercies that he hath bestowed, and how he doth require of men his own again in that great day of their account.

Use.

If it be so that answerable to mens receipts shall their account be; then let us consider our mercies that God hath bestowed upon us; what persons, what people can equal us in mercies? surely such will our account be without parallel; we are all for receiving mercies, at receipts we are good: but who doth think of his account? *Go to now you rich men, weep and howl you great men*; men of great gifts, men of high place, men of great interest, let me tell you, answerable unto all this will your account be; ye that pride your selves in what you have received, and never consider what will be required for all this: as it is a great Judgement to sow much and to bring in little, so you are the most miserable

ferable men alive, to have received much and returned so little.

The same is also true of Ordinances: you that receive much, *Manna from heaven is rained upon you every day*, consider what your returns are: *the ground that drinks in the rain, that comes oft upon it, and bears briars and thorns, is nigh to cursing*; surely you that keep daies of Thanksgiving now, and do not live thankfully, do not return to God accordingly, you will have a time when you shall curse the day of your mercies, and wish that the light of it had never dawn'd upon you.

But what is the thing that shall be required? it shall not be in the thing, but in the fruit: the mercy indeed God bestows upon us, but he expects the fruit from us, and that he will surely require of us: and more particularly he will require these four things.

First, with what hearts did you receive this mercy? did you receive it with a heart set upon the mercy it self, or else was your heart carried out towards the God of the mercy? *Hannah* received mercy in a son: I but, saith she, *My heart rejoiceth in the Lord*, 1 Sam. 2. 1. Can any of you say, it is not the thing we rejoyce at so much as the presence of God, and the appearances of God, and the return of prayers; and without this the mercy would have no sweetness in it? how were our hearts carried towards God in the receiving of it? how are they drawn out in the remembrance of it? Ordinances are nothing without the enjoyment of God in them; even heaven is nothing without the enjoyment of God there: and therefore mercies are nothing of themselves any further then the soul savours God in the mercies: as he said, Give me mercies O Lord,

Lord, but give me thy self in them, give deliverances, but give me thy self in them : To love the gift more then the giver, it is an adulterous affection: the Lord hates it, *Zach. 11. 5. Blessed be the Lord, for I am rich :* and so many may say ; I wish there were none such amongst you, that say, blessed be the Lord, for I am preserved, we are delivered, and say that in an hypocritical and formal way: men may bless God whose spirits are not at all drawn out to God: and to rejoyce in a mercy from God, and not in the God of the mercy, is to *rejoyce in a thing of nought*; creatures without God are vanity, and mercies without God are a lye; so it is with the soul that is filled with the blessing, but not with the Lord; and as the heart should be filled with the love of God, so also it should be filled with the fear of God. *Hos. 3. 5. They shall fear the Lord and his goodness.* There are no dispensations of God more aweful to a gracious heart, then the discoveries of goodness: how shall I be ever able to answer this goodness of God, sayes a gracious heart? as the neerer the Lord comes to any in waies of grace, the more the fear of God is exalted in their souls: *I am undone because my eyes have seen the Lord of Hosts*: so the more God draws neer unto a man or a people in the wayes of mercy, how dreadful is it to the soul! it *rejoyceth with trembling*; but men usually being delivered from the fear of their enemies, they are deprived of the fear of their Redeemer; its a sad Judgement when *mercy hardens mens hearts from the fear of God.*

This is all that the Lord requires, *Deut. 10. 12. What doth the Lord thy God require of thee but to fear the Lord thy God?* &c. Surely the Lord that looks with what

what heart we receive our punishments, and therefore he requires that men should *accept the punishment*; he doth also look with what hearts men do accept their mercies, their deliverances; and in our services that we perform to God, we should eye with what hearts God receives them, *Mal. 2. 13. That he receives it not with good will at their hands*; We should also be sure that God looks into our hearts to see how we accept his mercies; *mea non placent nisi mecum, tua non satiant, domine, nisi tecum.* Bernard.

Secondly, how they are remembred by us? *They remembred not his hand, nor the day that he delivered them from their enemies*, was the charge upon them. *Psal. 78. 42. They soon forgot his works; nihil citius senescit*; there is nothing that obtains in our hearts an act of oblivion sooner then mercies, but they kept a yearly remembrance of it; there was an Ordinance for the remembrance of it made to that purpose in their generation, but it was not with affection and with like, it was but a formal thing. Now that is in Scripture said not to be known, which is not known with an affecting knowledge, and so that is said not to be remembred, which is not remembred with an answerable affection and impression of spirit; the Lord looks what impression Ordinances leave upon us, and what impression mercies also leave upon us, and how the heart is moulded and fashioned by the one and by the other; the Apostle saies, in *Heb. 2. 1. That we ought to give the more earnest heed to the things we have learnt, lest we should let them slip, &c.* the word is, *παρορῶμεν*, and as we are to do so in the Ordinances that we partake in; so also we had need of the same mercies that we receive, and to remember the affections that

were stirred up in us when we did partake of them; so it is on the other also, and if that be not done, the truths we hear are forgotten, and so are the mercies also if our memories prove leaking vessels; *charta bibula*, let the mercies be what they will, that the Lord writes upon us, yet they run abroad in us, and come to nothing, that they cannot afterward be read by us: there is a demy-appearance of mercies; as spiritual appearances of comfort, if there be barely the remembrance of them that it was so, but be no affections stirr'd up in it, the soul is not cheared by it; so it is in the remembrance of mercies also, only a dull *εισαμνησις*, and no more: in regard of our own attainments, we should forget that which is behind; but in regard of the Lords mercies, we should never so *press towards that which is before*, that that which is behind should be forgotten; and the least mercies should be regarded with most life; *They shall say no more the Lord lives that brought his people out of Egypt, but the Lord lives that brought his people out of the North Countrey, &c. Jer. 23. 7, 8.* Those mercies which were then called crowning mercies: I should think so too, if I could see the crown set upon the head of Christ in them, *the King exalted in his glory, &c.*

Thirdly, how they have been improved, and what hath been returned unto God for them, *What shall I return unto the Lord? &c. Hezekiah returned not according to all that God did for him.*

Let me put some questions to you, to what ends you think God hath wrought deliverance for you? First, was it that the Truths of God might be corrupted? *In Ierusalem there shall be deliverance and holiness:* and is the first step to holiness the subversion of Truth?

it remains as a brand upon their Tayls for ever, *Rev. 9. 7, 10. Their faces were as the faces of men, and they were locusts* ; they conquered wheresoever they came, *but they had a sting in their tails* ; they corrupted Religion wheresoever they came, and is the way to holiness to corrupt truth? that cuts up holiness by the root : shall it be said, this is the Army that conquered all enemies , but generally poysoned the people whom they conquered ? and shall it be said in this age, men asserted the liberties of men, but corrupted the truths of God? shall we contend for every thing but truth? and this is a Truth, *there are fundamentals in Religion* : let scorers say, what are fundamentals ? let me say, *how long halt you between two opinions ? &c.*

Secondly , were you delivered that your brethren might be oppressed , that some few men might share Nations between them ? *I looked for Indgement and behold a cry* ; I, and its a cry that will enter into the ears of the Lord of Sabbath, *every man is for gain from his quarter* : and no man abates of his own private interest , whatever he can stretch forth his hand unto he takes , let the people be oppressed, yea authority over-awed , rather then we be retrenched, we groan under the peoples oppressions , and yet we are the greatest oppressors, let all opposition be removed, that so none but we may oppress.

Thirdly, to trample the Ministry under your feet, and to remove that standing Ordinance , *to pluck the stars out of the right hand of Christ* ; but yet they will be preserved notwithstanding all opposition : and take the Jesuites counsel *ComZen*, begin with them first, that there may be none able to maintain any thing in the

Religion which we oppose, & error cui patrocinium deerit sine pugna concidet.

Fourthly, was it that the Ordinances of God might be by every one prophaned, and to turn liberty unto Libertinism, a free liberty to make Arminians, Socinians: &c. and all manner of abominations, and they must not be restrained, no nor discountenanced, though the Apostle will not allow a man to shew that common humanity to them that he would do to a Heathen: *Receive them not into your house, because they bring not this truth*; is there nothing men have to dally with but the truths of Christ? is there nothing to be *turned into wantonness but the grace of God*? it is the word of his grace; were we delivered to commit all these abominations? &c.

I beseech you, nay, charge you, to beware of these things: else first your mercies will be witnesses against you, and let me tell you, then the witness of mercies and of conscience, there are not any more dreadful, but him who hath said, *I will be a swift witness*, &c.

Secondly, your deliverance is then not in mercy, but in wrath; mens pleasures may become plagues, and their liberty their destruction.

Thirdly, if you forsake God, then your deliverances will be your ruine, *Josh. 24. 20.* if you depart from him after he hath done you good, he will turn and do you hurt; but consider the Lord doth make glorious promises to his people, *Jerusalem shall be a quiet habitation*, &c. and the glorious Lord will be unto us a place of broad Rivers, *Esa. 33. 21.* Rivers, first for fruitfulness, *Deut. 10. 7.* a fruitful land, a land of Rivers, &c. Secondly, defence, *Amos 3. 8.* *Whose rampant was the Sea, and*
nature
whose

whose wall was from the Sea. Thirdly, for plenty. Esa. 23. 3. The harvest of the River is her revenue, and this is a Mart of Nations, &c. And whereas Siloah was a little River, what they wanted in the creature should be supplied in God, he would be a place of broad Rivers to them. But Rivers may give access to enemies, as well as do good to the inhabitants; there were but two sorts of ships, some for burthens, and some for war: but no galley with oars, or ships for war should pass; but the supplies from God shall be without any inconvenience, they shall receive good from God without evil, &c.

Fourthly, consider how mercies shall be avenged, there is no *provocations* like unto them of *sons and daughters*, because there are none that are so much against mercy; and those mercies that are not returned in thankfulness and obedience, will surely be required in punishment: in rewards the Lord doth not return unto men according to their services, but he doth reward men in the *דל* of mercy, *Hof. 10. 12.* but punishments shall be answerable to abused mercy, and that either here or hereafter: there is no people so highly the people of his curse as those that have been the people of his mercies, and those to whom he hath shewn most love: *you have I known of all the Nations of the earth, &c. therefore you will I punish, Amos 3. 3.* and its mercy and light that will be the great aggravations of mens sins hereafter; the Lord doth come to ask fruit here in waies of grace, but he will exact hereafter in waies of Justice, for he will not lose any of his mercies; but if he hath them not returned here in way of thankfulness, he will hereafter in a way of torment;

as mens mercies have been, so shall their torments be; the greater vessels of mercy men have been in this life, the greater and the larger vessels of wrath they shall be in the life to come, for mercy here doth but inlarge the heart for wrath hereafter.

The



The upright Heart ,

AND

Its DARLING Sin.

PSALM 18. 23.

I was also upright before him, and kept my self from mine iniquity.



David now being grown old, his enemies being subdued, the promise that God made to him fulfilled, and the Kingdom settled upon his head, and he was not only delivered from the danger of the hand of *Saul*, but also from the fear of the house of *Saul*; he cannot let the remembrance of such a mercy pass without a song of praises (though for particular deliverances he made particular songs before)

fore) that God might have praise is his end in bestowing mercy, and it should be our end in desiring mercy; and they are our greatest assurance of enjoying of mercies, when Gods enlarging of his hand is also a means of enlarging of our hearts, for he doth expect no other sacrifice but *the calves of our lips* : Here are four or five things that *David* here takes notice of.

First, he sets forth the greatness of the danger that he was in, *the sorrows of death compassed me round about, &c.*

Secondly, the glory of the deliverance, and that was as an answer unto prayer.

Thirdly, the fruit of it; and to be unfruitful under mercies is the greatest barrenness, for they *drop fatness*, and not only the fruit of the lips, words *in labris nata*; but it must be from inward and hearty affections, *ex sulco pectoris* : God expects special fruit under mercies, or under crosses, and if he comes to find fruit upon a figg-tree dunned, he will be much displeased if he find none : Now the fruit of the mercy is three-fold.

First, the love of God is enlarged and inflamed, the more mercy a gracious heart receives, the more abundant he is in love to God, for our love to God is but by reflexion, *we love God, because he loved us first* : and the more the soul tastes of Gods love in a mercy, the more it doth draw forth in him love to God again; *much was forgiven her, therefore she loved much* : so much is given to a Saint by God, therefore he loves God much.

Secondly, his confidence in God is enlarged; *the Lord is my rock and my fortress, my deliverer; and when I call*

call upon him, I shall be saved from mine enemies, the Lord is the God of salvations, and to him belong the issues from death, and this God I have an interest in, he is mine by Covenant, and he is by my experience all this to me.

Thirdly, he is by this quickned and encouraged unto prayer, *therefore I will call upon the Lord, and I will pray to him in all dangers, and my cry shall come before him, it shall enter into his ears, &c.* The proper fruit of mercy indeed, is the inflaming of a mans love to God, and the strengthening of a mans faith, and his encouragement and the enlarging of a mans heart in prayer.

Fourthly, he sets down the grounds of all these mercies.

First, Gods free-grace *לחנם* because it was Gods good pleasure, and from this fountain do issue all Gods mercies to the Saints, as Christ resolves it, *Mat. 11. 25. Even so Father, for so was thy good pleasure; nay the greatest blessings that ever were bestowed upon a creature, and the highest advancement that the creature was capable of, the union of the humane nature with the God-head, to be ex nullo merito sed gratis.*

Secondly, in the person to whom the mercy is bestowed, for as God stands in a peculiar Covenant-relation to his people, so he hath a peculiar providence over them, *Job 29. 4. The secret of the Lord is upon their Tabernacle, and according to their integrity the Lord will appear for them, and own them in trouble: God is with his people at all times, but he is nearest to them in the worst times. And here there was first, Justitia causa; the Lord hath undertaken the cause of the oppres-*

sed, and the relief of the innocent. Now they charged me with treacherie, with a design to kill the King, and to take the Kingdom as a man that raised sedition, and civil wars in the Nation, the Lord knows, *in this my integrity, according to the uprightness of my heart, and the cleanness of my hands hath he recompensed me.* Secondly, *Justitia personæ*, a legal righteousness there cannot be, so *there is none righteous, no not one*; but there is that which in Gods account goes for righteousness evangelical, and that is sincerity and *truth in the inward parts*, God delights in the works of his own spirit, and in rewarding the graces that he himself hath wrought in a man; *Qui tribuit ut benefacerem, secundum puritatem factorum retribuit mihi.* Aust. in loc. Now he shews wherein this sincerity doth appear in these three things.

August.

First, *I have not departed from God wickedly*; that is, with a purpose and resolution of heart to continue in a way of sinning, and that is the property of sincerity; a man indeed may be over-taken and surprized by a temptation, but it is not with a resolution to forsake God, and to cleave unto the sin, or rest in it, he will not sleep in it, spare it or favour it; that is, to do wickedly against God, to have a double heart, and a double eye: to look upon two objects, partly at God, and partly at sin; so to keep God, as to keep some sin also, as it is with all false hearted men in the world, they look not upon God alone, let them pretend to Religion never so much, yet they look not unto God alone but upon something else together with God; as *Herod* he regarded *John*, but regarded his *Herodias* more; and the young man in the Gospel, comes to Christ, yet he looks after his estate; and *Indas* followed Christ,

yet

yet looks after the bag, this is to depart wickedly from the Lord.

Secondly, *all his Judgements were before me*: a sincere and an upright heart hath a respect to all the Commandments; as its said of David, *Acts 13. 22. A man after Gods own heart, he must fulfil all his wills*; not only easie duty, but difficult duty; not only those that are in fashion, but those that are out of fashion, and are discountenanced amongst men; in the least as well as in the greatest; for *the whole Law is written in the heart*; and his obedience thereunto is universal, *Rom. 6. 17*. And the more of Gods authority there is in the Law, the deeper impression it hath upon the spirit.

Thirdly, *I was also upright before him, and I kept me from mine iniquity*. A sincere heart hath the most serious resolutions, the most unfeigned detestations, and therefore the greatest and the most diligent watchings against his own iniquity, that sin to which his nature is most prone, and wherein he is most apt (and hath commonly been) to be ensnared.

In the words are two things. First *Dauids* profession of his sincerity. Secondly, his testification of it.

First, I was upright **דבר** perfect, there is a two-fold perfection; First a legal perfection, which is a perfect conformity in nature, and in life to the Law of God; such as was in *Adam* in the state of his innocency, and this the Papists contend to be attainable even in this life; but here, *Who can say my heart is clean? or I am purged from my sin?* therefore surely this was not the perfection *David* here speaks of, for his failings were known and confessed by himself, and

remain upon record, known and read of all men.

Secondly, there is an evangelical perfection, a perfection according to the tenour of the second Covenant, and this is two-fold.

First, in a mans Justification, and so a man is perfectly justified that is in Christ; for, *we are made the righteousness of God in him*, 2 Cor. 5. 22. So we are said to be *complete in Christ*, and *by his blood to have no more conscience of sin*. So the Church is said to be *all fair, and to have no spot in her*; and so, *by one offering the Lord hath for ever perfected them that be sanctified*, Heb. 10. 14.

Secondly, a perfection of Sanctification, and this is perfect in the parts of it, that is, 1 Thes. 5. 23. when a man is *sanctified throughout*; that is, in every part, though he be not perfectly sanctified in any part; perfect holiness is the aim of the Saints upon earth, though it be only the reward of the Saints in heaven; and here God accepts of the will for the deed, and looks upon the things that they aim at as already attained, for his end; in their *predestination was their conformity to the image of his son*, Rom. 8. 29. And according to that end, the Lord looks upon them as Christ shall present them, *without spot, or wrinkle, or any such thing*; so that they that are perfect, First, in the perfection of their holiness. Secondly, in their aims. Thirdly, it shall at last end in perfection, *When that which is perfect is come, then that which is in part shall be done away, and they shall be the souls of just men made perfect*, Heb. 12. And it is this last that is the perfection God ascribes to his people; to Noah, Gen. 6. 9. to Abraham, Gen. 17. 2. Job 1. 1. there is a perfection with men, as Paul saith he was, Phil. 3. Concerning
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the righteousness of the Law blameless; but though I know nothing by my self, yet I am not thereby justified; for the eyes of the Lord they are pure eyes, and he looks not as man looks; men look upon the appearance, but God looks upon the heart. There are three expressions of this in the Scripture. First, *to walk with God*, as its said of *Enoch*, Gen. 5. 22. and *Noah*, Gen. 6. 9. Secondly, *Abraham*, Gen. 17. 2. God says, *Walk before me*; the word is, *לפני* in the sight and presence of God, having alwaies a respect unto his all-seeing eye. Thirdly, there is a walking after God, *Numb. 14. 24. Caleb walked after God*: and *to follow the Lamb wheresoever he goes*; that is, in reference unto the precepts of God, the providences of God, and the pattern and example of God, and these three expressions set forth a choice perfection. First, in all a mans waies to have an eye to Gods presence. Secondly, to see God going before him in his precepts, and his providence, and example, to be imitators of him. Thirdly, to walk with him; that is, in all these to enjoy Communion with him, and to approve a mans heart unto him, as *David* doth here, *I was upright before him*.

Hence observe: First, that a godly man may have his heart upright and perfect, even in the imperfect ion of his waies.

Secondly, a man that is sincere is in Gods account a perfect man: sincerity is the truth of all grace, the highest pitch that is to be attained here.

Thirdly, sincerity of heart gives a man boldness, even in the presence of God, notwithstanding many failings. *The Lord doth charge the Angels with folly, Job 4. 18. how much more man that dwells in a house of clay?*

David whose faith had failed, and he said, *I shall one day perish by the hand of Saul*; and his tongue had faltered also to *Ahimilech* the Priest; three or four several lies he had told, yet *David* can say to God, that *he was perfect with him*, for all that; it is a strange boldness that the Saints have in the presence of God, by virtue of the New Covenant, all their sins shall be laid open at the last day as a canceled bond, that they wonder how they shall look upon them and not blush, but the same spirit of son-ship that shall give them perfect boldness then, doth give them boldness in a great measure, begins in this life; that they shall be able to say, *Neither height nor depth, &c. Nothing shall separate us from the love of Christ.*

Now for the testification of it, how did he prove this perfection? Why by this, *I have kept my self from mine iniquity*; the word in the Hebrew, יָעַרְבִּי some interpreters do refer unto his enemies that he had many corrupt affections that were ready to break forth, and in all this time he had very great temptations, but yet his care had been to keep them under, that they got not the power over him; sometimes his unbelief did arise, and he was full of despairing thoughts: to see that *all men were lyers*, and the promise of God would fail them: sometimes the revenge of his spirit did arise, that he had motions to avenge himself with his own hand, and sometimes the impatience of his spirit in reference unto the mercy promised, that he could not stay Gods time, but to have used indirect means to accomplish it: but he did watch against all these, and did not suffer them to carry him headlong, &c. But there are some Interpreters that commonly refer it un to some proper and peculiar evil, and way of sinning

sinning that *David* had respect unto here which the Fathers commonly call *peccatum in delitiis*, a mans special darling, and beloved sin; and what ever that was, *David* testified his uprightness by it, that his care was to keep himself from it.

[*Keep himself*] who made man his own Keeper: its the Lord that is his Keeper: *He is the Keeper of Israel, and the preserver of man*; if a man cannot keep himself from sorrow, how is he able to keep himself from sin? God indeed in our first conversion works upon us as he did upon the earth or *Adams* body in Paradise, before he breathed a soul into it, and made it a living creature; such a power as Christ put forth upon *Lazarus* in his grave; for we are dead in trespasses and sins; but yet being living, he must walk and act of himself, the Lord will have us to co-operate together with him, for we are built upon Christ, not as dead, but as *living stones*, 1 Pet. 2. 5. The grace whereby we are made alive is his, and the power is his, he it is that works in us both to will and to do: when we perform any thing, and yet by his grace we do it also: *ille facit ut nos faciamus, quæ præcepit*: *omni quod vult facit*.

August.

So we are said to cleanse our selves, 2 Cor. 7. 1. and to purge our selves, 2 Tim. 2. 21. and to keep our selves, 1 Joh. 5. 19. he keeps himself that the wicked one toucheth him not, &c. Grace is the new creature, a new nature: & therefore hath sympathy and antipathy answerable thereunto; to desire the things that make for it, and to rise up against the things that are against it, as all other natures in the world have a principle to seek their own preservation.

But the Christian is bound to keep himself from all ungodliness, and worldly lusts, which are contrary to the Doctrine.

Doctrine.

Hence the Doctrine is, Even the best and dearest of Gods people have some sins that they are more prone to then others; which may be called their own iniquity.

Secondly, that the main power of grace is seen and exercised in a mans preservation from these.

Thirdly, that for a man by the power of grace to be active against these, is a special testification of an upright heart.

Here first, we are to enquire what is a mans own iniquity?

Secondly, what is it for a man to keep himself from it.

Thirdly, how and in what respects is this a sign of a sincere and a perfect heart?

Fourthly, apply it.

First, what is a mans own iniquity? Here consider, in every man by nature *sin doth reign*, and a man is in just judgement given up unto the power of it; *quod venditur, transit in potestatem eientis*: but the reign of sin is double, virtual and actual; virtual, so every sin doth reign, for it is *original sin*, the Law in the members that is properly the King, and in preparation as the Kingdom of sin shall require; sometimes it requires a man to commit this sin, and then another, and many times makes men commit those sins that before they abhorred and started at the thought of, as we see it in Hazael.

But the actual reign of sin, is commonly of some particular master-lust, which is as the vice-roy over all
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the rest of the sins in the soul, and commands them all as Lord paramount, and makes them all subservient and subordinate unto it, and this is according to custom, calling, constitution, abilities, relations, and according to the different administrations of the spirit of God; for though God be not the Author of sin, yet he is the Orderer of sin. So that, it is that way of sin and death that a man choseth to himself, he having looked abroad upon all the contentments of the world, his own corrupt inclination doth chose unto himself to follow with greatest sweetness and contentment, and delight, as that wherein the happiness of his life consists; that as in the body there is in every one some predominant humor; So there is in the body of sin also; That as in the natural man, though there be all the faculties, yet some faculties are in some more lively and vigorous then in others, some are more witty, some are more strong, some quick of sight, some have a ready ear, and others a nimble tongue, &c. So it is in the old man also, there is all the power of sin in an unregenerate man, but in some more dexterous one way then another; as men in the choice of calling, some have a greater inclination to one thing then to another, so it is in the choice of contentments also: as in the appetite for food, so it is in lust, being nothing else but the appetite of the creature corrupted to some sinful object.

As in the regenerate man, though there be the whole new man wrought, all graces at once, yet there are some peculiar graces wherein some men excell above others; *Abraham* in faith; and *Moses* in meekness; *Job* in patience; *Joseph* in chastity; *David* in height of spiritual affections; *Solomon* in wisdom; and

in zeal *Hezekiah* : and therefore we shall in Scripture read it after, that *there was none before him, nor none such shall arise after him* ; it is to be understood in reference unto their peculiar graces, wherein they did excell, as their proper excellency ; so it is in the old man, there be peculiar corruptions, the whole body of sin is in every man, but yet some sins are more predominant in some men more then others, as *Jeroboam* for idolatry, and *Herod* his uncleanness, *Balam* his ambition, *Cam* his envy, *Corah* his gain-saying, and *Esau* his prophaneſs, *Iſmael* was a scoffer, and *Judas* his covetousness, the young man in the Gospel was a worldling, &c. and this is the sin that a man may truly and properly call his own ; and though the reigning power of this sin be broken in a mans conversion, yet there are the remainders of corruption that Satan will assault a man again withall, and varnish it so over, that the man shall fall in love with it ; and as *Tertullian* saith of an apple which is rotten on the one side, men may not be drawn to like it when that is discovered, yet if it looks well on the other side, a man may be induced by that fair appearance to taste it. &c. And Satan will think to enter at the same door, and by the same *Dalilah* that he formerly prevailed with, he will try to prevail again, and the former pleasure of the sin will offer it self to a man, so that even to a godly man it will be a hard thing to keep himself from this iniquity.

Secondly, what is it for a man to keep himself from his iniquity ? I shall a little open this to you in six particulars.

First, he takes care to keep the evil of that sin always in his eye, and to keep himself low in this consideration, that he hath been guilty of it in times past :

as we see, *Pauls* darling lust was persecution in the daies of his unregeneracy, and he never lets that go out of his mind, to humble him, *1 Tim. 1. 15. I was a persecutor, and I was an avenger: and when the blood of thy Martyr Stephen was shed, I was consenting unto his death, and kept the cloaths of them that slew him, &c. And last of all, Christ was seen of me, as of one born out of due time, not worthy to be called an Apostle, the least of Saints, the greatest of sinners, I persecuted the Church of God; what sins soever he left out in his confession, he never forgets that from day to day.*

Secondly, there is no sin that the heart of man is more perfectly set against: indeed as a godly mans opposition unto sin is universal, as well as his obedience unto God, there will be *a hatred of every false way*; but yet he hates that sin most, and breaks out against it with the greatest detestation, by which God hath been most dishonoured, and whereby his conscience hath been most enslaved in times past, *Hos. 14. 8. They shall say, what have I to do any more with Idols? they did formerly think their choicest gold scarce good enough to frame their Idols of, but now they think no place bad enough to cast them upon, Esa. 2. 20. and 30. 22. To the moles and to the bats, and they shall cast them away as a menstrous cloath, and say unto them, Get you hence, &c.*

Thirdly, he is in this above all other sins most jealous of his heart; he fears it in respect of every occasion, and opportunity, and temptation. *Peter*, his evil was forwardness and self-confidence; there was no sin that after *Peters* fall he was further from, *Joh. 21. 21. Lord thou knowst I love thee*; no more comparisons now, &c. So *Austin* being often ensnared in unclean-

ness in his younger time, he was most careful to avoid all occasions of it afterwards, &c.

Fourthly, this sin he prayes most against; and if it be a Devil, thats the way to cast it out, and usually it will not go out any other way, he doth it by fasting and prayer, and calls in the assistance of Christ and his Almighty power for his preservation.

Fifthly, he turns the edge of the threatenng against this sin; for the same method that the spirit of God doth use, that doth the soul also use, for sin will die by no other sword, *Dan. 4. 27. NebuchadneZars* sin had been cruelty and oppression, now he would have him break it off, by shewing mercy to the poor, as before he had made many poor: *John Baptist* that preached to *Herod*, who heard him gladly, yet he sticks at his *Herodias*: & *Paul* being to preach to *Felix*, a corrupt and a lascivious Judge, he doth it of *righteousness, and temperance, and judgement to come*: and *John* met with their peculiar sin, which was selfishness in the people, extortion in the publican, and violence and rapine in the souldiers; and Christ to the woman of *Canaan*, *Go call thy husband, Ioh. 14. 16.* And to the young man, *One thing thou lackest, go sell all that thou hast*; so, a man that knows the corruption that oftneft leads him captive, he sets the edge of the word against it.

Sixthly he doth endeavour to grow up in the contrary grace, and strengthens it by all means; as we see *Zachens* his sin was worldliness and defrauding, now he grew in restitution and liberality; the sin of the Jaylor was cruelty, now he grows up in courtesie; and *Paul* was a persecutor, but now a preacher: he thinks he can never do enough to advance and exalt that which before he did labour to his utmost endea-

vour to destroy, *I laboured more abundantly then they all.*

Thirdly, How doth this prove a sincere heart ?

First, This doth shew a man to be truly affected with Gods dishonour ; there is no way of evil wherein he hath so much dishonoured God as in this ; now looking upon sin, as a wrong unto God, that wherein he hath dishonoured God most with, that he is affected most with.

Secondly, This is a sin that he hath found the power of Satan most in, and his own weakness most unable to resist, and therefore against this sin he sets himself with the greatest earnestness, this *his sin did lie at his door* in the guilt of it, *Gen. 4. 7.* which is a miserable thing, *talem habere Fanitorem.* This he did in the guilt of it, most fear, and therefore this in the power and dominion of it he doth most hate, which he doth shew a holy revenge against.

Thirdly, This shews the truth of a mans self-denial, and his hatred against sin: there be some members in the body of sin, that a man can be content to have them pared when they grow troublesom excrements, or prejudice him in his reputation or advance in the world: but now for a man willingly *to cut off a right hand, and pluck out a right eye*, when a man comes to that once, that he will not spare his darling, he may be sure he hates sin indeed.

Fourthly, This shews forth the sincerity of a mans love to God: for Christ saith *he that loves Father or Mother more then me*, House or Land, that will not part with these when God shall call for them, *he is not worthy of me*; now if a man part with what is dearest, then his love to Christ is in truth; *Abrahams* love to God

appeared in this, that he did not spare *Isaac*; so we should do as a token that Gods infinite love commanded us to part with it; as *he spared not his son*, so shall we commend our love to God in this also, to part with that morsel that we have tasted the greatest sweetness in.

Use.

Try the uprightness and sincerity of your hearts by this: can you say that you have kept you from your own iniquity? many men profess Religion, and may go far in a form of Godliness, and yet still their hearts run on after their former darlings. *Job* 20. 11, 12, 13. A sin that many a man carries with him to his grave, and a man lies down in his grave with his bones full of a sin, that hath been bred and grown up with a man from his youth.

But how should a man know what that sin is?

First, It may be that which you may count a small sin, and that which may lie in lawful things; the yong mans darling was covetousness, and the *thorny ground*, their lusts ran out in a lawful way, *Mat.* 13. 22. A mans individual love to a wife, to a child, &c. may draw a mans love from God, and ruin him, &c.

Secondly, this sin may be so far snibbed and pruned by the word, that for a long time it may not appear, *Heb.* 12. 15. *A root of bitterness*, yet it may lie hid as a root in the ground a long time, and a man may cast it out at last, and afterward he may *return unto his vomit*.

Thirdly, A mans darling may change with the change of a mans condition, and some occasion that
may

may present it self; what was *Sauls* and *Jehues* Sin before they came unto the Crown we know not; but surely it was that wherein their lust did afterward run out, the establishing of the Kingdom upon their posterity: wantonness may be the darling of a mans youth, and worldliness the darling of his age, and a mans being raised unto honour, and having the opportunities that he had not in times past, the lust may run in another channel, he having now such an opportunity that before he never expected.

How may a man know what it is?

First, It is *that where a mans treasure is*, Mat. 6. 21. *there a mans heart is*. Now all things do taste best at the fountain, and grapes at the wine-press: Now a mans thoughts are the immediate issues of the soul; let me ask thee where are thy thoughts in the midst of thy employments? thou art impatient till thou have leasure to take up thy mind wholly with thy treasure; and as *Sampson*, when thou returnest unto thy self, thy heart retreats unto thy *Dalilah*.

Secondly, What sin is most sweet to thee, and brings thee in most delight and pleasure? *Iob* 20. 11. It is sweeter to a man then any thing else, all other sins have not that sweetness that this one sin hath: it is the meat that his soul lives upon from day to day, *Psal.* 11. 3. *Wicked mens dainties*.

Thirdly, this sin a man favours most, and hides most, he cannot endure to have it crost, as we see in *Haman*, *Hest.* 5. 13. being crost in his ambition, if his darling be not pleased, all other things will do a man no good; and *Herod* also, he will part with any thing, till it comes to his *Herodias*: this is a *sweet morsel*, he
hid.

hid it under his tongue : cannot endure to hear it reproved, &c.

Fourthly, this sin makes all the rest of a mans lusts serviceable unto it ; indeed men in their unregenerate state do serve divers lusts and pleasures, but all other lusts are subject and subordinate to this one.

Fifthly, if God have had any dealing with thy soul, any treaties by his spirit in common works, what kept thee off from Christ? what was the *remora* that thou couldst not come? it was *Judas* covetousness, and *Herods* uncleanness, and the young mans worldliness, after many heating motions, and they cool again, that man is in an ill condition, *Ezek. 7. 19. The stumbling block of their iniquity, Luke 8. 13.* There is a *Kings temptation*, an opportunity of temptation when such fall away.

Sixthly, what sin is it interrupts thee most in holy duties? for when all other lusts are kept out, Satan will be sure to set these darling sins on to speak for him, and the corrupt part within a man will joyn with him that these may have audience, and when a subservient lust may not then be entertained, the darling may, *Ezek. 31. 33. Job. 13. 27, 30.* after Christ had been upon the Mount, Satan tries their Communion by that, how their master-lust will take with them.

Try your hearts, how you stand affected unto this from day to day, and so judge of the truth of your repentance and mortification, and the measure of it by the subduing of your master-sin, for there is not a greater sign of an unsound heart, then for a man to reserve and delight in a master-sin, and that root of bitterness will in time spring up, and thou shalt again be defiled, and thou wilt afterwards return with the dog to his vomit,

mit, and it will be as a secret curse from God to thy soul, and this sin being only kept under for some time, it will as a dam to the water rise the higher, and as fire covered, break forth with the greater violence, and make way for seven worse spirits, and so thy latter end will be worse then the beginning.

I should now have enlarged these motives, to stir you up to take heed of this sin ; as,

First, this sin will be the ground of thy Apostacy ; the stumbling block of thy iniquity.

Secondly, this sin God will in Judgement give thee up to : restraining grace is a mercy : now for a man to have his lust let out, for a man to be as wicked as he will, to be let alone in sin, is a great Judgement, &c.

Thirdly, this will be thy torment for ever, Rev. 1. 8. so much pleasure as she hath had, so much torment give her, the worm of conscience shal be in the gnawing of this sin above all others, &c.

I should also have shewed you, that these darling sins are either personal, or national, or Church sins : and I should have given you instances of each of these : as First, for personal stubbornness in *Pharoah*, gain-saying in *Corah*, envy in *Saul*, churlishness in *Nabal*, ambition in *Absolom*, intemperance in *Felix*, &c. Secondly, National ; Curiosity in the *Athenians*, Acts 17. 21. and cruelty in the *Babalonians*, robberie in the *Caldeans*, &c. Thirdly, Church sins, Idolatry was found in *Israel*, having those amongst them, that teach false Doctrine of *Balaam*, and the *Nicolaitans* in the Church of *Smyrna* ; suffering the woman *Jezebel* to deceive and seduce my servants, in the Church of *Thyatira* ; having a name to live in the Church of *Sardis* ; being luke-warm in the Church of *Laodicea* ; and abusing Church-power

to the persecution of the Saints in the Church of Rome; *no man may buy or sell that hath not the mark of the beast, and there is selling of the souls of men, and making merchandize of them, &c.*

First, personal sins. I should now have proved that there are such sins. Secondly, how a man should know what it is in him that is his Darling sin. Thirdly, that this sin above all other sins is to be denyed. But I cannot more enlarge; *The Lord give you the spirit of wisdom and understanding. Let us look to God for a Blessing.*



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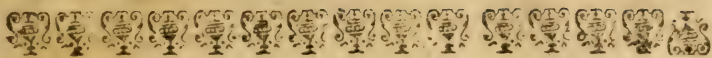
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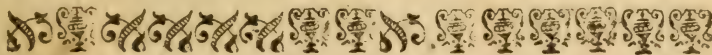
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Some *Errata* are in the Printing, and some words not enough plain, which the judicious Reader will observe, and may correct as he meets them here and there : such as are ;

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